A. Vaschalde.

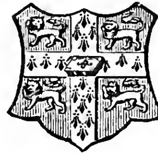


A GRAMMAR

OF THE

ARABIC LANGUAGE.

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A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

BY

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LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

THIRD EDITION

REVISED BY

W. ROBERTSON SMITH,

LATE PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE

AND

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PROFESSOR OF ARABIC IN THE UNIVERSITY OF LEYDEN.

VOLUME I.

CAMBRIDGE:

AT THE UNIVERSITY PRESS.

1896



Cambridge:

PRINTED BY J. AND C. F. CLAY,

AT THE UNIVERSITY PRESS.

PREFACE TO THE THIRD EDITION.

THE Second Edition of Wright's Grammar of the Arabic language had been out of print long before the death of its author, but he was never able to find the leisure necessary for preparing a New Edition. The demand for it having become more and more pressing, Prof. W. Robertson Smith, who well deserved the honour of succeeding to Wright's chair, resolved to undertake this task. He began it with his usual ardour, but the illness which cut short his invaluable life soon interrupted the work. At his death 56 pages had been printed, whilst the revision had extended over 30 pages more. Robertson Smith had made use of some notes of mine, which he had marked with my initials, and it was for this reason among others that the Syndics of the Cambridge University Press invited me, through Prof. Bevan, to continue the revision. After earnest deliberation I consented, influenced chiefly by my respect for the excellent work of one of my dearest friends and by a desire to complete that which another dear friend had begun. Moreover Prof. Bevan promised his assistance in correcting the English style and in seeing the book through the press.

I have of course adhered to the method followed by Robertson Smith in that part of the Grammar which he revised. Trifling corrections and additions and such suggestions as had already been made by A. Müller, Fleischer and other scholars, are given in square brackets. Only in those cases where it seemed necessary to take all the responsibility upon myself, have I added my initials. Besides the printed list of additions and corrections at the end of the Second Volume, Wright had noted here and there

on the margin of his own copy some new examples (chiefly from the *Naḳāiḍ*) which have been inserted, unless they seemed quite superfluous, without any distinctive sign. I have found but very few notes by Robertson Smith on the portion which he had not definitely revised; almost all of these have been marked with his initials. Wright's own text has been altered in a comparatively small number of passages (for instance § 252, § 353), where I felt sure that he would have done it himself. Once or twice Wright has noted on the margin "wants revision."

The notes bearing upon the Comparative Grammar of the Semitic languages have for the most part been replaced by references to Wright's Comparative Grammar, published after his death by Robertson Smith (1890).

I have to acknowledge my obligations to Mr Du Pré Thornton, who drew my attention to several omissions. But my warmest thanks must be given to my dear friend and colleague Prof. Bevan, who has not only taken upon himself all the trouble of seeing this revised edition through the press, but by many judicious remarks has contributed much to the improving of it.

The Second Volume is now in the printers' hands.

M. J. DE GOEJE.

LEYDEN,
February, 1896.

PREFACE TO THE SECOND EDITION.

A SECOND Edition of my revised and enlarged translation of Caspari's Arabic Grammar having been called for, I have thought it my duty not simply to reprint the book, but to subject it again to a thorough revision. In fact, the present is almost a new work; for there is hardly a section which has not undergone alteration, and much additional matter has been given, as the very size of this volume (351 pages instead of 257) shows.

In revising the book I have availed myself of the labours of Arab Grammarians, both ancient and modern. Of the former I may mention in particular the *'Alfīya* (اَلْأَلْفِيَّةُ) of 'Ibn Mālik, with the Commentary of 'Ibn 'Aķīl (ed. Dieterici, 1851, and the Beirūt edition of 1872); the *Mufaṣṣal* (اَلْمُفَصَّلُ) of 'el-Zamahšarī (ed. Broch, 1859); and the *Lāmīyatu 'l-'Af'āl* (لَامِيَّةُ ٱلْأَفْعَالِ) of 'Ibn Mālik, with the Commentary of his son Badru 'd-dīn (ed. Volck, 1866). Of recent native works I have diligently used the *Miṣbāḥu 'l-Ṭālib fī Baḥṯi 'l-Maṭālib* (مِصْبَاحُ ٱلطَّالِبِ فِى بَحْثِ ٱلْمَطَالِبِ), that is, the *Baḥtu 'l-Maṭālib* of the Maronite Gabriel Farḥāt, with the notes of Buṭrus 'el-Bistānī (Beirūt, 1854); 'el-Bistānī's smaller Grammar, founded upon the above, entitled *Miftāḥu 'l-Miṣbāḥ* (مِفْتَاحُ ٱلْمِصْبَاحِ, second edition, Beirūt, 1867); and Nāṣīf 'el-Yāziǵī's *Faṣlu 'l-Ḫiṭāb* (فَصْلُ ٱلْخِطَابِ, second edition, Beirūt, 1866).

Among European Grammarians I have made constant use of the works of S. de Sacy (Grammaire Arabe, 2de éd., 1831), Ewald (Grammatica Critica Linguæ Arabicæ, 1831–33), and Lumsden (A Grammar of the Arabic Language, vol. i., 1813); which last,

however, is based on the system of the Arab Grammarians, and therefore but ill-adapted, apart from its bulk and rarity, for the use of beginners. I have also consulted with advantage the grammar of Professor Lagus of Helsingfors (Lärokurs i Arabiska Språket, 1869). But I am indebted above all to the labours of Professor Fleischer of Leipzig, whose notes on the first volume of De Sacy's Grammar (as far as p. 359) have appeared from time to time in the *Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften* (1863–64–66–70), in which periodical the student will also find the treatises of the same scholar *Ueber einige Arten der Nominalapposition im Arabischen* (1862) and *Ueber das Verhältniss und die Construction der Sach- und Stoffwörter im Arabischen* (1856).

In the notes which touch upon the comparative grammar of the Semitic languages, I have not found much to alter, except in matters of detail. I have read, I believe, nearly everything that has been published of late years upon this subject—the fanciful lucubrations of Von Raumer and Raabe, as well as the learned and scholarly treatises of Nöldeke, Philippi, and Tegnér. My standpoint remains, however, nearly the same as it formerly was. The ancient Semitic languages—Arabic and Æthiopic, Assyrian, Canaanitic (Phœnician and Hebrew), and Aramaic (so-called Chaldee and Syriac)—are as closely connected with each other as the Romance languages—Italian, Spanish, Portuguese, Provençal, and French: they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. In some points the north Semitic tongues, particularly the Hebrew, may bear the greatest resemblance to this parent speech; but, on the whole, the south Semitic dialects, Arabic and Æthiopic,—but especially the former,—have, I still think, preserved a higher degree of likeness to the original Semitic language. The Hebrew of the Pentateuch, and the Assyrian*, as it appears in even the oldest inscriptions, seem

* As regards Assyrian, I rely chiefly upon the well-known works of Oppert, Sayce, and Schrader.

to me to have already attained nearly the same stage of grammatical development (or decay) as the post-classical Arabic, the spoken language of mediæval and modern times.

I have to thank the Home Government of India for contributing the sum of fifty pounds towards defraying the expenses of printing this work; and some of the local Governments for subscribing for a certain number of copies; namely, the Government of Bengal, twenty, and the Home Department (Fort William), twenty-five; the Government of Bombay, ten; of Madras, ten; and of the Punjab, sixty copies. My friend and former schoolfellow, Mr D. Murray (of Adelaide, S. Australia), has also given pecuniary aid to the same extent as the India Office, and thereby laid me, and I hope I may say other Orientalists, under a fresh obligation.

Professor Fleischer of Leipzig will, I trust, look upon the dedication as a mark of respect for the Oriental scholarship of Germany, whereof he is one of the worthiest representatives; and as a slight acknowledgment of much kindness and help, extending over a period of more than twenty years, from the publication of my first work in 1852 down to the present year, in which, amid the congratulations of numerous pupils and friends, he has celebrated the fiftieth anniversary of his doctorate.

W. WRIGHT.

CAMBRIDGE,
1*st July*, 1874.

The Syndics of the Press are indebted to the liberality of Mr F. Du Pré Thornton for the copyright of this Grammar, which he purchased after the death of the author and presented to them with a view to the publication of a New Edition.

They desire to take this opportunity of expressing their gratitude to Prof. de Goeje for the courtesy with which he acceded to their request that he would complete the revision and for the great labour which he has expended upon the task in the midst of many important literary engagements.

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PART FIRST.

ORTHOGRAPHY AND ORTHOËPY.

I. THE LETTERS AS CONSONANTS.

1. Arabic, like Hebrew and Syriac, is written and read from right to left. The letters of the alphabet (حُرُوفُ ٱلْهِجَآءِ, حُرُوفُ ٱلتَّهَجِّى, اَلْحُرُوفُ ٱلْهِجَآئِيَّةُ, or حُرُوفُ ٱلْمُعْجَمِ) are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see § 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values. A

B

NAME.	FIGURE.				NUMERICAL VALUE.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
أَلِفٌ Elif.	ا	ـا	. . .	. . .	1
بَآءٌ Bā.	ب	ـب	بـ	ـبـ	2
تَآءٌ Tā.	ت	ـت	تـ	ـتـ	400
ثَآءٌ T̲ā.	ث	ـث	ثـ	ـثـ	500
جِيمٌ Ǵīm.	ج	[ـج] ـج ـج	جـ	[ـجـ] ـجـ	3
حَآءٌ Ḥā.	ح	[ـح] ـح ـح	حـ	[ـحـ] ـحـ	8
خَآءٌ H̱ā.	خ	[ـخ] ـخ ـخ	خـ	[ـخـ] ـخـ	600
دَالٌ Dāl.	د	ـد	. . .	. . .	4
ذَالٌ D̲āl.	ذ	ـذ	. . .	. . .	700

C

	NAME.	FIGURE.				NUMERICAL VALUE.
		Unconnected.	Connected.			
			With a preceding letter.	With a following letter.	With both.	
A	رَآءٌ Rā.	ر	ـر	. . .	. . .	200
	زَایٌ (زَآءٌ) Zāy.	ز	ـز	. . .	. . .	7
	سِينٌ Sīn.	س	ـس	سـ	ـسـ	60
	شِينٌ Śīn.	ش	ـش	شـ	ـشـ	300
	صَادٌ Ṣād.	ص	ـص	صـ	ـصـ	90
B	ضَادٌ Ḍād.	ض	ـض	ضـ	ـضـ	800
	طَآءٌ Ṭā.	ط	ـط	طـ	ـطـ	9
	ظَآءٌ Ẓā.	ظ	ـظ	ظـ	ـظـ	900
	عَيْنٌ ‘Ain.	ع	ـع	عـ	ـعـ	70
	غَيْنٌ Ġain.	غ	ـغ	غـ	ـغـ	1000
	فَآءٌ Fā.	ف	ـف	فـ	ـفـ	80
C	قَافٌ Ḳāf.	ق	ـق	قـ	ـقـ	100
	كَافٌ Kāf.	ك	ـك	كـ	ـكـ	20
	لَامٌ Lām.	ل	ـل	لـ	ـلـ	30
	مِيمٌ Mīm.	م	ـم	مـ	ـمـ	40
	نُونٌ Nūn.	ن	ـن	نـ	ـنـ	50
	هَآءٌ Hā.	ه	ـه	هـ	ـهـ	5
	وَاوٌ Wāw.	و	ـو	. . .	. . .	6
	يَآءٌ Yā.	ى	ـى	يـ	ـيـ	10

Rem. *a.* ا in connection with a preceding ل forms the figures A
لا, لا, لا. This combination is called *lām-ĕlif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ى. The object of it is merely to distinguish ĕlif as the long vowel *ā*, § 3, from ĕlif as the spiritus lenis (ĕlif with hèmza, أ, § 15).

Rem. *b.* The order of the letters ه and و is sometimes inverted. The Arabs of Northern Africa arrange the letters in a different sequence; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض ع غ

ڢ ڧ س ش ه و لا ى B

They distinguish ڢ from ڧ by giving the former a single point below, and the latter one above, thus: ڢ ـڢـ *f*, but ڧ ـڧـ *ḳ**. At the end of a word these points are usually omitted, ـڡ, ـٯ.

Rem. *c.* In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

بحـ *bḥ*.	سحـ *sḥ*.	فى *fy*.
تحـ *tḥ*.	ضحـ *ḍḥ*.	لجـ *lǵ*. C
جحـ *ǵḥ*.	عجـ *'ǵ*.	لمحـ *lmḥ*.
حجج *ḥǵǵ*.	فخـ *fḫ*.	يحـ *yḥ*.

[These ligatures, in which one letter stands above another, are very inconvenient to printers, especially when, as in this book, English and Arabic are intermingled; and most founts have some device to bring the letters into line. Thus حجج appears as حجج, or, in the fount used for this grammar, as حجج. The latter method is a recent innovation, first introduced by Lane in his D Arabic Lexicon, and its extreme simplicity and convenience have caused it to be largely adopted in modern founts, not only in Europe but in the East. But in writing Arabic the student ought to use the old ligatures as they are shewn in Mss. or in the more elegant Eastern founts.]

---

* This is not confined, in the earliest times, to African Mss. In some old Mss., on the other hand, *ḳ* has the point below, ڢ, ـڢـ, or even ڧ̣, ـڧ̣ـ.

A Rem. *d.* Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نُقَطٌ), are divided by the grammarians into اَلْحُرُوفُ ٱلْمُهْمَلَةُ, *the loose* or *free*, i.e. *unpointed, letters*, and اَلْحُرُوفُ ٱلْمُعْجَمَةُ, *the bolted* or *fastened*, i.e. *pointed, letters*. To the former class belong ح, د, ر, س, ص, ط and ع; to the latter خ, ذ, ز, ش, ض, ظ and غ. The letters ب, ت, ث and ى are generally distinguished as follows:

B ب is called اَلْبَآءُ ٱلْمُوَحَّدَةُ, *the* ٮ *with one point* (ب);

ت „ اَلتَّآءُ ٱلْمُثَنَّاةُ مِنْ فَوْقِهَا, *the* ٮ *with two points above* (ت);

ى „ اَلْيَآءُ ٱلْمُثَنَّاةُ مِنْ تَحْتِهَا, *the* ٮ *with two points below* (ي)*;

ث „ اَلثَّآءُ ٱلْمُثَلَّثَةُ, *the* ٮ *with three points* (ث).

The unpointed letters are sometimes still further distinguished from the pointed by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above, and the like; so that we find in carefully written

C manuscripts ح ح حـ ; د د ; ر ر ر ; س س س س ; ص ص ص ; ط ط ; ع ع ع ; etc. Also ه or ه by way of distinction from ة. In some old Mss. ش has only one point above, and then س takes a point below.

Rem. *e.* The letters are also divided into the following classes, which take their names from the particular part of the vocal organs that is chiefly instrumental in producing their sounds.

اَلْحُرُوفُ ٱلشَّفَوِيَّةُ or اَلشَّفَهِيَّةُ, the labials (شَفَةٌ *a lip*), ب ف م و.

اَلْحُرُوفُ ٱللِّثَوِيَّةُ, the gingivals, ث ذ ظ, in uttering which the

D tongue is pressed against the gum (اَللِّثَةُ).

اَلْحُرُوفُ ٱلْأَسَلِيَّةُ, the sibilants, ز س ص, which are pronounced with the tip of the tongue (اَلْأَسَلَةُ).

---

* [With final ى the use of the two points below is optional. Some modern prints, especially those issued at Bairût, always insert them except when the ى represents *ĕlif maḳṣūra* (§ 7, rem. *b*): thus كَيْ, لِي, but رَمَى.]

اَلْحُرُوفُ ٱلذَّلْقِيَّةُ or اَلذَّوْلَقِيَّةُ, the liquids ن ل ر, which are pro- A
nounced with the extremity of the tongue (اَلذَّلْقُ or اَلذَّوْلَقُ).

اَلْحُرُوفُ ٱلشَّجْرِيَّةُ, the letters ض ش ج, which are uttered through the open orifice of the lips (اَلشَّجْرُ).

اَلْحُرُوفُ ٱلنِّطْعِيَّةُ or اَلنِّطَعِيَّةُ, the letters ط د ت, which are uttered by pressing the tongue against the rough or corrugated portion of the palate (اَلنِّطْعُ or اَلنِّطَعُ).

اَلْحَرْفَانِ ٱللَّهَوِيَّتَانِ, the letters ق and ك, in uttering which the B
uvula (اَللَّهَاةُ) is brought into play.

اَلْحُرُوفُ ٱلْحَلْقِيَّةُ or حُرُوفُ ٱلْحَلْقِ, the gutturals, ه غ ع خ ح أ.

The letters ى و ا are called حُرُوفُ ٱللِّينِ or اَلْحُرُوفُ ٱللَّيِّنَةُ, *the soft letters*, and حُرُوفُ ٱلْعِلَّةِ, *the weak letters*.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European to acquire,
except by long intercourse with natives. The following hints will, C
however, enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see § 15) is the *spiritus lenis* of the Greeks, the א of the Hebrews (as in אָמַר, זְאֵב, תְּאַלֵּף). It may be compared with the *h* in the French word *homme* or English *hour*.

ب is our *b*.

ت is the Italian dental, softer than our *t*.

ث is pronounced like the Greek θ, or *th* in *thing*. The Turks and Persians usually convert it into the surd *s*, as in *sing*. [In Egypt
it is commonly confounded with ت, less often with س.] D

ج corresponds to our *g* in *gem*. In Egypt and some parts of Arabia, however, it has the sound of the Heb. גּ, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate, stronger than ه, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is the Italian dental, softer than our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded

A like the δ of the modern Greeks, or *th* in *that*, *with*. The Turks and Persians usually convert it into *z*. [In Egypt it is sometimes *z* but oftener *d*.]

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the English *z*.

س is the surd *s* in *sit*, *mist;* ش, *sh* in *shut*.

ص, the Heb. צ, is a strongly articulated *s*, somewhat like *ss* in *hiss*.

B ض is an aspirated *d*, strongly articulated between the front part of the side of the tongue and the molar teeth (somewhat like *th* in *this*). The Turks and Persians usually pronounce it like *z*. [In Egypt it is an emphatic *d*, without aspiration, more difficult to an English tongue than the true Bedouin ض.]

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض
C [with which it is often confounded in Mss.]. The Turks and Persians change it into a common *z*. To distinguish it from ض, ظ is sometimes spoken of as اَلظَّآءُ ٱلْمُشَالَةُ.

ع, the Heb. ע, is a strong (but to [most] Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Semitic languages, as a mere vowel-letter, or (worse still) as
D a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound, as in gargling, of which we have no example in English. The γ of the modern Greeks, the Northumbrian *r*, and the French *r grasséyé*, are approximations to it*.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but in parts of Arabia, and throughout Northern Africa, it is pronounced as a

* [Hence غ is sometimes replaced by ر as in the Yemenite مُضَّار for مُضَّاغ, Hamdānī ed. Müller 193, 17 etc., and often in Mss.—De G.]

hard *g*; whilst in [Cairo and some parts of] Syria it is vulgarly confounded with èlif hèmzatum, as *'ultu, ya'ūlu*, for *ḳultu, yaḳūlu*. A

ك, ل, م, and ن, are exactly our *k, l, m, n*. When immediately followed by the letter ب, without any vowel coming between them, ن takes the sound of *m*: as جَنْب *ǵèmb*, عَنْبَر *'ambar*, شَنْبَآء *śèmbā'u*, not *ǵènb, 'anbar, śènbā'u*.

ه is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e.g. هُمْ *hum*, أَهْلَكَ *'ahlaka*. In the grammatical termination ةَ, the dotted ة [called هَآءُ ٱلتَّأْنِيثِ] is pronounced like ت, *t*)*. B

و and ى are precisely our *w* and *y*. The Turks and Persians usually give و the sound of *v*.

II. THE VOWELS AND DIPHTHONGS.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hèmza*, see § 1, rem. *a*, and § 15) for *ā*, ى for *ī* and *ai*, و for *ū* and *au*. E.g., C
لا *lā*, فى *fī*, كى *kai*, ذو *ḏū*, لو *lau*.

4. At a later period the following signs were invented to express the short vowels.

(*a*) ـَ *fèth* (فَتْحٌ) or *fètḥa* (فَتْحَةٌ), *a*, *è* (as in *pet*), *e* (nearly the French *e muet*); e.g. خَلَقَ *ḫalaḳa*, شَمْسٌ *śèmsun*, كَرِيمٌ *kerīmun*.

(*b*) ـِ *kèsr* (كَسْرٌ) or *kèsra* (كَسْرَةٌ), *i* (as in *pin*), *ì* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e.g. بِهِ *bihi*, أَقِطٌ *àḳìṭun*. D

(*c*) ـُ *ḍamm* (ضَمٌّ) or *ḍamma* (ضَمَّةٌ), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e.g. لَهُ *lahu*, حُجَّةٌ *ḥöǵǵètun*, عُمْرٌ *'ömrun*.

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* In point of fact, this figure ة is merely a compromise between the ancient تَ (Heb. תַ, תֶ), the old pausal هْ (*ah*), and the modern هَ (Heb. הָ), in which last the ه is silent.

A REM. *a.* The distinction between the names *fèth*, *kèsr*, *damm*, and *fètha*, *kèsra*, *damma*, is that the former denote the *sounds a, i, u*, the latter the *marks* ـَ, ـِ, ـُ. Compare the Hebrew פַּתַח, שֶׁבֶר, and קִבּוּץ. The terms نَصْبٌ and رَفْعٌ, commonly used of the case-endings *a, u*, are sometimes applied to ـَ, ـُ in other positions; e.g. ٱلْحَرُورِيَّةُ بِنَصْبِ ٱلْحَاءِ. [Another name for *damm* is *kabw*, قَبْوٌ.—De G.]

REM. *b.* A vowel is called حَرَكَةٌ, *a motion*, plur. حَرَكَاتٌ; its
B mark is termed شَكْلٌ, *form* or *figure*, plur. أَشْكَالٌ or شُكُولٌ.

REM. *c.* In the oldest Mss. of the Ḳor'ān, the vowels are expressed by dots (usually red), one above for fetha, one below for kèsra, and one in the middle, or on the line, for damma. As regards the signs ـَ, ـِ, ـُ the third is a small و and the other two are probably derived from ا and ى or ے respectively.

5. Rules for the cases in which these vowel-marks retain their original sounds, *a, i, u*, and for those in which they are modified, through the influence of the stronger or weaker consonants, into *è, e,*
C *ì, o,* or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. The following rules may, however, be given for the guidance of the learner*.

(*a*) When preceded or followed by the strong gutturals غ ع خ ح, or the emphatic consonants ق ظ ط ض ص, fètha is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure,
D approaching to that of the Swedish *å*; e.g. خَمْرٌ *hamrun*, لَعْبٌ *la'bun*, بَقِىَ *båkiya*, صَدْرٌ *sådrun*. Under the same circumstances kèsra is

* [Learners whose ears and vocal organs are good, and who have an opportunity of hearing and practising the correct pronunciation of the consonants, will find that the proper shades of sound in the three vowels come without effort when the consonants are spoken rightly and naturally. The approximate rules for pronunciation here given are mainly useful as a guide towards the right way of holding the mouth in pronouncing the consonants as well as the vowels.]

pronounced as ĭ, e.g. عِلْمٌ *ʻĭlmun,* سِحْرٌ *sĭḥrun,* قِشْرٌ *ḳĭšrun;* whilst A
ḍamma assumes the sound of an obscure *o*, inclining with the gutturals (especially ح and ع) to *ö*; e.g. لَطُفَ *laṭofa,* لُطْفٌ *loṭfun,* حُسْنٌ *ḥosnun* or *ḥösnun,* رُعْبٌ *roʻbun,* عُمْرٌ *ʻömrun.*

(*b*) In shut syllables in which there are neither guttural nor emphatic consonants,—and in open syllables which neither commence with, nor immediately precede, one of those letters,—fètḥa either has a weaker, less clear sound, approaching to that of *a* in the English words *hat, cap,* e.g. كَتَبْتَ *katabta,* أَكْبَرُ *'akbaru;* or it becomes a B
simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e.g. بَلْ *bèl,* مَرْكَبٌ *mèrkèbun,* سَمَكٌ *sèmèkun,* سَمِينٌ *semīnun,* مَدِينَةٌ *medīnètun.* It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e.g. جَرَّةٌ *ǵarratun,* مَرَّةٌ *marratun,* غَارَةٌ *ġāratun,* صُورَةٌ *ṣūratun;* and also in general at the end of a word.

6. The long vowels *ā, ī, ū,* are indicated by placing the marks C
of the short vowels before the letters ا, ى, and و, respectively, e.g. قَالَ *ḳāla,* بِيعَ *bīʻa,* سُوقٌ *sūḳun;* in which case these letters are called حُرُوفُ ٱلْمَدِّ, *literae productionis,* "letters of prolongation." The combinations ـِى and ـُو must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants ـُو inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e.g. طُورٌ, طِينٌ, nearly *ṭōrun, ṭünun.*

Rem. *a.* *ā* was at first more rarely marked than the other D
long vowels, and hence it happens that, at a later period, after the invention of the vowel-points, it was indicated in some very common words merely by a fètḥa; e.g. اَللَّهُ, اَلرَّحْمَنُ, إِبْرَهِيمُ, إِسْحَقُ, هَرُونُ, اَلْمَلَئِكَةُ, اَلسَّمَوَاتُ, اَلْقِيَمَةُ, لَكِنْ or لَكِنَّ, ذَلِكَ, هَذَا, هَهُنَا, هَكَذَا. More exactly, however, the fètḥa should be written perpendicularly in this case, so as to resemble a small èlif; e.g. اَللّٰهُ, اَلرَّحْمٰنُ, اَلْمَلٰئِكَةُ, اَلسَّمٰوَاتُ, اَلْقِيٰمَةُ (*the resurrection,* to be carefully distinguished from

A اَلْقِيمَةُ *ĕl-ķīmètu, price, value*), هٰهُنَا, ذٰلِكَ. The words ثَلَاثٌ, ثَلَاثَةٌ, and ثَلَاثُونَ, are also frequently written defectively ثَلٰثٌ, ثَلٰثَةٌ, ثَلٰثُونَ; and occasionally some other vocables, such as ثَمٰنِيَةٌ and ثَمٰنُونَ; تَبٰرَكَ and تَعٰلَى; رَمَضٰنُ, سُلَيْمٰنُ, and other proper names ending in ـٰانُ; اَلشَّيْطٰنُ; مُعٰوِيَةُ; خٰلِدٌ, مٰلِكٌ, اَلْحٰرِثُ, اَلْقٰسِمُ, and other proper names of the forms فٰاعِلٌ and اَلْفٰاعِلُ; دِينٰرٌ; etc. This is more common in Maġribī Mss. than in others.—The long vowel *ī* is in a very few instances written defectively at the end of a word,
B e.g. اَلْحَافِ, *ĕl-Ḥāfī*, اَلْعَاصِ, *ĕl-ʿĀṣī*, حُذَيْفَةُ بْنُ ٱلْيَمَانِ, *Ḥoḏèifètu 'bnu 'l-Yèmānī*, for اَلْحَافِى, اَلْعَاصِى, اَلْيَمَانِى; اَلْمُهْتَدِ for اَلْمُهْتَدِى*.

Rem. *b*. The letter ه, preceded by ḍamma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e.g. قَارْلُهْ, *Carlo;* دُونْ بِطْرُهْ, *Don Pedro;* وَادِى آرُهْ, *the river Guadiaro.*

Rem. *c*. The sound of ـَا inclines, in later times and in certain localities, from *ā* to *ē*, just as that of fètḥa does from *a* to *è* (see
C § 4, *a*, and § 5, *b*). This change is called اَلْإِمَالَةُ, *ĕl-'imāla*, the "deflection" of the sound of *a* and *ā* towards that of *i* and *ī*. The Maġribī Arabs actually pronounce *ā* in many cases as *ī*. Hence رِكَابٌ *rikāb*, لٰكِنْ *lākin*, بَابٌ *bāb*, لِسَانٌ *lisān*, are sounded *rikēb*, *lēkin*, *bīb*, *lisīn;* and, conversely, the Spanish names *Beja*, *Jaen*, *Caniles*, *Lebrilla*, are written بَاجَه, جَيَّان, قَنَالَش, لَبْرَالَه.

7. ا corresponds to fètḥa, ى to kèsra, and و to ḍamma; whence
D ا is called أُخْتُ ٱلْفَتْحَةِ, *the sister of fètḥa*, ى, أُخْتُ ٱلْكَسْرَةِ, *the sister of kèsra*, and و, أُخْتُ ٱلضَّمَّةِ, *the sister of ḍamma.* Fètḥa before ى and و forms the diphthongs *ai* and *au*, which retain their original clear sound after the harder gutturals and the emphatics, e.g. صَيْفٌ *ṣaifun*,

* [The omission of final ى in these cases is hardly a mere orthographical irregularity, but expresses a variant pronunciation in which the final *ī* was shortened or dropped. See Nöldeke, *Gesch. d. Qorân's*, p. 251.]

خَوْفٌ *haufun;* but after the other letters become nearly *ē* (Heb. ◌ֵי) A
and *ō* (Heb. וֹ), e.g. سَيْفٌ *sèifun,* مَوْتٌ *mʼotun* (almost *sēfun, mōtun*).

Rem. *a.* After و at the end of a word, both when preceded by ḍamma and by fètḥa, ا is often written, particularly in the plural of verbs; e.g. نَصَرُوا, رَمَوْا, يَغْزُوا. This ا, in itself quite superfluous (ʼèlif otiosum), is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ *and.* It is called أَلِفُ ٱلْوِقَايَةِ, *the guarding ʼèlif,* or أَلْأَلِفُ ٱلْفَاصِلَةُ, *the separating ʼèlif.*

Rem. *b.* ى at the end of a word after a fètḥa is pronounced B
like ا, e.g. فَتًى *fatā,* رَمَى *ramā,* إِلَى *ʼilā**, and is called, like ا itself in the same position (e.g. بَهْنَسَا *Bèhnesā,* غَزَا *ġazā*), أَلْأَلِفُ ٱلْمَقْصُورَةُ, *the ʼèlif that can be abbreviated,* in contradistinction to *the lengthened ʼèlif,* أَلْأَلِفُ ٱلْمَمْدُودَةُ (see § 22 and § 23, rem. *a*), which is protected by hèmza. It receives this name because, when it comes in contact with a *hèmza conjunctionis* (see § 19, rem. *f*), it is shortened in pronunciation before the following consonant, as are the و and ى in أَبُو and أَبِي before ٱلْوَزِيرِ (see § 20, *b*)†.

Rem. *c.* If a pronominal suffix be added to a word ending C
in ـَى, the ى is sometimes retained according to old custom, as in رَمَيَهُ or رَمَيْهُ, but it is commonly changed into ا, as رَمَاهُ.

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* [But ـَيْ, with the mark *ǵèzma* (see § 10), as in كَيْ, يَدَيْ is the diphthong *ai.*] The diphthong *ai,* when final, is often marked in old Mss. by the letters ـلـ suprascript; e.g. يَدَيْ كُلِّ مُعْطَآءٍ, i.e. يَدَيْ *yèdai,* not *yèdā.*

† [It would seem that the early scribes who fixed the orthographical usage made a distinction of sound between ـَى and ـَا, pronouncing D
the former nearly as *ē*; cf. rem. *d.* On the other hand many Mss., even very ancient ones, write ـَا where the received rules require ـَى. According to the grammarians *ʼèlif maḳṣūra* is always written ـَى in words of more than three letters unless the penultimate letter is Yā (as يَحْيَا *he will live,* دُنْيَا *world*). In words of three letters, the origin of the final *ā* must be considered; a "converted *Yā*" gives ـَى, a "converted *Wāw*" gives ـَا. See the details below §§ 167, 169, 213 etc.]

A REM. *d.* In some words ending in ـَاةٌ we often find ـَوةٌ instead of ـَاةٌ, as حَيَوةٌ or حَيٰوةٌ, صَلَوةٌ or صَلٰوةٌ, زَكَوةٌ or زَكٰوةٌ, نَجْوةٌ, غَدْوةٌ, مِشْكَوةٌ, مَنٰوةٌ, and so also رِبَوا, الرِّبٰوا for رِبًا, الرِّبَا; further ـَيَةٌ for ـَاةٌ in the loan-word تَوْرَيَةٌ or تَوْرٰيَةٌ; according to which older mode of writing we ought to pronounce the ـَا nearly as *å* or *ē* respectively*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ـً *an*, ـٍ *in*, ـٌ or ـٌّ *un*. This is called اَلتَّنْوِينُ, the *tènwīn* or "nunation" (from the name of the letter ن *nūn*),
B and takes place only at the end of a word; e.g. مَدِينَةً *medīnètan*, بِنْتٍ *bintin*, مَالٌ *mālun*. See § 308.

REM. *a.* ـً takes an ا after all the consonants except ة; as بَابًا, رِيحًا, but خَلِيفَةً. However, when it precedes a ى, no ا is written, as in هُدًى; nor, according to the older orthography, when it accompanies a hèmza, as in شَيْءً, for which we more usually find شَيْئًا. This èlif in no way affects the quantity of the vowel, which is always short: *bābăn*, *rīḥăn*.

C REM. *b.* To one word و is added, without in any way affecting the sound of the tènwīn, viz. to the proper name عَمْرٌو *'Amr* (not *'Amrū*), genit. عَمْرٍو, accus. عَمْرًا, rarely عَمْرًوا, [or, when the tènwīn falls away (§ 315, *a*, rem. *b*) عَمْرُو in all three cases], so written to distinguish it from another proper name that has the same radical letters, viz. عُمَرُ *'Omar*, genit. and accus. عُمَرَ. The و of عَمْرٌو and عَمْرٍو is, however, often neglected in old manuscripts. [Cf. the use of ו to represent tènwīn in proper names in the Nabataean inscriptions.]

D REM. *c.* In old Mss. of the Ḳor'ān, the tènwīn is expressed by doubling the dots which represent the vowels; ـٞ = ـً, ـٖ = ـٍ, :— = ـٌ.

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* [The prophet said أَفْعَوْ for أَفْعًى, حَذَوْ for حَذَاءٍ. Zamaḫšarī, *Fāïḳ* i. 114.--De G.]

III. OTHER ORTHOGRAPHIC SIGNS. A

A. *Ǵèzma or Sukūn.*

9. *Ǵèzma*, جَزْمٌ or جَزْمَةٌ (*amputation*), ـْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e.g. بَلْ *bèl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفْسَفَ *sèfsèfa*, قُرْآنٌ *ḳor-'ānun* (not *ḳo-rānun*). It corresponds therefore to the *Shĕvā quiescens* of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

Rem. *a.* A letter which has no following vowel is called حَرْفٌ B سَاكِنٌ, *a quiescent letter*, as opposed to حَرْفٌ مُتَحَرِّكٌ, *a movent letter*. See § 4, rem. *b*.

Rem. *b.* Letters that are assimilated to a following letter, which receives in consequence the *tèšdīd* or mark of doubling (see § 11 and § 14), are retained in writing, but not marked with a ǵèzma; e.g. اَلرَّحْمٰنُ, مِن رَّبِّهِ, أَرَدتُّ, not اَلْرَّحْمٰنُ, مِنْ رَّبِّهِ, أَرَدْتُّ.

Rem. *c.* The same distinction exists between the words *ǵèzm* and *ǵèzma*, as between *fèth* and *fètha*, etc. (see § 4, rem. *a*).

Rem. *d.* Older forms of the ǵèzma are ـٛ and ـ˃, whence the C later ـ٨, instead of the common ـۡ or ـْ. In some old Mss. of the Ḳor'ān a small horizontal (red) stroke is used, ـ˗.

10. ى and و, when they form a diphthong with fètha, are marked with a ǵèzma, as لَيْلٌ, يَوْمٌ, كَيْ, يَدَيْ; but when they stand for *èlif productionis* they do not take this sign (see § 7, rem. *b*, *c*, *d*).

Rem. In many manuscripts a ǵèzma is placed even over the letters of prolongation, e.g. قَالْ, صَبُورْ, سِيْمَ; and over the èlif maḳṣūra, e.g. عَلَىْ, هُدًىْ for عَلَى, هُدًى.

B. *Tèšdīd or Šèdda.* D

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. *a*), is written only once, but marked with the sign ـّ, which is called

A اَلتَّشْدِيدُ, the *tèšdīd* (*strengthening*)*; e.g. اَلْكُلَّ *èl-kulla,* كُلًّا *kullan,* اَلسَّمِّ *ès-sèmmi,* سَمٍّ *sèmmin,* اَلْمُرُّ *èl-murru,* مُرٌّ *murrun.* It corresponds therefore to the *Daghesh forte* of the Hebrew.

REM. *a.* The solitary exception to this rule, in the verbal forms قُووِلَ *kūwila* and تُقُووِلَ *tukūwila,* instead of قُوِّلَ and تُقُوِّلَ, admits of an easy explanation (see § 159).—When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and
B consequently the tèšdīd is not required; e.g. فَرَرْتَ, 2d pers. sing. masc. Perf. of فَرَّ; تَفَتَّتَتْ, 3d pers. sing. fem. Perf. of the fifth form of فَتَّ.

REM. *b.* A consonant can be doubled, and receive tèšdīd, only when a vowel precedes and follows it. The cases treated of in § 14 form no exception to this rule.

REM. *c.* All consonants whatsoever, not even èlif hèmzatum excepted, admit of being doubled and take tèšdīd. Hence we speak and write رَأَّاسٌ *ra''āsun,* سَأَّالٌ *sa''ālun,* نَأَّاجٌ *na''āğun.*

C REM. *d.* ـّ is an abbreviated ش, the first radical of the name تَشْدِيدٌ, or the first letter of the name شَدَّةٌ, which the African Arabs use instead of the other. Or it may stand for شد (from مُشَدَّدٌ), since in the oldest and most carefully written manuscripts its form is ـسـ. Its opposite is خف, i.e. خف (from مُخَفَّفٌ *lightened, single*); e.g. سِرًّا وَعَلَانِيَةً *secretly and openly.*

REM. *e.* Tèšdīd, in combination with ـَ, ـُ, ـِ, ـٌ, is placed between the consonants and these vowel-marks, as may be seen from
D the above examples. In combination with ـِ the Egyptians write ـّ instead of ـِّ; but elsewhere, at least in old manuscripts, ـّ may stand for ـَّ as well as ـِّ. The African Arabs constantly write ـَّ, ـُّ, ـِّ, for ـَّ, ـِّ, ـُّ. In the oldest Mss. of the Ḳor'ān, tèšdīd is expressed by ⌒ or ◡, which, when accompanied by kèsra, is sometimes written, as in African Mss., below the line. In African Mss. the vowel is not always written with the šèdda; ـَ alone may be = ـَّ, &c.

* [The *nomen unitatis* is تَشْدِيدَةٌ.—De G.]

12. Tèšdīd is either *necessary* or *euphonic.* A

13. The *necessary tèšdīd,* which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادٌّ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*ʼamara*) means *he commanded,* but أَمَّرَ (*ʼammara*), *he appointed some one commander;* مُرٌّ (*murrun*) is *bitter,* but a word مُرٌ (*murun*) does not exist in the language.

Rem. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèšdīd necessarium* scarcely ever follows the long vowels و and ى, as in تُمُودَّ الثَّوبُ, though it is sometimes found after ا, as in مَارٌّ, مَادَّةٌ, يَكْتُبَانِّ (see § 25). Nor does it occur after the diphthongs ـَوْ and ـَىْ, save in rare instances, like خُوَيْصَّةٌ and دُوَيْبَّةٌ [see § 277]. B

14. The *euphonic tèšdīd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used :—

(*a*) With the letters ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن, (dentals, sibilants, and liquids,) after the article اَلْ; e.g. اَلتَّمْرُ *èt-tèmru;* اَلرَّحْمٰنُ *ʼar-raḥmānu;* اَلشَّمْسُ *èš-šèmsu;* اَلظُّلْمُ *ʼaẓ-ẓolmu;* اَللَّيْلُ *èl-lèilu,* or, in African and Spanish manuscripts, اَلَّيْلُ. C

Rem. *a.* These letters are called اَلْحُرُوفُ ٱلشَّمْسِيَّةُ, *the solar letters,* because the word شَمْسٌ, *sun,* happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ ٱلْقَمَرِيَّةُ, *the lunar letters,* because the word قَمَرٌ, *moon,* commences with one of them. D

Rem. *b.* This assimilation is extended by some to the ل of هَلْ and بَلْ, especially before ر, as هَل رَّأَيْتَ.

(*b*) With the letters ر, ل, م, و, ى, after *n* with ǵèzm, e.g. مِن رَّبِّهِ *mir rabbihi,* مِن لَّيْلٍ, أَن يَّقْتُلَ; and after the nunation, e.g. كِتَابٌ مُّبِينٌ *kitābum mubīnun,* for *kitābun mubīnun.* The *n* of the

A words مِنْ, عَنْ, أَنْ, is often not written when they are combined with مَا, مَنْ, لَا; e.g. مِمَّنْ for مِنْمَنْ or مِن مَّنْ, عَمَّا for عَن مَّا, أَلَّا for أَن لَّا.

REM. *a.* If to the above letters we add ن itself, as أَن نَّكْتُبَ, the mnemonic word is يَرْمُلُونَ.

REM. *b.* أَن لَّا is equally common with أَلَّا, but مِمَّنْ, عَمَّنْ, مِمَّا, عَمَّا, are hardly ever written separately; مَن لَّا, on the contrary, always. Similarly we find إِلَّا for إِن لَّا (*if not*), إِمَّا for إِن مَّا (*if*, with

B redundant مَا) and occasionally أَمَّا for أَن مَّا (*that*, with redundant مَا).

(*c*) With the letter ت after ث, د, ذ, ض, ط, ظ (dentals), in certain parts of the verb; e.g. لَبِثُّ *lèbittu* for لَبِثْتُ *lèbiṯtu;* أَرَدتَّ *'aratta* for أَرَدْتَ *'aradta;* اتَّخَذتُّمْ *'attaḫattum* for اتَّخَذْتُمْ *'attaḫaḏtum;* بَسَطتُّمْ *basattum* for بَسَطْتُمْ *basaṭtum.* Many grammarians, however, reject this kind of assimilation altogether, and rightly, because the absorption of a strong radical consonant, such as د, ض or ط, by a

C weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

REM. *a.* Still more to be condemned are such assimilations as عُدُّ for عُدْتُ, خَبَطَّ for خَبَطْتَ.

REM. *b.* If the verb ends in ت, it naturally unites with the second ت in the above cases, so that only one ت is written, but the union of the two is indicated by the tèšdīd; as ثَبَتَّ for ثَبَتْتَ.

C. *Hèmza or Nèbra.*

D **15.** Èlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis,* is distinguished by the mark ء *hèmza* (هَمْزٌ or هَمْزَةٌ, *compression,* viz. of the upper part of the windpipe, see § 4, rem. *a*), which is also sometimes called *nèbra* (نَبْرَةٌ, *elevation*); e.g. أَسَدٌ, سَأَلَ, قَرَأَ, رَأْسٌ, اِقْرَأْ, إِقْلِيدٌ, خِطَا, أُمِرَ, خَطَأٌ.

REM. *a.* In cases where an *èlif conjunctionis* (see § 19, *a, b, c,* and rem. *d, e*) at the beginning of a word receives its own vowel, the grammarians omit the hèmza and write merely the vowel; e.g. اَلْحَمْدُ لِلّٰهِ *praise belongs to God,* اِقْرَأْ, اِبْنٌ, اُقْتُلْ.

Rem. *b.* ـٔ is probably a small ع, and indicates that the *ĕlif* is to A
be pronounced almost as *'ain*. In African (and certain other) Mss. it is sometimes actually written ـٕ; e.g. إِذْ, أُخْلُقْ. In the oldest Mss. of the Ḳor'ān, hèmza is indicated by doubling the vowel-points; e.g., القرءان = اَلْقُرْءَانُ, الموءمنون = اَلْمُؤْمِنُونَ. It is also marked in such Mss. by a large yellow or green dot, varying in position according to the accompanying vowel (see above, § 4, rem. *c*).

Rem. *c.* Hèmza is written between the ا and the vowel that accompanies it, or the ǵèzma (see the examples given above); but B
we often find خَاسِئِينَ for خَاسِئِينَ, سَئِرَ for سَئِرَ (see § 16), and occasionally خَطَأً or خَطَأً for خَطَأً, أَنَّ or أَنَّ for إِنَّ, سُئِلَ for سُئِلَ or سُئِلَ, and the like.

Rem. *d.* The effect of the hèmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e.g. مَسْأَلَةٌ, *mas-'alatun* (not *ma-salatun*) اَلْقُرْآنُ, *ĕl-ḳor-'ānu* (not *ĕl-ḳo-rānu*).

16. ى and و take hèmza, when they stand in place of an *ĕlif* C
*hèmzatum** (in which case the two points of the letter ى are commonly omitted); e.g. جِئْتُ for جِأْتُ, خَاسِئِينَ for خَاسِئِينَ, بُؤْسٌ for بَأْسٌ, رُؤُوسٌ for رُأُوسٌ.

17. Hèmza alone (ء) is written instead of أ, إ, ئ, ؤ, in the following cases.

(*a*) Always at the end of a word, after a letter of prolongation or a consonant with ǵèzma, e.g. جَاءَ, *ǵā'a*, رِدَآءٌ, رِدَآءٌ; جِىءَ, *ǵī'a*, D
رَدِيءٌ; سُوءٌ, *sū'un*; ضَوْءٌ, قَيْءٌ, ظِمْءٌ, or more commonly ظِمْئًا (see § 8, rem. *a*); and in the middle of a word, after an *ĕlif productionis*, provided the hèmza has the vowel fèthạ, as أَعْدَاءَكُمْ, يَتَسَاءَلُونَ (but for أَعْدَاءِكُمْ and أَعْدَآؤُكُمْ the Arabs usually write أَعْدَائِكُمْ and أَعْدَاؤُكُمْ).

Rem. Accusatives like شَيْئًا and ظِمْئًا are often written, though

* [See below, §§ 131 *seq.*]

A contrary to rule, شَيْأً, ظَمْأً; and in old Mss. we find such instances as رِدَآاً for رِدَآءً.

(*b*) Frequently in the middle of words, after the letters of prolongation و and ى, or after a consonant with ǵèzma, e.g. مَقْرُوءَةٌ for مَقْرُوؤَةٌ, مُوءِبَاتٌ for مُوئِبَاتٌ, تَوْءَمٌ for تَوْأَمٌ, يَسْـَٔلُ for يَسْأَلُ; and also after kèsra and ḍamma before the ى and و of prolongation, e.g.
B خَاطِـئِينَ for خَاطِئِينَ, رُءُوسٌ for رُؤُوسٌ. Hèmza between *īă*, *ūă*, *ăī*, *ĭī*, *ăū*, and *ŭū*, is, however, more frequently, though improperly, placed over the letter of prolongation itself; e.g. مَقْرُؤَةٌ for مَقْرُوءَةٌ, خَطِيئَةٌ for خَطِيـَٔةٌ or خَطِيءَةٌ, رُؤُسٌ for رُءُوسٌ or رُؤُوسٌ, which words must always be pronounced *maḳrū'atun*, *ḫaṭī'atun*, *ru'ūsun*.

REM. *a*. After a consonant with ǵèzma, which is connected with a following letter, hèmza and its vowel may be placed above the
C connecting line; as أَسْـَٔلُ, for أَسْأَلُ.

REM. *b*. A hèmza preceded by *u* or *i*, and followed by *a* or *ā*, may be changed into pure و or ى; as جُوَنٌ for جُؤَنٌ, سُوَالٌ for سُؤَالٌ; مِيَةٌ for مِئَةٌ, لِيَامٌ for لِئَامٌ.—If preceded by *ū* or *ī*, or the diphthong *ai*, the hèmza may likewise be changed into و or ى, whatever be the following vowel; as مَقْرُوَّةٌ for مَقْرُووَةٌ, from مَقْرُوءَةٌ; نَبِيٌّ for نَبِييٌ, from نَبِيءٌ; بَرِيَّةٌ for بَرِييَةٌ, from بَرِيئَةٌ; فَيٌّ for فَيْءٌ,
D شَيًّا for شَيْئًا.—If the hèmza has ǵèzma, it may [lose its consonantal power and] be changed into the letter of prolongation that is homogeneous with the preceding vowel, as رَاسٌ for رَأْسٌ, لُومٌ for لُؤْمٌ, بِيرٌ for بِئْرٌ; necessarily so, if the preceding consonant be an èlif with hèmza, as آمَنَ or أَامَنَ, أُومِنُ, إِيمَانٌ, for أَأْمَنَ, أُؤْمِنُ, إِئْمَانٌ. [This is called تَخْفِيفُ ٱلْهَمْزَةِ.]

REM. *c*. The name دَاوُودُ or دَاءُودُ, *David*, is often written دَاوُدُ, but must always be pronounced *Dā'ūdu*.

D. *Waṣla.*

18. When the vowels with hèmza (أَ إِ أُ), at the commencement of A
a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked by the sign ٱ, written over the èlif, and called وَصْلٌ, or وَصْلَةٌ, or صِلَةٌ (see § 4, rem. *a*), i.e. *union;* e.g. عَبْدُ ٱلْمَلِكِ *'abdu 'l-mèliki* for عَبْدُ أَلْمَلِكِ *'abdu èl-mèliki;* رَأَيْتُ ٱبْنَكَ *raèitu 'bnaka* for رَأَيْتُ إِبْنَكَ *raèitu 'ibnaka.*

Rem. *a.* ٱ seems to be an abbreviation of ص in وَصْلٌ or صِلَةٌ; or rather, it is the word صلة itself. In the oldest Mss. of the B
Ḳor'ān the waṣl is indicated by a stroke (usually red), which sometimes varies in position, according to the preceding vowel. In ancient Maġribī Mss. the stroke is used, with a point to indicate the original vowel of the elided èlif; e.g., فِى سَبِيلِ ٱللّٰه, i.e. ٱللّٰه; عَرَضَ ٱلْحَيٰوةَ, i.e. ٱلْحَيٰوةَ. Hence even in modern African Mss. we find ┌ ┌ ┌ ┴ └ instead of the usual ٱ.

Rem. *b.* Though we have written in the above examples أَلْمَلِكِ and إِبْنَكَ, yet the student must not forget that the more correct C
orthography is ٱلْمَلِكِ and ٱبْنَكَ. See § 15, rem. *a*, and § 19, rem. *d.*

19. This elision takes place in the following cases.

(*a*) With the أَ of the article أَلْ; as أَبُو ٱلْوَزِيرِ for أَبُو أَلْوَزِيرِ, *the father of the wèzīr.*

(*b*) With the إِ and أُ of the Imperatives of the first form of the regular verb; as قَالَ ٱسْمَعْ for قَالَ إِسْمَعْ, *he said, listen;* قَالَ ٱقْتُلْ for D
قَالَ أُقْتُلْ, *he said, kill.*

(*c*) With the إِ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see § 35), and the أُ of the Perfect Passive in the same forms; e.g. هُوَ ٱنْهَزَمَ for هُوَ إِنْهَزَمَ, *he was put to flight;* وَٱسْتُعْمِلَ for وَأُسْتُعْمِلَ, *and he was appointed governor;* ٱلِٱقْتِدَارُ *the being able* (to do something); إِلَى ٱلِٱنْقِرَاضِ *till the downfall* or *extinction.*

A (*d*) With the إ of the following eight nouns:

اِبْنٌ, and اِبْنُمٌ or اِبْنَمٌ, *a son.* اِبْنَةٌ, *a daughter.*

اِثْنَانِ, *two* (masc.). اِثْنَتَانِ, *two* (fem.).

اِمْرُؤٌ, or اِمْرَؤٌ, *a man.* اِمْرَأَةٌ, *a woman.*

اِسْتٌ, *the anus.* اِسْمٌ (rarely اُسْمٌ), *a name.*

REM. *a.* With the article اِمْرُؤٌ and اِمْرَأَةٌ take, in classical

B Arabic, the form اَلْمَرْءُ and اَلْمَرْأَةُ.

REM. *b.* The hèmza of أَيْمُنٌ, *oaths,* is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعَ and مِنْ (which then takes fètha instead of ǵèzma); as لَايْمُنُ ٱللّٰهِ *by God* (lit. *by the oaths of God*), for which we may also write لَيْمُنُ ٱللّٰهِ, omitting the ا altogether, or, in a contracted form, لَيْمُ ٱللّٰهِ.

C REM. *c.* In the above words and forms, the vowel with hèmza is in part original, but has been weakened through constant use (as in the article, and in أَيْمُنٌ after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

REM. *d.* It is naturally an absurd error to write ٱ at the beginning of a sentence instead of èlif with hèmza, as ٱلْحَمْدُ لِلّٰهِ instead of أَلْحَمْدُ لِلّٰهِ. The Arabs themselves never do so, but, to indicate

D that the èlif is an *èlif conjunctionis* (see rem. *f*), they omit the hèmza and express only its accompanying vowel, as اَلْحَمْدُ لِلّٰهِ. See § 15, rem. *a*, and § 18, rem. *b*.

REM. *e.* In more modern Arabic the elision of the *èlif conjunctionis* (see rem. *f*) is neglected, especially after the article, as بَعْدَ اِنْقِرَاضِهِمْ, بِئْسَ ٱلْإِسْمُ, إِلَى ٱلْإِنْقِرَاضِ, اَلْإِقْتِدَارُ; but the grammarians brand this as خُرُوجٌ عَنْ كَلَامِ ٱلْعَرَبِ وَلَحْنٌ فَاحِشٌ.

Rem. *f.* The ĕlif which takes waṣla is called أَلِفُ ٱلْوَصْلِ or هَمْزَةُ A
ٱلْوَصْلِ, *ĕlif* or *hèmza conjunctionis*, the connective ĕlif; the opposite being أَلِفُ ٱلْقَطْعِ, *ĕlif sejunctionis* or *separationis*, the disjunctive ĕlif.

20. The ĕlif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with ǵèzma. To these different cases the following rules apply.

(*a*) A short vowel simply absorbs the ĕlif conjunctionis with its vowel; see § 19, *b* and *c*. B

(*b*) A long vowel is shortened in pronunciation, according to the rule laid down in § 25; e.g. فِى ٱلنَّاسِ *fī 'n-nāsi, among men;* أَبُو ٱلْوَزِيرِ *'abŭ 'l-wèzīri, the father of the wèzīr*, for *fī* and *'abū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following ĕlif (either according to § 19 or by poetic license). Hence فِى ٱلِٱبْتِدَآءِ, *in the beginning*, is pronounced as if written C فِلِبْتِدَآءِ; فِى ٱلَارْضِ (for ٱلْأَرْضِ), *upon the earth*, as فِلَرْضِ; ذُو ٱلِٱعْلَالِ (for ٱلْإِعْلَالِ), *subject to change* (*a weak letter*), as ذُلِعْلَالِ. In the first of these examples the ا is an ĕlif conjunctionis; in the other two it is an ĕlif separationis, but has been changed for the sake of the metre into an ĕlif conjunctionis. The suffixes of the 1st pers. sing., ـِى and نِى, may assume before the article the older forms ـِىَ and نِىَ; e.g. نِعْمَتِىَ ٱلَّتِى *my grace which*, اِهْدِنِىَ ٱلصِّرَاطَ *guide me on the* D *way*, instead of نِعْمَتِى ٱلَّتِى and اِهْدِنِى ٱلصِّرَاطَ, which latter forms are equally admissible.

(*c*) A diphthong is resolved into two simple vowels, according to the law stated in § 25, viz. *ai* into *ăĭ*, and *au* into *ăŭ*; as فِى عَيْنَىِ ٱلْمَلِكِ *fī 'ainăĭ 'l-mèliki, in the eyes of the king*, for فِى عَيْنَىْ ٱلْمَلِكِ; اِخْشَىِ ٱلْقَوْمَ *iḫšăĭ 'l-ḳauma, fear the people;* مُصْطَفَوُ ٱللّٰهِ *muṣṭafăŭ 'llāhi, the elect of God*, for مُصْطَفَوْ ٱللّٰهِ. The silent ĕlif (§ 7, rem. *a*) does not prevent the resolution of the diph-

A thong, as رَمَوُا ٱلْحِجَارَةَ *ramău 'l-ḥiǵārata, they threw the stones;* فَلَمَّا رَأَوُا ٱلنَّجْمَ *fa-lammā ra'ău 'n-nèǵma, and after they saw the star.* But أَوْ and لَوْ take *kèsra*, as أَوِ ٱسْمُهُ *or his name;* لَوِ ٱسْتَقْبَلَ *if he went to meet.*

(*d*) A consonant with ǵèzma either takes its original vowel, if it had one; or assumes that which belongs to the èlif conjunctionis; or adopts the lightest of the three vowels, which in its nature approaches nearest to the ǵèzma, viz. kèsra. Hence the pronouns of the B 2d and 3d pers. plur. masc., أَنْتُمْ *you*, and هُمْ *they*, the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them*, and the verbal termination of the 2d pers. plur. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمُ ٱلْكَاذِبُونَ *ye are the liars;* لَعَنَهُمُ ٱللّٰهُ *may God curse them!* رَأَيْتُمُ ٱلرَّجُلَ *ye have seen the man.* The same is the case with مُذْ, *since, from which time forth,* because it is contracted for مُنْذُ. The preposition مِنْ, *from*, takes C *fèthạ* before the article, but in other cases *kèsra;* as مِنَ ٱلرَّجُلِ, مِنِ ٱبْنِهِ. All other words ending in a consonant with ǵèzma take *kèsra;* viz. nouns having the tènwīn, as مُحَمَّدٌ ٱلنَّبِيُّ *Moḥammèduni 'n-nèbīyu;* the pronoun مَنْ, as مَنِ ٱلْكَذَّابُ *mani 'l-kaḏḏābu;* verbal forms like قَتَلَتْ, تَكْتُبْ, اِجْلِسْ, as قَتَلَتِ ٱلرُّومُ *ḳatalati 'r-Rūmu;* and particles, such as عَنْ, إِنْ, بَلْ, قَدْ, هَلْ, لٰكِنْ, etc.

D REM. *a.* In certain cases where هُمْ becomes هِمْ (see § 185, rem. *b*) the waṣl may be made either with ḍamma or kèsra, هِمُ or هِمِ.

REM. *b.* If the vowel of a prosthetic èlif be *ḍamma*, the waṣl is sometimes effected by throwing it back upon the preceding vowelless consonant or tènwīn; as قُلُ ٱنْظُرُوا, for قُلْ اُنْظُرُوا, instead of قُلِ ٱنْظُرُوا; وَقَالَتُ ٱخْرُجْ; سَلَامٌ ٱدْخُلُوا *selāmunu 'dḫulū.*

REM. *c.* The final ن of the second Energetic of verbs (see § 97) is rejected, so that the waṣl is effected by the preceding fèthạ; as

لَا تَضْرِبَ ٱبْنَكَ *lā taḍriba 'bnaka*, and not لَا تَضْرِبَنِ ٱبْنَكَ *lā taḍribani* A
'bnaka.

21. ٱ is altogether omitted in the following cases.

(*a*) In the solemn introductory formula بِسْمِ ٱللّٰهِ, for بِٱسْمِ ٱللَّهِ, *in the name of God*, בשם האלהים. As a compensation for the omission of the ا, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب, thus: بسم.

(*b*) In the word اِبْنٌ, *son*, in a genealogical series, that is to say, B
when the name of the son precedes, and that of his father follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, ضَرَبَ زَيْدُ بْنُ خٰلِدٍ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ ٱللّٰهِ *Zèid, the son of Ḫālid, struck Sa'd, the son of 'Auf, the son of 'Abdu 'llāh.* [Cf. § 315, rem. *b*.] But if the second noun be not in apposition to the first, but form part of the predicate, so that the two together make a complete sentence, then the ٱ is retained; as زَيْدٌ ٱبْنُ عَمْرٍو *Zèid* (*is*) *the son of* C
'Amr; عُمَرُ ٱبْنُ ٱلْخَطَّابِ *'Omar* (*is*) *the son of ĕl-Ḫaṭṭāb.*

Rem. *a.* Even in the first case the ٱ of اِبْنٌ is retained, if that word happens to stand at the beginning of a line.

Rem. *b.* If the name following اِبْنٌ be that of the mother or grandfather, the ٱ is retained; as عِيسَى ٱبْنُ مَرْيَمَ, *Jesus the son of Mary;* عَمَّارُ ٱبْنُ مَنْصُورٍ, *'Ammār the (grand)son of Manṣūr.* Likewise, if the following name be not the real name of the father, but a D
surname or nickname; as مِقْدَادُ ٱبْنُ ٱلْأَسْوَدِ, *Miḳdād the son of ĕl-'Aswad* (the real name of *ĕl-'Aswad*, "the black," being *'Amr*, عَمْرٌو). Or if the series be interrupted in any way, as by the interposition of an adjective; e.g. يَحْيَى ٱلْكَرِيمُ ٱبْنُ مَيْمُونٍ, *Yaḥyā the noble, the son of Mèimūn;* رِدْبَى كَظِرْبَى ٱبْنُ مُوسَى, *Ridbā* (pronounced *like* the word *ẓirbā*) *the son of Mūsā.*

(*c*) In the article أَلْ, when it is preceded:

(α) by the preposition لِ *to*, as لِلرَّجُلِ *to the man*, for لِٱلرَّجُلِ.

A If the first letter of the noun be ل, then the ل of the article is also omitted, as لِلَّيْلَةِ *to the night*, for لِلْلَّيْلَةِ, and that for لِٱلْلَّيْلَةِ.

(β) by the affirmative particle لَ *truly, verily,* as لَلْحَقُّ, for لَٱلْحَقُّ*.

(*d*) In nouns, verbs, and the article أَلْ, when preceded by the interrogative particle أَ; as أَبْنُكَ, for أَٱبْنُكَ, *is thy son—?* أَنْكَسَرَتْ, for أَٱنْكَسَرَتْ, *is it* (fem.) *broken?* أَتَّخَذْتُمْ, for أَٱتَّخَذْتُمْ, *have ye received?*
B أَلْمَآءُ, for أَٱلْمَآءُ, *is the water—?* The èlif of the article may however be retained, so that أَلْمَآءُ with the interrogative أَ is often written ءَآلْمَآءُ.

REM. *a.* In this last case, according to some, when the second èlif has fètḥa, the two èlifs may blend into one with mèdda (see below); as آلْحَسَنُ عِنْدَكَ, *is èl-Ḥasan in thy house?* for أَٱلْحَسَنُ; آلْقُرَشِيُّ أَمِ ٱلثَّقَفِيُّ, *he of Ḳorèiš or he of Ṯaḳīf?* آيْمُنُ ٱللّٰهِ يَمِينُكَ, *is thy oath 'by God'?* (see § 19, rem. *b*) for أَٱيْمُنُ ٱللّٰهِ.

C REM. *b.* The prosthetic èlif of the Imperative of سَأَلَ, *to ask*, is frequently omitted, in Mss. of the Ḳor'ān, after the conjunction فَ; as فَسْأَلْ, for فَٱسْأَلْ. [Cf. § 140, rem. *a.*]

E. *Mèdda or Maṭṭa.*

22. When èlif with hèmza and a simple vowel or tènwīn (أَ, إِ, etc.) is preceded by an èlif of prolongation (ـَا), then a mere hèmza is written instead of the former, and the sign of prolongation, ~ *mèdda* or *maṭṭa*
D (مَدّ, مَدَّةٌ or مَطَّةٌ, i.e. *lengthening, extension*), is placed over the latter; e.g. سَمَآءٌ *semā'un*, جَآءَ *ǵā'a*, يَتَسَآءَلُونَ *yatasā'alūna*, for سَمَاأٌ, جَاأَ, يَتَسَاأَلُونَ.

REM. *a.* As mentioned above (§ 17, *a*, rem.), we find in old Mss. such forms as جَآأَ, رِدَآأٌ, for جَآءَ, رِدَآءٌ.

REM. *b.* In the oldest and best Mss., the form of the mèdda is مـد (i.e. مد). Its opposite is قصر (i.e. قَصْرٌ, *shortening*), though

* [Note also the cases, in poetry, cited in § 358, rem. *c*; further the contracted tribal names بَلْعَنْبَرِ, بَلْحَرِثِ for بَنُو ٱلْعَنْبَرِ, بَنُو ٱلْحَرِثِ—De G.]

this is but rarely written. In some old Mss. of the Ḳor'ān mèdda A
is expressed by a horizontal yellow line ـــ.

23. When, at the beginning of a syllable, an èlif with hèmza and fètḥa (أَ) is followed by an èlif of prolongation or an èlif with hèmza and ğèzma (أْ), then the two are commonly represented in writing by a single èlif with mèdda; e.g. إِسْآدٌ for إِسْأَادٌ, آكِلُونَ for أَأْكِلُونَ, آمَنَّا for أَأْمَنَّا (see § 17, rem. *b*). In this case it is not usual to write either the hèmza, or the vowel, along with the mèdda. [But we some- B
times find آء, see § 174.]

Rem. *a.* آ is called الْأَلِفُ ٱلْمَمْدُودَةُ, *the lengthened* or *long èlif*, in opposition to الْأَلِفُ ٱلْمَقْصُورَةُ, *the èlif that can be abbreviated* or *shortened* (§ 7, rem. *b*).

Rem. *b.* Occasionally a long èlif at the beginning of a word is written with hèmza and a perpendicular fètḥa, instead of with mèdda (see § 6, rem. *a*); e.g. أٰمَنَّا instead of آمَنَّا or أَأْمَنَّا.

Rem. *c.* Mèdda is sometimes placed over the other letters of C
prolongation, و and ى, when followed by an èlif hèmzatum, only the hèmza being written (§ 17, *a*); as يَسُوٓءُ, يَجِيٓءُ. Also over the final vowels of the pronominal forms أَنْتُمُ, كُمُ, هُ or هِ, هُمُ, هِمُ or هِمِ, and the verbal termination تُمُ, when they are used as long in poetry; e.g. أَنْتُمٓ, هُمٓ.

Rem. *d.* The mark ٓ, often written over abbreviations of words, has nothing in common with mèdda but the form. So تعٓ for تَعَالَى, *He (God) is exalted above all;* عمٓ for عَلَيْهِ ٱلسَّلَامُ, *peace be* D
upon him! صلعمٓ for صَلَّى ٱللّٰهُ عَلَيْهِ وَسَلَّمَ, *God bless him and grant him peace!* رضهٓ for رَضِىَ ٱللّٰهُ عَنْهُ, *may God be well pleased with,* or *gracious to, him!* رحٓ or رحهٓ for رَحِمَهُ ٱللّٰهُ, *may God have mercy upon him!* الخٓ for إِلَى آخِرِهِ or إِلَى آخِرِهَا, *to the end of it,* i.e. *etc.;* ثنآ for حَدَّثَنَا, *he narrated to us;* انآ or نآ for أَخْبَرَنَا, *he informed us;* حٓ for حِينَئِذٍ, *then.*—The letters مٓ مٓ are written over words or verses that have been erroneously transposed in a manuscript, for

A مُؤَخَّر, *to be placed last,* and مُقَدَّم, *to be placed first.*—On the margin of Mss. we often find words with the letters خ, ن, and صح over them. The first of these indicates a variant, and stands for نُسْخَة, *a copy, another manuscript;* the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin, بَيَان, *explanation;* the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one صَحَّ, *it is correct,* or تَصْحِيح, *correction, emendation.*

B Written over a word in the text, صح stands for صَحَّ, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.—Again معا (i.e. مَعًا, *together*) is written over a word with double vocalization to indicate that both vowels are correct. لعله over a word on the margin implies a conjectural emendation لَعَلَّهُ, *perhaps it is.*

IV. THE SYLLABLE.

C **24.** The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as قَالَ *ḳā-lă.*

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as قُلْ *ḳŭl,* not قُولْ (Heb. קוֹל). Generally speaking, it is only in pause, where the final short vowels are suppressed, that the ancient Arabic admits of such syllables as *īn, ūn, ān,* etc.

D REM. Before a double consonant *ā* is however not infrequent (see § 13, rem.). [Such a long *ā* preceding a consonant with *ǵèzma* sometimes receives a *mèdda,* as ضَآلُّونَ.]

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *fr.* Foreign words, which commence with a syllable of this sort, on passing into the Arabic language, take an additional vowel, usually before the first consonant; as إِسْفُنْجَة, σπόγγος; أَفْلَاطُون, Πλάτων; الْإِفْرَنْج, *the Franks* (*Europeans*); إِكْسِير, *an elixir,* τὸ ξηρόν (medicamentum siccum).

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. THE ACCENT. A

28. The last syllable of a word consisting of two or more syllables does not take the accent. Exceptions are:

(*a*) The pausal forms of § 29 and § 30, in which the accent remains unaltered; as *ya-ḳûl, ḳā-nûn, mu'-mi-nîn, kā-ti-bât, fi-rînd, 'a-ḳâl, ma-fár, ḳu-béil, bil-láur, bu-néi.*

Rem. But words ending in ـِىٌّ, ـُوٌّ, ـَآءٌ or ـَاءٌ, ـُوءٌ, and ـِىءٌ, throw back the accent as far as possible in their pausal forms; قُرَشِىٌّ *Ḳo-ra-šî-yun* becomes *Ḳó-ra-šî*, نَبِىٌّ *nè-bî-yun, né-bī*; عَدُوٌّ *'a-dû-wun, 'á-dū*; اِقْتِنَآءٌ *'iḳ-ti-nâ-'un, 'íḳ-ti-nā*; حَمْرَآءُ *ḥam-râ-'u, ḥám-rā*; B مَقْرُوءٌ *maḳ-rû-'un, máḳ-rū*; بَطِىءٌ *ba-ṭî-un, bá-ṭī.*

(*b*) Monosyllables in combination with أَ, بِ, كَ, لَ, وَ, and فَ, which retain their original accent; as أَلَا *'a-lá*, أَفَلَا *'a-fa-lá*, بِمَا *bi-mâ*, بِهِ *bi-hí*, كَذَا *ka-ḏâ*, لِمَنْ *li-mán*, لَنَا *la-nâ*, وَلَمْ *wa-lám*, فَقَطْ *fa-ḳáṭ*, وَقُلْ *wa-ḳúl.*

Rem. The only exception to this rule in old Arabic is the interrogative enclitic مَ; as بِمَ *bí-ma*, لِمَ *lí-ma*, in contrast with C بِمَا *bi-mâ*, لِمَا *li-mâ*. See § 351, rem.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel; as قَالَ *ḳâ-la*, يَقُولُ *ya-ḳû-lu*, قَانُونٌ *ḳā-nû-nun*, مُؤْمِنِينَ *mu'-mi-nî-na*, كَاتِبَاتٌ *kā-ti-bâ-tun.*

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as قَلْبٌ *ḳál-bun*, ذِئْبٌ *ḏí'-bun*, بُرْءٌ *búr-'un*, اِجْلِسْ *'íǵ-lis*, فِرِنْدٌ *fi-rín-dun*, أَقَلُّ *'a-ḳál-lu*, مَفَرٌّ *ma-fár-* D *run*, يَقُولُنَّ *ya-ḳū-lán-na*, قُبَيْلَ *ḳu-béi-la*, بِلَّوْرٌ, *bil-láu-run*, بُنَيٌّ *bu-néi-yun.*

31. When the penult is short, the accent falls upon the antepenult, provided that the word has not more than three syllables, or, if it has four or more syllables, that the antepenult is long by nature or position; as كَتَبَ *ká-ta-ba*, كَتَبَتْ *ká-ta-bat*, كَتَبُوا *ká-ta-bū*, كَاتِبٌ *kâ-ti-bun*, طَلَبٌ *ṭá-la-bun*, أَيْنَمَا *'éi-na-mā*; تَرَاسَلُوا *ta-râ-*

A *sa-lū*, قَانُونُهُمْ *ḳā-nū-nu-hum*, كَتَبْتُمَا *ka-táb-tu-mā*. In other cases the accent is thrown as far back as possible; as كَتَبَتَا *ḳá-ta-ba-tā*, مَسْأَلَةٌ *más-'a-la-tun*, مَسْأَلَتُهَا *más-'a-la-tu-hā*, قَصَبَتُهُمَا *ḳá-ṣa-ba-tu-hu-mā*.

REM. On deviations from these principles of accentuation, in Egypt and among the Bèdawīn, see Lane in the Journal of the German Oriental Society, vol. iv., pp. 183–6, and Wallin in the same journal, vol. xii., pp. 670–3, [also Spitta, *Gram. des arab. Vulgärdialectes von Aegypten* (1880), p. 59 *sqq.*]

B

VI. THE NUMBERS.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see § 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غضعد, 1874. This arrangement of the alphabet is called the *'Abuǵèd* or *'Abǵèd*, and is con-
C tained in the barbarous words:

أَبُجَدٍ هَوَزٍ حُطِى كَلَمْنَ سَعْفَصْ قُرِشَتْ ثَخُذْ ضَظُغْ

(otherwise pronounced:

أَبْجَدْ هَوَّزْ حُطِّى كَلَمَنْ سَعْفَصْ قَرَشَتْ ثَخَذْ ضَظَغْ)

or, as usual in North Africa:

أَبُجَدٍ هَوَزٍ حُطِى كَلَمْنَ صَعْفَضْ قُرِسَتْ ثَخُذْ ظَغُشْ

The special numerical figures, ten in number, have been adopted
D by the Arabs from the Indians, and are therefore called اَلرَّقْمُ ٱلْهِنْدِىُّ, *the Indian notation.* They are the same that we Europeans make use of, calling them *Arabian*, because we took them from the Arabs. Their form, however, differs considerably from that which our ciphers have gradually assumed, as the following table shows.

Indian:	१	२	३	४	५	६	७	८	९	०
Arabic:	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Europ.:	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e.g. ١٨٧٤, 1874.

PART SECOND.

ETYMOLOGY OR THE PARTS OF SPEECH.

I. THE VERB, اَلْفِعْلُ. A

A. General View.

1. *The Forms of the Triliteral Verb.*

33. The great majority of the Arabic verbs are triliteral (ثُلَاثِيٌّ), that is to say, contain three radical letters, though quadriliteral (رُبَاعِيٌّ) verbs are by no means rare.

34. From the first or ground-form of the triliteral and quadri- B
literal verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are usually reckoned fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

اِفْعَالَّ XI.	تَفَاعَلَ VI.	فَعَلَ I.	
اِفْعَوْعَلَ XII.	اِنْفَعَلَ VII.	فَعَّلَ II.	
اِفْعَوَّلَ XIII.	اِفْتَعَلَ VIII.	فَاعَلَ III.	C
اِفْعَنْلَلَ XIV.	اِفْعَلَّ IX.	أَفْعَلَ IV.	
اِفْعَنْلَى XV.	اِسْتَفْعَلَ X.	تَفَعَّلَ V.	

Rem. *a.* The 3d pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as paradigm, but for shortness' sake we always render it into English by the infinitive; قَتَلَ *to kill*, instead of *he has killed.*

A REM. *b.* The Arab grammarians use the verb فَعَلَ (פָּעַל) as paradigm, whence the first radical of the triliteral verb is called by them اَلْفَآءُ *the fā*, the second اَلْعَيْنُ *the 'ain*, and the third اَللَّامُ *the lām*.

REM. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive (مُتَعَدٍّ) or intransitive (غَيْرُ مُتَعَدٍّ or لَازِمٌ) in signification, according to the vowel which accompanies its second radical.

B **37.** The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e.g. ضَرَبَ *to beat*, كَتَبَ *to write*, قَتَلَ *to kill*, وَهَبَ *to give;* ذَهَبَ *to go away*, رَشَدَ *to go the right way*, جَلَسَ *to sit*.

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a

C naturally inherent quality. E.g. فَرِحَ or جَذِلَ *to be glad*, حَزِنَ *to be sorry*, أَشِرَ or بَطِرَ *to be proud and insolent*, أَدِمَ *to become whitish*, شَهِبَ *to become gray*, سَلِمَ *to be safe and sound*, مَرِضَ *to be sick*, كَبِرَ *to become old*, عَمِيَ *to be blind;* but حَسُنَ *to be beautiful*, قَبُحَ *to be ugly*, ثَقُلَ *to be heavy*, شَرُفَ *to be high* or *noble**, سَفُلَ *to be low* or *mean*, كَبُرَ *to be large*, صَغُرَ *to be small*.

D REM. *a.* Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative, e.g. عَلِمَ *to know* (scire), حَسِبَ *to think*, رَحِمَ *to pity* or *have mercy upon*, سَمِعَ *to hear*.

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* [Or, *to become noble*, for the form with *u* of the second radical often means *to become what one was not before*, Kāmil, p. 415.—De G.]

Rem. *b.* The same three forms occur in Hebrew and Aramaic, A
though the distinction is in these languages no longer so clearly marked. [See *Comp. Gr.* p. 165 *seq.*]

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive (لِلْمُبَالَغَةِ) or extensive (لِلتَّكْثِيرِ). Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to or by a *number* of individuals (numerically extensive), or *repeatedly* (iterative or frequentative). E.g. ضَرَبَ *to* B
beat, ضَرَّبَ *to beat violently;* كَسَرَ *to break,* كَسَّرَ *to break in pieces;* قَطَعَ *to cut,* قَطَّعَ *to cut in pieces;* فَرَقَ *to separate,* فَرَّقَ *to disperse;* قَتَلَ *to kill,* قَتَّلَ *to massacre;* جَالَ or طَافَ *to go round,* جَوَّلَ or طَوَّفَ *to go round much* or *often;* بَكَى *to weep,* بَكَّى *to weep much;* مَوَّتَ ٱلْمَالُ *the cattle died off rapidly* or *in great numbers* (مَاتَ *to die*); بَرَكَ ٱلْجَمَلُ *the camel kneeled down,* بَرَّكَ ٱلنَّعَمُ *the (whole drove of) camels kneeled down.*

41. From this original intensive meaning arises the more usual C
causative or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ *to be glad,* فَرَّحَ *to gladden;* ضَعُفَ *to be weak,* ضَعَّفَ *to weaken.* Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ *to know,* عَلَّمَ *to teach;* كَتَبَ *to write,* كَتَّبَ *to teach to write;* حَمَلَ *to carry,* حَمَّلَ *to make carry.*

Rem. *a.* The causative or factitive signification is common to D
the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

Rem. *b.* The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ *to lie,* كَذَّبَ *to think* or *call one a liar;* صَدَقَ *to tell the truth,* صَدَّقَ *to think that one tells the truth, to believe him.*

A REM. *c.* The second form is frequently *denominative*, and expresses with various modifications the *making* or *doing of*, or *being occupied with*, the thing expressed by the noun from which it is derived; e.g. خَيَّمَ *to pitch a tent* (خَيْمَةٌ), *to dwell* in a place, جَيَّشَ *to collect an army* (جَيْشٌ), رَخَّمَ *to pave with marble* (رُخَامٌ), قَوَّسَ *to become bent like a bow* (قَوْسٌ), مَرَّضَ *to nurse the sick* (مَرِيضٌ), جَلَّدَ *to skin* an animal, *to bind* a book (جِلْدٌ *the skin*, compare our "to stone fruit" and "to stone a person"), قَرَّدَ *to clean an animal of ticks* (قُرَادٌ), قَذَّى *to take a mote* (قَذًى) *out of the eye.* Compare in

B Hebrew סִקֵּל, יִלֵּד, זִנֵּב, דִּשֵּׁן, etc. Similarly, جَدَّعَهُ *he said to him* جَدْعًا لَكَ (*may thy nose*, or the like, *be cut off*), حَيَّاهُ *he said to him* حَيَّاكَ ٱللّٰهُ (*may God prolong thy life*), سَلَّمَ عَلَيْهِ *he said to him* سَلَامٌ عَلَيْكَ (*peace be upon thee*), كَبَّرَ *he shouted the Moslem war-cry*, (ٱللّٰهُ أَكْبَرُ), مَنْ دَخَلَ ظَفَارِ حَمَّرَ *he who enters* (the city of) *Ẓafār, must speak Ḥimyaritic* (the language of Ḥimyar, حِمْيَرُ). Sometimes, like the fourth form, it expresses movement towards a place; as وَجَّهَ *to set out in any direction* (وَجْهٌ), شَرَّقَ *to go to the east* (اَلشَّرْقُ), غَرَّبَ *to go to the west* (اَلْغَرْبُ).

C REM. *d.* فَعَّلَ corresponds in form, as well as in signification, to the Heb. קִטֵּל and Aram. קַטֵּל, ܩܰܛܶܠ.—[See *Comp. Gr.* p. 198 *seq.*]

42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *ă* after the first radical, as is indicated by the *ĕlif productionis.*

43. It modifies the signification of the ground-form in the following ways.

D (*a*) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* (اَلْمُشَارَكَةُ) is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ *he killed him*, قَاتَلَهُ *he* (*tried to kill him* or) *fought with him*; جَلَدَهُ *he beat him*, جَالَدَهُ *he fought with him*; صَرَعَهُ

he threw him down, صَارَعَهُ *he wrestled with him ;* غَلَبَهُ *he overcame him,* A
غَالَبَهُ *he tried to overcome him ;* سَبَقَهُ *he outran him,* سَابَقَهُ *he ran a race with him ;* شَرَفَهُ *he surpassed him in rank,* شَارَفَهُ *he strove to do so ;* فَخَرَهُ *he surpassed him in glory,* فَاخَرَهُ *he strove to do so, he vied with him in rank and glory ;* شَعَرَهُ *he excelled him in composing poetry,* شَاعَرَهُ *he competed with him in doing so ;* خَصَمَهُ *he got the better of him in a lawsuit,* خَاصَمَهُ *he went to law with him.*

(*b*) When the first or fourth form denotes an act, the relation B
of which to an object is expressed by means of a preposition (indirect object), the third form *converts that indirect object into the immediate or direct object of the act* (accusative). The idea of *reciprocity* is here, as in the former case, more or less distinctly implied. E.g. كَتَبَ إِلَى ٱلْمَلِكِ *he wrote* (*a letter*) *to the king,* كَاتَبَ ٱلْمَلِكَ *he wrote to the king, corresponded with him ;* قَالَ لَهُ *he said to him* (*something*), قَاوَلَهُ *he*
conversed with him ; أَرْسَلَ إِلَى ٱلسُّلْطَانِ *he sent* (*a message*) *to the sultan,* C
رَاسَلَ ٱلسُّلْطَانَ *do.;* جَلَسَ عِنْدَ أَمِيرِ ٱلْمُؤْمِنِينَ *he sat beside the Commander of the Faithful,* جَالَسَ أَمِيرَ ٱلْمُؤْمِنِينَ *do. ;* وَقَعَ بِهِ *he fell upon him, attacked him,* وَاقَعَهُ *do. ;* أَشَارَ عَلَيْهِ *he advised him,* شَاوَرَهُ *he consulted with him.*

(*c*) When فَعَلَ denotes a quality or state, فَاعَلَ indicates *that one person makes use of that quality towards another and affects him*
thereby, or *brings him into that state.* E.g. خَشُنَ *to be rough* or D
harsh, خَاشَنَهُ *he treated him harshly ;* حَسُنَ *to be good* or *kind,* حَاسَنَهُ *he treated him kindly ;* لَانَ *to be soft* or *gentle,* لَايَنَهُ *he treated him gently ;* قَسَا *to be hard,* قَاسَاهُ *he hardened himself against him* or *it ;* نَعَمَ or نَعِمَ *to lead a comfortable life,* نَاعَمَهُ *he procured him the means of doing so.*

Rem. *a.* The third form is sometimes *denominative*, but the ideas of effort and reciprocity are always more or less clearly implied. E.g. ضَاعَفَ *to double,* from ضِعْفٌ *the like* or *equal ;* طَارَقَ

A *to double*, fold (طَرْق) on fold; عَافَاكَ ٱللّٰهُ *may God keep thee safe and well*, from عَافِيَةٌ *robust health*; سَافَرَ *to go on a journey* (سَفَرٌ).

REM. *b*. فَاعَلَ corresponds in form and signification to the Heb. קוֹטֵל (Arab. *ā* = Heb. *ō*); see *Comp. Gr.* p. 202 *seq.*

[REM. *c*. In a few verbs the third form is used in the sense of the fourth. Thus داخل, ساقط (*Gl. Geog.* s.v. دخل). Zamahšarī, *Fāiḳ*, i. 197 cites باعده, جاناه, علاه for أبعده *etc.* Also بالغ = أبلغ,
B *Aghānī* xiii. 52.—De G.]

44. The *fourth* form (أَفْعَلَ) is formed by prefixing to the root the syllable أَ, in consequence of which the first radical loses its vowel.

45. Its signification is *factitive* or *causative* (لِلتَّعْدِيَة). If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E.g. جَرَى *to run*, أَجْرَى *to make run*; جَلَسَ *to sit down*,
C أَجْلَسَ *to bid one sit down*; أَكَلَ ٱلْخُبْزَ *he ate bread*, آكَلَهُ ٱلْخُبْزَ *he gave him bread to eat*; رَأَى ٱلشَّيْءَ *he saw the thing*, أَرَاهُ ٱلشَّيْءَ *he shewed him the thing.*

REM. *a*. When both the second and fourth forms of a verb are causative (§ 41, rem. *a*), they have in some cases different significations, in others the same. E.g. عَلِمَ *to know*, عَلَّمَ *to teach*, أَعْلَمَ *to inform one of a thing*; نَجَا *to escape*, نَجَّى and أَنْجَى *to set at liberty, to let go.*

D REM. *b*. The fourth form is sometimes *declarative* or *estimative*, like the second; as أَبْخَلَهُ *he thought him*, or *found him to be, niggardly*; أَجْبَنَهُ *he thought him*, or *found him to be, cowardly*; أَحْمَدَهُ *he found him*, or *it*, *to be praiseworthy* or *commendable*; أَحْيَى ٱلْأَرْضَ *he found the district abounding in fresh herbage.*

REM. *c*. The fourth form comprises a great number of *denominatives*, many of which are apparently intransitive, because the Arabs often regard as an *act* what we view as a *state*. Such verbs combine with the idea of the noun, from which they are derived, that of a transitive verb, of which it is the direct object. E.g. أَبْقَلَ

to produce herbage (بَقْلٌ), أَوْرَقَ *to put out leaves* (وَرَقٌ), أَثْمَرَ *to bear* A
fruit (ثَمَرٌ), أَمْطَرَ *to give* or *yield rain* (مَطَرٌ); أَنْجَبَ *to beget a noble*
son, أَذْكَرَتْ, آنَثَتْ, *she bore a male* or *a female child*, أَتْأَمَتْ *she*
bore twins (compare "to flower," "to seed," "to calve," "to lamb");
أَبْلَغَ *to speak eloquently*, أَفْصَحَ *to speak with purity and correctness*,
أَبْلَى *to give a proof* (بَلَآءٌ) *of his prowess in battle;* أَحْسَنَ, أَسَآءَ,
to act well or *ill*, أَذْنَبَ *to commit a sin*, أَخْطَأَ *to commit a blunder*,
fault or *error*, أَصَابَ *to do* or *say what is right;* أَبْطَأَ *to be slow* or B
tardy; أَسْرَعَ *to make haste;* أَعْنَقَ *to run with outstretched neck;*
أَسَنَّ *to become fullgrown* (from سِنٌّ *a tooth*); أَقَامَ *to dwell* or *remain*
in a place.—Another class of these denominatives indicates movement towards a place (compare "to make for a place"), the entering upon a period of time (being, doing, or suffering something therein), getting into a state or condition, acquiring a quality, obtaining or having something, or becoming something, of a certain kind*.
E.g. أَقْبَلَ *to advance*, أَدْبَرَ *to retire* ("reculer"), أَقْدَمَ *to go on boldly* C
(compare, in Hebrew, הֵימִין, *to go to the right*, and הִשְׂמְאִיל, *to go to the left*); أَشْأَمَ *to go to Syria* (اَلشَّأْمُ), أَيْمَنَ *to go to ĕl-Yèmèn* (اَلْيَمَنُ), أَنْجَدَ *to go to ĕl-Nèǵd* (اَلنَّجْدُ), أَتْهَمَ *to go to Tihāma* (تِهَامَةُ), أَعْرَقَ *to go to ĕl-'Irāḳ* (اَلْعِرَاقُ), أَحْرَمَ *to enter the ḥaram* or *sacred territory;* أَصْبَحَ, أَظْهَرَ, أَمْسَى, *to enter upon the time of morning* (اَلصَّبَاحُ), *mid-day* (اَلظُّهْرُ), or *evening* (اَلْمَسَآءُ); أَصَافَ, أَشْتَى, *to enter*
upon the summer (اَلصَّيْفُ) or *winter* (اَلشِّتَآءُ); أَجْمَلَ *to have many* D
camels, أَسْبَعَ *to abound in beasts of prey* or *to have one's flocks devoured by them*, أَضَبَّ *to abound in lizards* (ضَبٌّ) or *to be foggy* (ضَبَابٌ); أَقْفَرَ *to become desert*, أَجْدَبَ *to suffer from drought* (of people) or *to be dry* (of a season), أَفْلَسَ *to become penniless* (*to be*

* [Hence in a few cases IV. serves (instead of VII. or VIII.) as the مُطَاوِعٌ of I. Thus كَبَّهُ *he threw him on his face*, أَكَبَّ *he fell on his face*, حَجَمَهُ *he held him back*, أَحْجَمَ *he drew back, he retired.*]

A *reduced to the last farthing*, فَلْسٌ), أَعْدَمَ, أَعْوَزَ, *to be reduced to utter want;* أَغْيَمَ *to become cloudy,* أَخْلَقَ *to become worn out* (of a garment); أَشْكَلَ *to become dubious* or *confused;* أَبَانَ *to become plain* or *clear;* أَمْكَنَ *to become possible.*—Another shade of meaning (اَلسَّلْبُ, deprivation) may be exemplified by such words as أَخْفَرَ, *to break one's compact with a person;* أَشْكَى *to remove one's cause of complaint;* أَعْجَمَ ٱلْكِتَابَ *he pointed* (*the text of*) *the book*, literally,
B *took away its* عُجْمَة, *obscurity* or *want of clearness.*

REM. *d.* أَفْعَلَ corresponds in form and signification to the Heb. הִקְטִיל, Phœn. יקטל (*iḳṭîl*), Aram. אַקְטֵל, ܐܰܩܛܶܠ. See *Comp. Gr.* p. 204 *seq.* The Hebrew, it will be observed, has ה as the prefix, instead of the feebler Arabic and Aramaic א. Some traces of the *h* are still discoverable in Arabic; as هَرَاحَ for أَرَاحَ *to give rest to, to let rest;* هَرَادَ for أَرَادَ *to wish;* هَرَاقَ for أَرَاقَ *to pour out*
C (הֵרִיק); هَنَارَ for أَنَارَ *to mark a cloth;* هَاتِ *give*, for آتِ (rad. أَتَى, אָתָה, *to come*); هَيْمَنَ = הֶאֱמִין *to believe.* Forms like هَرَاقَ are treated in Arabic as quadriliterals (see §§ 67, 69, and 118), e.g. imperf. يُهَرِيقُ or يُهْرِيقُ, يُهَيْمِنُ, nom. patient. مُهَرَاقٌ or مُهْرَاقٌ, مُهَيْمَنٌ.

46. The *fifth* form (تَفَعَّلَ) is formed from the second (فَعَّلَ) by prefixing the syllable تَ.

D **47.** This form annexes to the significations of the second the *reflexive* force of the syllable تَ; it is the مُطَاوِعٌ of the second form, that is to say, it expresses the state into which the object of the action denoted by the second form is brought by that action, as its effect or result. In English it must often be rendered by the *passive.* E.g. تَكَسَّرَ *to be broken in pieces,* تَفَرَّقَ *to be dispersed,* تَقَطَّعَ *to be cut in pieces,* تَضَرَّبَ *to be moved* or *agitated;* تَخَوَّفَ *to be afraid* (خَوَّفَ *to terrify*), تَقَلَّدَ سَيْفَهُ *he girt on his sword* (قَلَّدَهُ سَيْفًا *he girt a sword upon him*—another person); تَكَبَّرَ, تَعَظَّمَ, *to be proud;* تَقَيَّسَ, تَنَزَّرَ, *to side*

with Kais or *Nizār*, تَنَزَّرَ, تَشَيَّعَ, *to adopt the tenets of the 'Azāriḳa* A
(اَلْأَزَارِقَةُ) or *of the Šī'a* (اَلشِّيعَةُ), تَعَرَّبَ *to call oneself an Arab*, تَهَوَّدَ *to become a Jew* (يَهُودِيٌّ), تَمَجَّسَ *to become a fire-worshipper* (مَجُوسِيٌّ), تَنَصَّرَ *to become a Christian* (نَصْرَانِيٌّ), تَنَبَّأَ *to give oneself out as a prophet* (نَبِيٌّ), تَأَسَّدَ *to become as bold* or *fierce as a lion* (أَسَدٌ), تَنَمَّرَ *to become as savage as a leopard* (نَمِرٌ); تَحَلَّمَ *to try to acquire*, or *to affect, clemency*, تَشَجَّعَ, تَمَرَّأَ, *to affect courage* or *manliness*, B
تَصَبَّرَ *to constrain oneself to endure with patience*; تَأَثَّمَ, تَحَرَّجَ, تَحَوَّبَ, تَحَنَّثَ, *to abstain from*, or *avoid, sin* or *crime*, تَذَمَّمَ *to avoid blame*.

REM. *a*. The idea of intensiveness may be traced even in cases where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ ٱلنَّاسُ and اِفْتَرَقَ ٱلنَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions. C

REM. *b*. The idea of reflexiveness is often not very prominent, especially in such verbs as govern an accusative; e.g. تَتَبَّعَ *to pursue step by step* (literally, *to make oneself*, or *turn oneself into*, *a pursuer* of something), تَطَلَّبَ *to seek earnestly*, تَعَرَّفَ *to try to understand*, تَبَيَّنَ *to examine* or *study* a thing *carefully*, so that it may be quite clear, تَيَقَّنَ, تَحَقَّقَ, *to ascertain* a thing *for certain*, تَقَصَّى *to investigate thoroughly*, تَشَمَّمَ *to smell leisurely and carefully*, تَبَصَّرَ *to look at long* or *repeatedly*, *to examine* or *study*, تَسَمَّعَ *to hear* D
or *listen to*, تَكَلَّمَ *to speak*, تَوَلَّى *to have charge of*, *to discharge the duties of*, تَجَرَّعَ *to swallow by mouthfuls*, تَحَسَّى *to sip* or *sup*, تَفَوَّقَ *to milk* or *suck at intervals*, تَعَرَّقَ *to gnaw*, تَأَبَّطَ *to put* or *take under one's arm*, تَوَسَّدَ *to put under one's head as a pillow*, تَدَيَّرَ *to take as an abode*, تَبَنَّى *to adopt as a son**.

* [In some cases the difference between II. and V. entirely disappears. Thus for قَوَّسَ, وَجَّهَ (§ 41, rem. *c*) we may substitute تَقَوَّسَ, تَوَجَّهَ without change of sense.]

A REM. *c.* The above examples show that the subject of the fifth form is sometimes the direct object of the act (accusative), sometimes the indirect object (dative).

48. Out of the original reflexive signification arises a second, which is even more common, namely the *effective.* It differs from the passive in this—that the *passive* indicates that a person is the object of, or experiences the effect of, the action of *another;* whereas the *effective* implies that an act is done to a person, or a state produced in him, whether it be caused by *another* or by *himself.* E.g.
B عَلِمَ *to know,* عَلَّمَ *to teach,* تَعَلَّمَ *to become learned, to learn,* quite different from عُلِّمَ (passive of عَلَّمَ) *to be taught.* We can say عُلِّمَ وَلَمْ يَتَعَلَّمْ, *he was taught* (*received instruction*), *but did not learn* (*become learned*)*. Again, بَانَ *to be separate, distinct, clear,* بَيَّنَ *to make clear, explain,* تَبَيَّنَ *to appear clear* or *certain;* تَحَقَّقَ *to become,* or *prove to be, the reality* or *fact.*

REM. *a.* Such of these verbs as govern an accusative admit not
C only of an impersonal, but also of a personal passive; e.g. تَعَلَّمَ ٱلطِّبَّ *he learned the art of medicine,* تُعُلِّمَ ٱلطِّبُّ *the art of medicine was learned.*

REM. *b.* تَفَعَّلَ sometimes assumes the form اِتْفَعَّلَ (§ 111), whence we see its identity with the Heb. הִתְקַטֵּל or הִתְקַטֵּל and the Aram. אִתְקַטַּל, ܐܬܩܛܠ (see § 41, rem. *d*).

D **49.** The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ), likewise by prefixing the syllable تَ.

50. It is the مُطَاوِعٌ (see § 47) of the third form, as بَاعَدْتُهُ فَتَبَاعَدَ, *I kept him aloof and he kept* (or *staid*) *aloof.*—The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e.g. تَرَامَى *to throw oneself down* at full length, تَغَافَلَ *to be off one's guard, to neglect* a thing, تَبَارَكَ بِٱلشَّىْءِ *to draw a good omen from*

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* Using a Scoticism, we might say, *he was learned* (= *taught*), *but did not learn.*

the thing, تَمَاوَتَ *to pretend to be dead,* تَعَامَى *to pretend to be blind,* A
تَخَازَرَ *to pretend to squint,* تَبَاكَى *to pretend to cry,* تَمَارَضَ *to feign sickness,* تَجَاهَلَ *to feign ignorance,* تَخَادَعَ *to pretend to be deceived.* Further, the possible reciprocity (اَلْمُشَارَكَةُ) of the third form becomes a *necessary reciprocity,* inasmuch as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e.g. قَاتَلَهُ *he fought with him,* تَقَاتَلَا *the two fought with one another;* كَالَمَاهُ *the two spoke to him,* تَكَالَمُوا *they* (the three) B
conversed together; جَاذَبَهُ ٱلثَّوْبَ *he tried to pull away the garment from him,* تَجَاذَبَا ٱلثَّوْبَ *the two pulled the garment to and fro between them;* نَازَعَهُمُ ٱلْحَدِيثَ *he conversed* or *argued with them,* تَنَازَعُوا ٱلْحَدِيثَ *they conversed together* or *argued with one another;* نَاسَاهُ ٱلْبَغْضَآءَ *he tried to make him forget the hatred between them,* تَنَاسَيَا ٱلْبَغْضَآءَ *the two forgot their mutual hatred;* whence in the passive, تُجُوذِبَ ٱلثَّوْبُ,
تُنُوزِعَ ٱلْحَدِيثُ, and تُنُوسِيَتِ ٱلْبَغْضَآءُ. C

REM. *a.* When used in speaking of God, the assertory (not optative) perfects تَبَارَكَ and تَعَالَى are examples of the reflexive signification of this form: تَبَارَكَ ٱللّٰهُ *God has made Himself* (*is become of and through Himself*) *blessed,* or *perfect, above all;* تَعَالَى ٱللّٰهُ *God has made Himself uplifted,* or *exalted, above all;* قَالَ ٱللّٰهُ تَبَارَكَ وَتَعَالَى *God* (*blessed and exalted is He above all*) *has said* [cf. vol. ii. § 1 f. rem.]. Somewhat similarly, تَعَاظَمَهُ ٱلْأَمْرُ D
the thing made itself (*became* or *was*) *too great,* or *difficult, for him;* هُوَ أَمْرٌ لَا يَتَعَاظَمُهُ شَيْءٌ *it is a matter than which nothing makes itself greater* (or *more important*), *with which nothing can vie in importance.*

REM. *b.* As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e.g. تَسَامَعَ بِهِ ٱلنَّاسُ *the people heard of it from one another,* تَتَابَعَتِ ٱلْأَمْطَارُ *the rains followed one another closely,* تَدَارَكَتِ ٱلْأَخْبَارُ *the tidings followed one another rapidly,* تَتَامَّتْ إِلَيْهِ

A قُرَيْشٌ (*the tribe of*) *Ḳorèiš came to him, all of them, following one another.*

REM. *c.* The idea of reciprocity may be confined to the parts of one and the same thing; e.g. تَمَاسَكَ "partes habuit inter se cohærentes," *to be of compact and firm build;* تَعَاوَنَتِ ٱلْمَرْأَةُ *the woman became middle-aged and corpulent* (each part of her body, as it were, supporting, and so strengthening, the others); تَدَاعَى ٱلْبِنَآءُ *the building cracked and threatened to fall* (as if its parts
B *called on one another* to do so; compare تَدَاعَى عَلَيْهِ ٱلْعَدُوُّ *the enemy advanced against him from every side,* تَدَاعَتِ ٱلسَّحَابَةُ بِٱلْبَرْقِ وَٱلرَّعْدِ *the cloud lightened and thundered from every quarter*). [Hence this form is appropriate to actions that take place bit by bit, or by successive (and painful) efforts, as تَسَاقَطَ *to fall piece by piece,* تَحَامَلَ *to carry oneself with difficulty* (فِى الْمَشْىِ, *in walking**).]

C REM. *d.* تَفَاعَلَ sometimes assumes the form اِتْفَاعَلَ (§ 111), and is consequently identical with the Heb. הִתְקוֹטֵל (see § 43, rem. *b*).

51. The *seventh* form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic ا to facilitate the pronunciation (see § 26).

REM. For the cases in which this ا becomes ٱ, and why, see §§ 18 and 19, *c*, with rem. *c*; and as to the orthography ا instead of إِ, § 19, rem. *d*.

D **52.** The seventh form has also originally, as مُطَاوِعٌ of the first, a *middle* or *reflexive* signification. It must be remarked, however, (*a*) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and (*b*) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly

* [See *Gl. Geog. s.v.* حمل, *Ḥamāsa* p. 20 first vs. and comm.—De G.]

to a passive. At the same time, the *effective* signification is often A developed in it out of the reflexive. E. g. اِنْشَقَّ *to open* (of a flower), lit. *to split itself*; اِنْكَسَرَ *to break* (intrans.), *to be broken*; اِنْقَطَعَ *to be cut off, to be ended, to end*; اِنْكَشَفَ *to be uncovered, to be made manifest, to appear*; اِنْحَطَمَ *to become broken, to break into pieces*; اِنْقَالَ *to be uttered* or *spoken*.

53. Sometimes the seventh form implies that a person allows B an act to be done in reference to him, or an effect to be produced upon him; e.g. اِنْهَزَمَ *to let oneself be put to flight, to flee*; اِنْقَادَ *to let oneself be led, to be docile* or *submissive*; اِنْخَدَعَ *to let oneself be deceived*; اِنْجَرَّ *to let oneself be drawn* or *dragged*.

Rem. *a.* Hence it is clear that such words as اِنْحَمَقَ, from حَمُقَ, *to be stupid* or *foolish*; اِنْعَدَمَ *to be non-existent* or *missing, not to be found*, from عَدِمَ *not to have*; اِنْهَوَى, from هَوَى *to sink* C *down, to fall*; اِنْعَادَ *to be repeated*, from عَادَ *to return*; اِنْضَاقَ *to be in straits* or *distress*, from ضَاقَ *to be narrow*; are incorrectly formed, though in actual use, especially in more recent times.

Rem. *b.* Sometimes, particularly in modern Arabic, the seventh form serves as the مُطَاوِعٌ of the fourth; e.g. اِنْغَلَقَ *to be bolted*, from أَغْلَقَ *to bolt*; اِنْطَفَأَ *to be extinguished*, from أَطْفَأَ *to extinguish*; اِنْصَلَحَ *to be put to rights*, from أَصْلَحَ *to put to rights*. [Similarly D اِنْزَعَجَ, اِنْطَلَقَ, اِنْضَجَعَ, the last in a tradition, and so ancient, *Fāiḳ* i. 63.—De G.]

Rem. *c.* اِنْفَعَلَ corresponds to the Heb. נִקְטַל; see *Comp. Gr.* p. 215 *seq.*

54. The eighth form (اِفْتَعَلَ) is formed from the first (فَعَلَ) by inserting the syllable تَ between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic اِ (§ 51, rem.).

A REM. One would expect تَ to be placed *before* the first radical, as in the fifth and sixth forms, and in the Aramaic reflexive ܐܶܬ݂ܩܰܛܰܠ. [For a possible explanation of the actual form see *Comp. Gr.* p. 208.]

55. The eighth form is properly the *reflexive* or *middle voice* (مُطَاوِعٌ) of the first. The reflex object is either (*a*) the direct object or accusative, as فَرَقَ *to divide*, اِفْتَرَقَ *to go asunder, to part;* عَرَضَ *to place* (*something*) *before one*, اِعْتَرَضَ *to put oneself in the way, to oppose;*
B ضَرَبَ *to beat*, اِضْطَرَبَ *to move oneself to and fro, to be agitated* (compare the French *battre* and *se débattre*); or (*b*) the indirect object or dative, implying *for oneself, for one's own advantage*, as فَرَسَ *to tear a prey in pieces*, اِفْتَرَسَ *do.;* لَمَسَ *to touch*, اِلْتَمَسَ *to feel about for a thing, to seek for it;* كَسَبَ and اِكْتَسَبَ *to earn one's living;* حَطَبَ and اِحْتَطَبَ *to collect firewood;* كَالَ and اِكْتَالَ *to measure* corn; شَوَى and اِشْتَوَى *to roast* meat.

C **56.** Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِقْتَتَلَ ٱلنَّاسُ *the people fought with one another*, = تَقَاتَلَ ٱلنَّاسُ ; اِخْتَصَمَا *the two disputed with one another*, = تَخَاصَمَا ; اِسْتَبَقَا *the two tried to outrun one another*, = تَسَابَقَا ; اِجْتَوَرُوا *they were neighbours*, = تَجَاوَرُوا ; اِلْتَقَوْا *they met one another*, = تَلَاقَوْا.

D **57.** Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see § 113); as اِيتَفَكَ *to be overturned* (from أَفَكَ), اِرْتَدَعَ *to be turned back*, اِنْتَصَرَ *to be helped* (*by God*), *to be victorious;* اِمْتَلَأَ *to be full.*

REM. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e.g. قَصَّ and اِقْتَصَّ, *to follow one's track, to relate;* قَفَا and اِقْتَفَى, *to follow;* خَطِفَ and اِخْتَطَفَ, *to snatch away, to carry off by force.*

58. The *ninth* form (ٱفْعَلَّ) is formed from the first (فَعَلَ) by A
doubling the third radical; the eleventh (ٱفْعَالَّ) from the ninth by lengthening the fĕtḥa of the second syllable.

Rem. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ٱ (see § 51, rem.).

59. Neither of these forms is very common, and the eleventh
is the rarer of the two. They serve chiefly to express *colours* and B
defects, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to show that the proper signification of both is *intensiveness* (ٱلْمُبَالَغَةُ). E.g. ٱصْفَرَّ and ٱصْفَارَّ *to be yellow;* ٱسْوَدَّ and ٱسْوَادَّ *to be black;* ٱبْيَضَّ and ٱبْيَاضَّ *to be white;* ٱيرَاقَّ (from وَرَقَ) *to become purple* (of a grape); ٱعْوَجَّ and ٱعْوَاجَّ *to be crooked;* ٱضْجَمَّ and ٱضْجَامَّ *to be wrymouthed* or *wry-necked;* ٱحْوَلَّ *to squint,* ٱحْوَالَّ *to become verdant;* ٱزْوَرَّ and ٱزْوَارَّ *to*
turn away or *retire from;* ٱرْبَدَّ *to be ash-coloured, to be stern* or *gloomy;* C
ٱرْبَثَّ or ٱرْبَاثَّ *to be scattered* or *disordered;* ٱرْغَادَّ *to become commingled, confused,* or *languid;* ٱرْفَضَّ *to be dispersed, to drop* or *flow* (of tears), ٱرْقَدَّ *to run quickly, to hasten;* ٱشْعَانَّ *to be dishevelled* (of hair); ٱبْهَارَّ ٱللَّيْلُ, *the night reached its middle point.*

Rem. *a.* If the third radical of the root is و or ى, the ninth and eleventh forms take the shape ٱفْعَلَلَ and ٱفْعَالَلَ; as ٱجْذَوَى
(for ٱجْذَوَيَ, see § 167, 2, *a*) *to stand* or *rest on the tips of the toes,* D
ٱحْوَوَى and ٱحْوَاوَى *to be blackish brown* or *blackish green,* ٱرْعَوَى *to refrain* or *abstain.*

Rem. *b.* According to some grammarians, the distinction between the ninth and eleventh forms is, that the ninth indicates permanent colours or qualities, the eleventh those that are transitory or mutable; as جَعَلَ يَحْمَارُّ تَارَةً وَيَصْفَارُّ أُخْرَى, *it began to become red at one time and yellow at another.* [Others hold that XI. indicates a

A higher degree of the quality than IX.: so most European grammarians, and the former editions of this work; but this view was ultimately abandoned by the author. The better view seems to be that the two forms are indistinguishable in sense: see Ḫafāǧī's comm. on the *Durrat al-ǵawwāṣ* (Const. A. H. 1299) p. 50 *seq.*]

60. The *tenth* form (اِسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ا is necessary, according to § 26 (compare § 51, rem.), and the fètḥa of the first radical is thrown B back upon the ت of اِسْتَ.

61. The tenth form converts the factitive signification of the *fourth* into the *reflexive* or *middle*. E.g. أَسْلَمَ *to give up, deliver over,* اِسْتَسْلَمَ *to give oneself up;* أَوْحَشَ *to grieve* or *distress,* اِسْتَوْحَشَ *to be grieved* or *sorry;* أَعَدَّ *to make ready, prepare, equip,* اِسْتَعَدَّ *to get oneself ready, to be ready;* أَخْلَصَ *to yield up* (*something*) *wholly,* اِسْتَخْلَصَ *to claim* (*something*) *for oneself, to take entire possession* (*of it*); أَحْيَا *to bring to life, to preserve alive,* اِسْتَحْيَا *to preserve alive* C for one's own advantage; اِسْتَجَابَ دُعَآءَهُ *He* (God) *answered,* or *accepted, his prayer,* اِسْتَجَابَ لَهُ *he complied with his desire,* or *obeyed him,* in doing something.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E.g. حَلَّ *to be lawful,* اِسْتَحَلَّ *he thought that it was lawful* (for himself to do); وَجَبَ *to be necessary,* اِسْتَوْجَبَ *he thought it was necessary* (for him); D اِسْتَحْسَنَ *to think him,* or *it, good* or *beautiful;* اِسْتَجَادَ *to think it good* or *excellent;* اِسْتَخَفَّ *to think it light, to think lightly of,* or *despise, one;* اِسْتَثْقَلَ *to find it heavy, oppressive* or *troublesome, to think one a bore.*

REM. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not

strictly factitive, but estimative or declarative (§ 45, rem. *b*), so A
also the tenth. Hence اِسْتَوْجَبَ literally means *to make something necessary for oneself, to think it so* or *say it is so*; but أَوْجَبَ *to make it necessary for others, to think* or *say that it is so.*

63. The tenth form likewise often expresses the *taking, seeking, asking for*, or *demanding*, what is meant by the *first.* E.g. غَفَرَ *to pardon,* اِسْتَغْفَرَ *to ask pardon;* سَقَى *to give one to drink,* اِسْتَسْقَى *to ask for something to drink, to pray for rain;* أَذِنَ *to permit,* اِسْتَأْذَنَ *to ask permission;* غَاثَ *to help,* اِسْتَغَاثَ *to call for help;* B
حَضَرَ *to be present,* اِسْتَحْضَرَ *to require one's presence, to desire that he should be fetched.*

Rem. This signification is also a combination of the factitive and middle: *to procure a drink, permission,* &c., *for oneself.*

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E.g. اِسْتَقَامَ *to stand upright,*
lit. *to hold oneself upright;* اِسْتَكَانَ *to be humble,* lit. *to make oneself* C
humble, to conduct oneself humbly; اِسْتَحَقَّ *to be worthy of, to deserve,* lit. *to cause something to be due to oneself as a right* or *desert* (حَقٌّ); اِسْتَحْيَا *to be ashamed,* lit. *to make oneself ashamed* (حَيِيَ *to be ashamed*).

65. The tenth form is frequently *denominative,* in which case it unites the factitive and reflexive or middle senses. E.g. اِسْتَوْلَى
to make oneself master (وَلِيٌّ) *of a thing, to take possession of it;* D
اِسْتَخْلَفَ *to appoint one as deputy, successor,* or *caliph* (خَلِيفَةٌ); اِسْتَوْزَرَ, اِسْتَقْضَى, اِسْتَعْمَلَ, *to appoint one as wĕzīr* (وَزِيرٌ), *governor* (عَامِلٌ), or *judge* (قَاضٍ).—Further, اِسْتَحْجَرَ *to become like* (lit. *to make itself like*) *stone* (حَجَرٌ); اِسْتَتْيَسَتِ ٱلْعَنْزُ *the she-goat became like a he-goat* (تَيْسٌ); اِسْتَنْوَقَ ٱلْجَمَلُ *the he-camel became like a she-camel* (نَاقَةٌ);

A إِنَّ ٱلْبُغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ *the kite in our country becomes a vulture* (نَسْرٌ, *our geese are all swans*).

Rem. The tenth form is probably the reflexive of a form سَفْعَلَ, which is not in use, corresponding to the Aram. שַׁקְטֵל, ܫܰܩܛܶܠ, and its passive אִשְׁתַּקְטַל, ܐܶܫܬܰܩܛܰܠ, which stand in exactly the same relation to one another as the Arabic first and eighth. Perhaps سَلْقَى *to throw down flat on the back,* سَقْلَبَ *to dash to the ground,* and سَلْعَفَ *to swallow,* with one or two more, may be
B regarded as traces of the form سَفْعَلَ, since they are nearly identical in meaning with أَلْقَى, أَقْلَبَ, and أَلْعَفَ (IV. of لَقِىَ, قَلَبَ, and لعف). If so, سَلَقَ, which has the same signification as سَلْقَى, must be a later triliteral formation.

66. Of the remaining forms of the triliteral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation.—XII. اِجْذَوْذَى *to bear oneself erect* (جَذَا *do.*); اِحْدَوْدَبَ *to be arched, curved,* or *humpbacked* (حَدِبَ *do.*); اِحْلَوْلَكَ *to be jet*
C *black* (حَلِكَ *do.*); اِحْلَوْلَى *to be sweet* (حَلُوَ *do.*); اِخْشَوْشَنَ *to become very rough* (خَشُنَ *to be rough*); اِخْضَوْضَرَ *to become blackish brown* or *blackish green* (=اِخْضَرَّ), *to become soft* or *tender* (خَضِرَ *do.*); اِخْضَوْضَلَ *to become moist* (=اِخْضَلَّ); اِعْرَوْرَى *to ride on a horse without a saddle* (عَرِىَ *to be naked*); اِعْشَوْشَبَ *to be covered with luxuriant herbage* (عُشْبٌ); اِعْصَوْصَبَ *to be gathered together* (عَصَبَ
D *to bind*); اِغْدَوْدَنَ *to be green and rank* (of a plant), *to be long and thick* (of the hair).—XIII. اِخْرَوَّطَ *to be long* or *last long, to go quickly* (rad. خرط); اِجْلَوَّذَ *to last long* (rad. جلذ); اِعْلَوَّدَ *to be heavy* (عَلِدَ *to be hard*); اِعْلَوَّطَ *to cling* or *adhere to firmly, to mount a camel* (rad. علط).—XIV. اِجْحَنْشَشَ *to be big* (rad. جحش); اِسْحَنْكَكَ *to be dark, to be obscure* (rad. سحك); اِحْلَنْكَكَ *to be jet black* (حَلِكَ *do.*);

اِعْلَنْكَكَ *to be long and thick* (of the hair, rad. علك); اِعْفَنْجَجَ *to go* A *quickly* (rad. عفج); اِقْعَنْسَسَ *to have a hump in front* (the reverse of اِحْدَوْدَبَ, قَعِسَ *do.*).—XV. اِعْلَنْدَى *to be stout and strong* (عَلِدَ *to be hard*); اِحْبَنْطَى *to be swollen* or *inflated, to be filled with rage* (حَبِطَ *do.*).

Rem. All these forms are habitually intransitive, but there are a few exceptions, as XII. اِعْرَوْرَى ٱلْفَرَسَ *he mounted the horse;* B اِحْلَوْلَاهُ *he found it sweet* (but also اِحْلَوْلَى, *it was sweet*).—XV. اِسْرَنْدَيْتُهُ = عَلَوْتُهُ Ibn Doraid, *Kit. al-Ištiḳāḳ*, p. 227.

2. *The Quadriliteral Verb and its Forms.*

67. Quadriliteral (رُبَاعِىٌّ) verbs are formed in the following ways.

(*a*) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E.g. بَأْبَأَ *to* C *say baba* (*papa*), غَرْغَرَ *to gargle,* وَسْوَسَ *to whisper,* زَلْزَلَ *to shake,* حَمْحَمَ *to neigh,* غَمْغَمَ *to bellow, to shout,* خَشْخَشَ *to make rustle* or *rattle.*

(*b*) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of, a triliteral verbal form. E.g. شَمْخَرَ *to be proud* (شَمَخَ *to be high*); شَمْعَلَ *to be scattered* = شَمَعَ; جَمْهَرَ *to collect* (compare جَمَّ and جَمَعَ); زَحْلَفَ *to roll along* D (زَحَفَ *to advance slowly*), *to drive back* (زَحَلَ *to withdraw, to retire*); سَنْبَسَ *to hasten* (perhaps connected with نَبَسَ); خَلْبَسَ *to deceive with soft words* = خَلَبَ; جَلْمَطَ *to shave* the head = جَلَطَ; زَحْوَلَ *to make retire* (زَحَلَ *to retire*).

(*c*) They are denominatives from nouns of more than three letters, some of them foreign words. E.g. جَوْرَبَ *to put stockings* (جَوْرَبٌ, Pers. كُورَبْ) *on one;* جَلْبَبَ *to put on one the garment called a* جِلْبَابٌ; قَلْسَى and قَلْنَسَ *to put on one the cap called a* قَلَنْسُوَةٌ;

A قَطْرَنَ *to pitch*, from قَطِرَانٌ *pitch*; تَمَنْطَقَ *to put on a girdle* (مِنْطَقَةٌ);
تَسَرْوَلَ *to put on trousers* or *drawers* (سَرَاوِيلُ, Pers. شَلْوَار); تَمَدْرَعَ
to wear a مِدْرَعَةٌ or *tunic*; تَمَنْدَلَ *to wipe one's fingers with a napkin*
(مِنْدِيلٌ *mantile*); تَمَسْكَنَ *to affect lowliness* or *humility, to abase
oneself* (مِسْكِينٌ *lowly, humble, poor*); تَمَذْهَبَ *to follow a sect* (مَذْهَبٌ);
تَمَعْدَدَ *to assimilate oneself* (*in dress*, etc.) *to the tribe of Ma'add*
B (مَعَدٌّ); تَلْمَذَ *to become a pupil* or *disciple* (تِلْمِيذٌ, Heb. תַּלְמִיד);
تَفَلْسَفَ *to philosophize* (from فَيْلَسُوفٌ, φιλόσοφος); بَيْطَرَ *to practise
the veterinary art* or *farriery* (بَيْطَارٌ *a farrier*, ἱππίατρος).

(*d*) They are combinations of the most prominent syllables or
letters in certain very common formulas. E.g. بَسْمَلَ *to say* بِسْمِ ٱللّٰهِ
(*in the name of God*); حَمْدَلَ *to say* اَلْحَمْدُ لِلّٰهِ (*praise belongs to
God*); حَوْلَقَ and حَوْقَلَ *to say* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللّٰهِ (*there is no*
C *power and no strength save in God*); فَذْلَكَ *to cast up an account*,
saying فَذٰلِكَ كَذَا وَكَذَا *this then is so and so much*.

68. The derived forms of the quadriliteral verb are three in
number.

فَعْلَلَ I.

اِفْعَلَلَّ IV. اِفْعَنْلَلَ III. تَفَعْلَلَ II.

69. The *first* form of the quadriliterals corresponds in formation
and conjugation to the *second* form of the triliterals, and is both
D transitive and intransitive in signification. E.g. شَمْلَلَ *to gather
ripe dates*, also *to be active* or *nimble*; شَمْرَخَ *to pluck unripe dates*;
دَحْرَجَ *to roll*; زَهْزَقَ *to laugh much*; هَرْوَلَ *to run quickly*.

70. The *second* form agrees in formation and signification with
the *fifth* of the triliteral verb. E.g. تَجَلْبَبَ *to put on* or *wear a*
جِلْبَابٌ; تَدَحْرَجَ *to roll along*; تَسَلْطَنَ *to make oneself sultan* (سُلْطَانٌ),
to act as if one were sultan, to lord it over another; تَشَيْطَنَ *to act
like a devil* (شَيْطَانٌ, שָׂטָן).

71. The *third* form of the quadriliteral verb corresponds to A the *seventh* of the triliteral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. E.g. اِبْرَنْشَقَ *to open* (of a flower), *to bloom* or *flourish;* اِحْرَنْجَمَ *to be gathered together in a mass* or *crowd;* اِحْوَنْصَلَ *to puff out its crop* (حَوْصَلَةٌ, of a bird); اِسْلَنْطَحَ *to lie on one's face, stretched on the ground;* اِسْلَنْقَى *to lie on one's back;* اِثْعَنْجَرَ *to flow.*

72. The *fourth* form of the quadriliterals, which answers to B the *ninth* of the triliterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E.g. اِدْلَهَمَّ *to be very dark;* اِشْمَخَرَّ *to be very high* or *proud;* اِضْمَحَلَّ *to vanish away;* اِسْبَطَرَّ *to lie stretched out on one's side;* اِشْمَعَلَّ *to make haste, to be scattered* or *dispersed;* اِبْذَعَرَّ *to be scattered* or *dispersed;* اِقْشَعَرَّ and اِشْمَأَزَّ *to shudder with horror;* اِطْمَأَنَّ *to be at* C *rest* (from طَمْأَنَ *to lean back*); اِحْزَأَلَّ *to rise high;* اِشْرَأَبَّ *to raise the head and stretch out the neck;* اِصْمَأَلَّ *to be very hard.*

3. *The Voices.*

73. All the verbal forms, both primitive and derivative, have two voices, the *active* and the *passive*; with the exception of intransitive verbs of the form فَعُلَ (§ 38) and of the 9th, 11th, 12th, 13th, 14th, and 15th forms (cf. § 66, rem.) as well as of those verbs of the D forms فَعِلَ and فَعَلَ, which designate not an act (transitive or intransitive) but a state or condition (being or becoming), as خَضِرَ *to become green,* nearly = اِخْضَرَّ or اِخْضَوْضَرَ; صَلَحَ *to be good, right, in order,* = صَلُحَ; فَسَدَ *to be bad, wrong, in disorder,* = فَسُدَ. The subject of the active voice is always an agent (person or thing), whose act may affect an object, or not; the subject of the passive voice is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

A **74.** The passive is especially used in four cases; namely (*a*) when God, or some higher being, is indicated as the author of the act; (*b*) when the author is unknown, or at least not known for certain; (*c*) when the speaker or writer does not wish to name him; (*d*) when the attention of the hearer or reader is directed more to the person affected by the act (patiens, the patient), than to the doer of it (agens, the agent).

REM. The active voice is called by the Arab grammarians
B صِيغَةُ ٱلْفَاعِلِ *the mould* or *form of the agent*, بِنَآءُ ٱلْفَاعِلِ *the build of*
the agent, بَابُ ٱلْفَاعِلِ *the category of the agent*, فِعْلُ ٱلْفَاعِلِ *the*
action of the agent, and اَلْفِعْلُ ٱلْمَبْنِىُّ (ٱلْمَصُوغُ) لِلْفَاعِلِ, or عَلَى
ٱلْفَاعِلِ, *the action* (or *verb*) *put into that form of which the agent*
is the subject. The passive voice is in like manner called صِيغَةُ
ٱلْمَفْعُولِ *the mould* or *form of the patient*, etc.; also فِعْلُ مَا لَمْ يُسَمَّ
C فَاعِلُهُ *the doing*, or *being done*, *of that, whereof the agent has not*
been named, or, more shortly, مَا لَمْ يُسَمَّ فَاعِلُهُ, though this latter
is, strictly speaking, equivalent to اَلْمَفْعُولُ ٱلَّذِى لَمْ يُسَمَّ فَاعِلُهُ,
the patient whereof the agent has not been named, i.e. the passive
subject. The active voice is also shortly called اَلْمَعْرُوفُ or اَلْمَعْلُومُ,
and the passive اَلْمَجْهُولُ, elliptical forms of expression for اَلْفِعْلُ
ٱلْمَعْرُوفُ (ٱلْمَعْلُومُ) فَاعِلُهُ, *the action of which the agent is known*,
D and اَلْفِعْلُ ٱلْمَجْهُولُ فَاعِلُهُ, *the action of which the agent is unknown.*
These terms, اَلْمَعْرُوفُ or اَلْمَعْلُومُ and اَلْمَجْهُولُ, are also used to
designate the subjects of the active and passive voices.

75. Verbs that express a state or condition, or signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to another individual as its object (as مَرِضَ *to be sick*, نَامَ *to sleep*), are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs,

and they therefore distinguish الْأَفْعَالُ ٱلْمُتَعَدِّيَةُ, *transitive verbs,* from A
الْأَفْعَالُ غَيْرُ ٱلْمُتَعَدِّيَةِ, *intransitive verbs,* or الْأَفْعَالُ ٱللَّازِمَةُ, *verbs that are confined to the subject.*

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see § 48), whilst the other is *purely passive.*

4. *The States (Tenses) of the Verb.*

77. The temporal forms of the Arabic verb are but *two* in B
number, the one expressing a *finished* act, one that is done and completed in relation to other acts (the *Perfect*); the other an *unfinished* act, one that is just commencing or in progress (the *Imperfect*).

Rem. *a.* The names *Preterite* and *Future,* by which these forms were often designated in older grammars do not accurately correspond to the ideas inherent in them. A Semitic Perfect or
Imperfect has, in and of itself, no reference to the temporal C
relations of the speaker (thinker or writer) and of other actions which are brought into juxtaposition with it. It is precisely these relations which determine in what sphere of time (past, present, or future) a Semitic Perfect or Imperfect lies, and by which of our tenses it is to be expressed—whether by our Past, Perfect, Pluperfect, or Future-perfect; by our Present, Imperfect, or Future. The Arabian Grammarians themselves have not, however, succeeded in keeping this important point distinctly in view, but have given an undue importance to the idea of time, in connection with the verbal forms, by their division of it into the past (الْمَاضِى), the
present (الْحَالُ or الْحَاضِرُ), and the future (الْمُسْتَقْبَلُ), the first of D
which they assign to the Perfect and the other two to the Imperfect.

Rem. *b.* On the forms of these tenses see § 91 etc. The Syntax will give more precise information as to their meaning and use.

5. *The Moods.*

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

A **79.** Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

REM. On the forms of the moods see § 91 etc. The Syntax treats of their significations and use.

80. Instead of the Infinitive, the Arabs use *nouns expressing the*
B *action or quality* (nomina actionis or verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). [Cf. § 192.]

6. *The Numbers, Persons, and Genders.*

81. There are three numbers, the *Singular* (اَلْفَرْدُ, اَلْمُفْرَدُ, or اَلْوَاحِدُ), the *Dual* (اَلتَّثْنِيَةُ or اَلْمُثَنَّى), and the *Plural* (اَلْجَمْعُ, اَلْجِمَاعُ,
C اَلْجَمِيعُ, اَلْمَجْمُوعُ, or اَلْمُكَثَّرُ); and likewise three persons, the *speaker* (first person), اَلْمُتَكَلِّمُ, the individual *spoken to* (second person), اَلْمُخَاطَبُ, and the individual *spoken of* (third person), اَلْغَائِبُ (*the absent*). The genders are two, namely the *masculine* (اَلْمُذَكَّرُ) and the *feminine* (اَلْمُؤَنَّثُ); but they are not distinguished from one another in some of the persons (1st pers. sing., 2d pers. dual, and 1st pers. plur.).

D
B. THE STRONG VERB (VERBUM FIRMUM).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). We include the verba mediæ radicalis geminatæ (ע״ע) in the former class; the verbs which have أ for one of their radicals, in the second (see § 128).

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

Rem. A verb which contains one of the two letters و or ى is A
called فِعْلٌ مُعْتَلٌّ, *a weak verb*, as opposed to فِعْلٌ سَالِمٌ, *a verb that is free from defect, a sound verb.* A verb which has أ for one of its radicals, or which belongs to the class med. rad. gemin. (ע״ע), is designated by the special term فِعْلٌ صَحِيحٌ; but some grammarians treat صَحِيحٌ and سَالِمٌ as synonyms.

1. *The Active Voice of the First Form in the Strong Verb.—Table I.** B

a. THE INFLEXION BY PERSONS.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronoun [ضَمِيرٌ, مُضْمَرٌ: see § 190, *f.*] is either *separate* [مُنْفَصِلٌ], standing by itself, or *connected* [مُتَّصِلٌ], that is C
prefixed or *suffixed.* The separate pronouns have longer, the connected shorter forms.

86. The *suffixed* pronouns are partly *verbal,* partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative,* partly the *accusative.* The former are much more closely united with the verb than the latter.

88. The connected pronouns which express the *nominative* to D
the verb are also in part *prefixes.*

Rem. On the verbal suffixes which express the *accusative* see § 185; and on the *nominal* suffixes, § 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

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* The *nomina verbi, agentis,* and *patientis,* are given along with the strictly verbal forms in all the Tables.

A

1. *Separate Pronouns.*

Singular.

	Masc.	Common	Fem.
3 p.	هُوَ *he.*	...	هِىَ *she.*
2 p.	أَنْتَ *thou.*	...	أَنْتِ *thou.*
1 p.	...	أَنَا *I.*	...

B

Dual.

	Masc.	Common	Fem.
3 p.	...	هُمَا *they two.*	...
2 p.	...	أَنْتُمَا *ye two.*	...
1 p.	...	...	...

Plural.

	Masc.	Common	Fem.
3 p.	هُمْ *they.*	...	هُنَّ *they.*
2 p.	أَنْتُمْ *ye.*	...	أَنْتُنَّ *ye.*
1 p.	...	نَحْنُ *we.*	...

C

REM. *a.* When هُوَ and هِىَ are preceded by the conjunctions وَ and فَ, *and*, the affirmative لَ, *certainly, surely*, or the interrogative أَ, the vowel of the ه may either be dropped or retained; as وَهُوَ or وَهْوَ, فَهِىَ or فَهْىَ, لَهُوَ or لَهْوَ, أَهِىَ or أَهْىَ.

REM. *b.* The second syllable of أَنَا is regarded as short by the
D old poets (⏑⏑), except in pause, where we find both أَنَا (⏑–) and أَنَهْ*. Compare the Æthiopic *ănă*, which, in combination with the enclitic particle *să*, becomes *ănsă*. أَنَا is, therefore, an example of *scriptio plena*, to distinguish the pronoun from the particles أَنْ, أَنَّ, إِنْ, إِنَّ. The *scriptio defectiva* is found, for example, in the interjectional هَأَنَذَا or هَآءَنَذَا *here I am* (הִנֵּנִי, *eccome*), for هَا أَنَا ذَا. The form أَنْ is said also to occur.

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* But أَنَا, out of pause, is occasionally scanned as an iambus even in old poetry. See Nöldeke in *ZDMG.* xxxviii. 418, note 3.

REM. *c.* Older forms of هُمْ and أَنْتُمْ are هُمُ and أَنْتُمُ, used in poetry, and also in the *waṣl* (§ 20, *d*, and § 23, rem. *c*). [Though written defectively this terminal *u* is commonly scanned as a long vowel.] A

REM. *d.* For a comparison of the pronominal forms of the Arabic with those of the other Semitic languages see *Comp. Gr.* p. 95 *seq.*

2. *Suffixed Pronouns, expressing the Nominative.* B

Singular.

	Masc.	Common	Fem.	
3 p.	. . .	. . .	ـَتْ *she.*	
2 p.	تَ *thou.*	. . .	تِ (ـِينَ, ـِي) *thou.*	
1 p.	. . .	تُ *I.*	. . .	

Dual.

	Masc.	Common	Fem.	
3 p.	ـَا (ـَانِ, ـَا) *they two.*	. . .	ـَتَا (ـَانِ, ـَا) *they two.*	
2 p.	. . .	تُمَا (ـَانِ, ـَا) *ye two.*	. . .	C
1 p.	. . .	. . .	. . .	

Plural.

	Masc.	Common	Fem.
3 p.	ـُوا (ـُونَ, ـُوا) *they.*	. . .	نَ *they.*
2 p.	تُمْ (ـُونَ, ـُوا) *ye.*	. . .	تُنَّ (نَ) *ye.*
1 p.	. . .	نَا *we.*	. . .

REM. *a.* The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect.

REM. *b.* The suffix of the 1st pers. plur. is sometimes shortened in poetry (*nă*) and written defectively, نَ. D

3. *Prefixed Pronouns, expressing the Nominative.*

Singular.

	Masc.	Common.	Fem.
3 p.	ي *he.*	. . .	ت *she.*
2 p.	. . .	ت *thou.*	. . .
1 p.	. . .	أ *I.*	. . .

A *Dual.*

	Masc.	Common.	Fem.
3 p.	ى *they two.*	. . .	ت *they two.*
2 p.	. . .	ت *ye two.*	. . .
1 p.	. . .	. . .	. . .

Plural.

	Masc.	Common.	Fem.
3 p.	. . .	ى *they.*	. . .
2 p.	. . .	ت *ye.*	. . .
1 p.	. . .	ن *we.*	. . .

B REM. *a.* These forms are restricted to the Imperfect. They are called by the grammarians حُرُوفُ ٱلْمُضَارَعَةِ, and are comprised in the mnemonic word أَنَيْتُ or نَأْتِى.

REM. *b.* The prefix of the third person plural of the Imperfect is ى for both genders. But the grammarians cite some rare cases where, in the fem., ى is replaced by ت, so that the distinction between 3 pl. fem. and 2 pl. fem. is lost. Thus in the Ḳor'ān, Sūra xlii. 3, a reading تَتَفَطَّرْنَ for يَتَفَطَّرْنَ is recorded. This must be
C explained as due to false analogy from the sing. In the Heb. תִּקְטֹלְנָה the false form has become the rule.

90. Of the two fètḥas with which the first and third radicals of a verb are always pronounced (قَتَلَ, فَرِحَ, حَسُنَ), the former is rejected after prefixed pronouns, as يَقْتُلُ, تَقْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْتَ, قَتَلْنَا. When the suffix begins with a vowel, that vowel takes the place of the fètḥa,
D as قَتَلَتْ, قَتَلُوا.

REM. *a.* When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the tèšdīd. Thus from ثَبَتَ, *to stand firm*, we get ثَبَتَّ, ثَبَتِّ, ثَبَتُّمْ, for ثَبَتْتَ, ثَبَتْتِ, ثَبَتْتُمْ. See § 14, *c*, rem. *b*.

REM. *b.* When the third radical is one of the letters ث, د, ذ, ض, ط, ظ, it may unite in pronunciation with the ت of the suffixes, so as to form a double ت, but it is nevertheless retained in writing.

To indicate the assimilation, the ت takes tèšdīd, and the ǵèzma, A
with which the third radical ought properly to be marked, is omitted. Thus, عَبَدتُّ for عَبَدْتُ, *I have served;* رَبَطتَّ for رَبَطْتَ, *thou hast bound;* أَخَذتُّمْ for أَخَذْتُمْ, *ye have taken.* On this assimilation see § 14, *c.*

Rem. *c.* When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèšdīd; as آمَنَّ *they* (women) *believed,* آمَنَّا *we believed,* for آمَنْنَ and آمَنْنَا.

Rem. *d.* For a view of the Inflexion of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic see *Comp. Gr.* p. 165 *seq.*

b. FORMS OF THE TENSES AND MOODS. B

91. When the second radical of the Perfect has *fèt*ḥ*a,* it may take either *ḍamma* or *kèsra* in the Imperfect; as قَتَلَ *to kill,* يَقْتُلُ; كَتَبَ *to write,* يَكْتُبُ; ضَرَبَ *to strike,* يَضْرِبُ; جَلَسَ *to sit down,* يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze,* يَعْطُسُ and يَعْطِسُ; سَمَطَ *to remove the hair by scalding,* يَسْمُطُ or يَسْمِطُ; رَكَزَ *to stick upright into the ground,* يَرْكُزُ. C

Rem. *a.* Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fèt*ḥ*a* of the Perfect; as فَعَلَ *to do,* يَفْعَلُ; قَطَعَ *to cut,* يَقْطَعُ; مَنَعَ *to hinder,* يَمْنَعُ; بَرَأَ *to create,* يَبْرَأُ; سَأَلَ *to ask,* يَسْأَلُ; ذَهَبَ *to go away,* يَذْهَبُ; لَحَظَ *to look at,* يَلْحَظُ; طَرَحَ *to throw,* يَطْرَحُ. Not a few, however, conform to the rule, particularly when the second radical is خ or غ; as شَعَرَ *to perceive, know,* يَشْعُرُ; قَعَدَ *to sit,* يَقْعُدُ; طَعَنَ *to transpierce,* D
يَطْعُنُ; زَعَمَ *to say,* يَزْعُمُ; طَلَعَ *to ascend,* يَطْلُعُ; صَلَحَ *to be sound, right, good,* يَصْلُحُ; بَلَغَ *to attain to, reach,* يَبْلُغُ; نَفَخَ *to blow,* يَنْفُخُ; شَخَبَ *to flow,* يَشْخُبُ; رَجَعَ *to return,* يَرْجِعُ; نَزَعَ *to draw or pull away,* يَنْزِعُ; شَخَرَ *to bray,* يَشْخِرُ. Some verbs have two

A forms; as نَعَقَ *to croak*, يَنْعِقُ ; مَنَحَ *to give as a present*, يَمْنَحُ ; نَكَحَ *to marry*, يَنْكِحُ ; نَطَحَ *to butt*, يَنْطِحُ ; سَلَخَ *to flay*, يَسْلُخُ ; دَبَغَ *to tan*, يَدْبُغُ ; صَبَغَ *to dye*, يَصْبُغُ ; فَرَغَ *to be at leisure, to have done with*, يَفْرُغُ ; and even three, as نَحَتَ *to cut* or *hew*, يَنْحِتُ ; رَجَحَ *to incline* (of a scale of a balance), يَرْجِحُ ; نَبَعَ *to gush out*, يَنْبُعُ.

B REM. *b.* Verbs of the form فَعَلَ denoting superiority, فَعَلَ ٱلدَّالُّ عَلَى ٱلْغَلَبَةِ (see § 43, *a*), always have *ḍamma* (the grammarian ĕl-Kisā'ī alone admitting *fèthạ* with a guttural), as شَعَرَهُ *he excelled him in composing poetry*, يَشْعُرُهُ ; فَخَرَهُ *he surpassed him in glory*, يَفْخُرُهُ ; unless they be primæ rad. و, med. rad. ى, or tert. rad. ى, when they take *kèsra*, as وَعَدَهُ *he outbid him in promising*, يَعِدُهُ ; خَارَهُ *he excelled him in goodness*, يَخِيرُهُ ; رَمَاهُ *he surpassed him in shooting with arrows*, يَرْمِيهِ.

C REM. *c.* Excessively rare are cases like رَكَنَ *to incline to, lean upon*, يَرْكَنُ, which is probably a combination of the two forms رَكَنَ, يَرْكُنُ, and رَكِنَ, يَرْكَنُ. See § 175, rem. *b*.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fèthạ*; as عَلِمَ *to know*, يَعْلَمُ ; شَرِبَ *to drink*, يَشْرَبُ ; حَزِنَ *to be sorrowful*, يَحْزَنُ ; مَرِضَ *to be sick*, يَمْرَضُ ; سَلِمَ *to be safe*, يَسْلَمُ.

REM. *a.* A few verbs may retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ *to think* or *suppose*, يَحْسِبُ or يَحْسَبُ ; نَعِمَ
D *to be green and flourishing*, يَنْعِمُ ; بَئِسَ *to be in distress* or *poverty*, يَبْئِسُ or يَبْأَسُ. See also §§ 142 and 146.

REM. *b.* Very rare are cases like حَضِرَ *to be present*, يَحْضُرُ ; رَكِنَ *to incline to, lean upon*, يَرْكُنُ ; فَضِلَ *to be in excess, abound*, يَفْضُلُ ; نَعِمَ *to be affluent, comfortable*, يَنْعُمُ ; بَرِئَ *to be clear, quit*,

or *innocent of*, يَبْرُؤُ or يَبْرَأُ. The most common example of this kind A
is a verb med. و, viz. مَاتَ, *to die* (for مَوِتَ, 1st p. sing. Perf. مِتُّ),
يَمُوتُ.—Similar cases in Syriac and Hebrew, *Comp. Gr.* p. 180*.

93. When the second radical of the Perf. has *ḍamma*, that vowel is retained in the Imperf.; as حَسُنَ *to be beautiful*, يَحْسُنُ; شَرُفَ *to be high, noble*, يَشْرُفُ; بَلُدَ *to be dull* or *stupid*, يَبْلُدُ.

Rem. With the above forms compare the Heb. יִכְתֹּב, יִשְׁלַח, B
יִכְבַּד. In Heb., however, verbs in *o* usually take *a* in the Imperf., as יִקְטַן, יִשְׁכַּל, whereas in Arabic instances like لَبُبْتُ *I became wise*, دَمُمْتُ *I became ugly*, شَرُرْتُ *I became bad*, أَلَبُّ, أَدَمُّ, أَشَرُّ, are very rare. Some authorities admit the forms أَلُبُّ, أَدُمُّ, أَشُرُّ.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter. C

Rem. *a.* In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act (see § 77, rem. *a*). If we look upon the root قتل as primarily conveying the abstract idea of "killing," we may regard قَتَلْتُ as meaning "killing-of-me" (i.e. done by me), "my killing," = "I have killed;" and أَقْتُلُ as meaning "I-killing," = "I am killing."

Rem. *b.* In the Imperf. the pronominal *prefixes* mark the state D
or tense, and to some extent the gender; whilst the *suffixes* serve solely to indicate the gender. Thus, the 2d pers. sing. masc. تَكْتُبُ is sufficiently distinguished from the 3d pers. sing. masc. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2d pers. sing. masc. from its fem. a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ.

* [Anbārī, *Nozhat ĕl-alibbā* p. 459 states from personal observation in Yèmèn and Ḥiḡāz that in some dialects every verb فَعِلَ makes يَفْعِلُ and يَفْعُلُ.—De G.]

A REM. *c.* In the active voice of the first form, the prefixes of the Imperfect are pronounced with *fèth*. But a pronunciation with *kèsr* instead of *fèth* is regarded as admissible and was used by some of the old Arabs with any of the preformatives except ى, save in the case where the next consonant has *damma* (verbs med. و). That is, one must not say إِقُومُ, تِقُومُ, إِقْمُ for أَقُومُ *etc.* nor يِعْلَمُ for يَعْلَمُ; but on the other hand the pronunciation نِعْبُدُ and نِسْتَعِينُ in Sūra i. 4, and إِعْهَدْ in Sūra xxxvi. 60 are recognized as
B legitimate dialectic variations of the usual نَعْبُدُ *etc.* In one case, إِخَالُ for أَخَالُ, *I suppose*, the pronunciation with *kèsr* is generally preferred. The tribe of Kèlb used *kèsr* even with the prefix ى (يِعْلَمُ). Dialectically, too, the vowel of the prefix might be assimilated to a following *damm*, as in نُعْبُدُ for نَعْبُدُ.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *damma*, the *Subjunctive* by its having *fètha*; as Indic.
C يَكْتُبُ, Subj. يَكْتُبَ. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as يَكْتُبْ; whence it is sometimes called the apocopated Imperfect.

REM. *a.* The damma and fètha of the Indicat. and Subjunct. Imperf. in the verb, correspond to the damma and fètha of the Nom. and Accus. in the noun (see § 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., اَلْمُضَارِعُ, because it
D *resembles* the noun. [The Indicative is called اَلْمَرْفُوعُ, the Subjunctive اَلْمَنْصُوبُ, and the Jussive اَلْمَجْزُومُ.]

REM. *b.* The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i*. At least the poets make use of the form يَقْتُلِ in rhyme. [Cf. vol. ii. § 247.]

96. The forms of the Indicat. which end in نِ and نَ reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The

2d and 3d pers. plur. fem. are exceptions, for in them نَ is retained, A
because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ , يَكْتُبُوا, with كَتَبُوا ; يَكْتُبَانِ , يَكْتُبَا, with كَتَبَا ; and تَكْتُبِينَ, تَكْتُبِى, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination ـَنَّ or ـَنْ (called by the grammarians اَلنُّونُ ٱلْمُؤَكَّدَةُ, or *the corroborative n*) to the Jussive. If the Jussive ends in ī or ū, the fètḥa of ـَنَّ or ـَنْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable: تَكْتُبِنَّ, تَكْتُبِنْ, from تَكْتُبِى; يَكْتُبُنَّ, يَكْتُبُنْ, from يَكْتُبُوا ; etc. In the dual, the first fètḥa of ـَنَّ is absorbed by the ـَا B
of the termination, and the second weakened into a kèsra through the influence of the same long vowel: يَكْتُبَانِّ, تَكْتُبَانِّ, from يَكْتُبَا, تَكْتُبَا. In the 2d and 3d pers. plur. fem. the fètḥa of the verb unites with the initial fètḥa of ـَنَّ into a long ā, and in consequence the second fètḥa of ـَنَّ becomes kèsra: يَكْتُبْنَانِّ (تـ) from يَكْتُبْنَ (تـ).

Rem. *a.* The syllable ـَنْ of the second Energetic is appended only to those persons which have, in the first Energetic, a short vowel before نَّ ; and not to the dual, because its forms would then C
coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبْنَنْ) was disagreeable to the ear.

Rem. *b.* Before an *èlifu 'l-waṣl* (§ 19) the *n* of the termination ـَنْ is rejected (§ 20, rem. *c*), as لَا تُهِينَ ٱلْفَقِيرَ, *despise not the poor*, for تُهِينَنْ, from أَهَانَ, IV. of هَانَ.

Rem. *c.* The syllable ـَنْ is often written ـًا, and pronounced D
in pause ـَا. Compare the Hebrew Energetic or Cohortative in ָה, *Comp. Gr.* p. 194.

98. The *Imperative* (اَلْأَمْرُ *the order* or *command*) may be described as formed from the Jussive by rejecting the prefix of the 2d pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to § 26, a short

A prosthetic vowel. When the second radical is pronounced with *fètḥa* or *kèsra*, this vowel is *kèsra*; when with *ḍamma*, it is *ḍamma*. E.g. اِفْعَلْ, اِضْرِبْ, اُكْتُبْ.

REM. *a.* Regarding the elision of the prosthetic vowel (ٱ), see § 19, *b*; and on the orthography ا and إ, in cases where that elision does not take place, § 19, rem. *d.*

REM. *b.* Fètḥa is never employed as a prosthetic vowel.

B REM. *c.* As an Imperative the Arabs also use the indeclinable form قَتَالِ; as حَضَارِ *be present!* حَذَارِ *beware!* نَزَالِ *alight!* سَمَاعِ *listen!* تَرَاكِ *let alone!* دَبَابِ *creep along!* نَعَاءِ *announce the death of—!* from نَعَى. This corresponds to the Hebrew *Infinitive absolute* קָטוֹל (ō for ā, and the final short vowel dropped), which is also used in the same way; as זָכוֹר *remember!** In quadriliterals this form is very rare, the only examples mentioned being

C قَرْقَارِ = قَرْقِرْ بِٱلرَّعْدِ, *let thy thunder crash*, and عَرْعَارِ, *come and play the game called ʿarʿara.* Occasionally it seems to take its meaning from one of the derived conjugations, as خَرَاجِ *bring out!* دَرَاكِ *overtake!* = أَخْرِجُوا, أَدْرِكُوا, Imper. IV.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§ 97).

D [REM. The common phrase اِضْرِبًا عُنُقَهُ, *strike off his head*, is sometimes pointed without tènwīn (اِضْرِبَا) and is then explained by the grammarians as a dual used in an intensive sense (تَثْنِيَةٌ عَلَى ٱلتَّوْكِيدِ, cf. vol. ii. § 35, *a*, rem. *b*) in addressing a single person. Similarly Ḳor'ān l. 23, أَلْقِيَا with a various reading أَلْقِيَنْ.—De G.]

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* [And again the phrase عققت عقاق Ṭab. i. 1842, l. 15 is parallel to the Hebrew use of the Inf. Abs. with the finite verb.—De G.]

2. *The Passive Voice of the First Form in the Strong Verb.—Table II.* A

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *ḍamma*, and the *second* radical *kèsra*. In the Imperf. Pass. the *prefixes* take *ḍamma*, and the *second* radical *fètḥa*.

Rem. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, B the Jussive being used instead.

3. *The Derived Forms of the Strong Verb.—Table III.*

102. The second radical of the Perf. Act. is pronounced with *fètḥa* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètḥa* in the *fifth* and *sixth* forms, with *kèsra* in the rest. C

Rem. The Imperfects of the ninth and eleventh forms, يَقْتَلُّ and يَقْتَالُّ, are contractions for يَقْتَلِلُ and يَقْتَالِلُ. This may be seen from the Jussives يَقْتَلِلْ and يَقْتَالِلْ, and the Imperatives اِقْتَلِلْ and اِقْتَالِلْ. See §§ 106 and 120.

104. In the *second, third,* and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *ḍamma*, in the rest with *fètḥa*.

105. The characteristic èlif of the fourth form disappears when D another letter is prefixed; as يُقْتِلُ, not يُأَقْتِلُ, from أَقْتَلَ.

[Rem. But we find قِدْرٌ مُؤَثْفَاةٌ, *a pot set on the fire*, and also يُؤَثْفِينَ, Sībawèih, i. 9, l. 21, where the أ is treated like the ه of يُهَرِيقُ, § 118, rem. *b*.—De G.]

106. The ninth and eleventh forms were originally اِفْعَلَلَ and اِفْعَالَلَ. But, by a rule of the language (see § 120), if the last radical

A in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with tèšdīd; e.g. اِصْفَرَّ for اِصْفَرَرَ, يَصْفَرُّ for يَصْفَرِرُ. If the last radical has no vowel, the word remains uncontracted; as اِصْفَرَرْتَ, يَصْفَرِرْ, اِصْفَرِرْ (see § 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

REM. *a.* The Imperfects Pass. of the first and fourth forms are identical.

B REM. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèthِa*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with ḍamma, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form قُوتِلَ; and hence in the Pass. of the sixth, تُقُوتِلَ.

C **109.** In the Perf. Pass. of the fifth and sixth forms, not only is the fèthِa of the first radical changed into ḍamma, but also the fèthِa of the characteristic تَ (which expresses the reflexive idea of these forms); e.g. تُقُتِّلَ, تُقُوتِلَ. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic ت, pronounced with ḍamma, but also the prosthetic ĕlif; e.g. اُنْقُتِلَ, اُقْتُتِلَ, اُسْتُقْتِلَ. Compare § 98 and rem. *a*.

D **110.** The ninth and eleventh [to fifteenth] forms, being neutral in their signification, have of course no passive (see § 73).

111. When the verbal root begins with ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Ḳor'ān frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic ĕlif, when they happen to commence with two consonants (compare § 54). E.g. اِتَّابَعَ, اِثَّاقَلَ, اِدَّثَّرَ, اِدَّارَأَ, اِزَّيَّنَ,

اِسَّاقَطَ, اِسَّمَّعَ, اِشَّمَّرَ, اِطَّيَّرَ, for تَتَابَعَ, تَثَاقَلَ, تَدَثَّرَ, تَدَارَأَ, تَزَيَّنَ, تَسَاقَطَ, A
تَسَمَّعَ, تَشَمَّرَ, تَطَيَّرَ ; يَذَّكَّرُ, يَزَّكَّى, يَصَّدَّقُ, يَطَّهَّرُ, for يَتَذَكَّرُ, يَتَزَكَّى,
يَتَصَدَّقُ, يَتَطَهَّرُ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative تَ; as اِتْنَفَّسَ for تَنَفَّسَ, *to take breath.*

Rem. See § 48, rem. *b*, and compare such Hebrew forms as הִדַּבֵּר, חִזַּכָּה, הִטַּהֵר; *Comp. Gr.* p. 110 *seq.*

112. The تَ of the fifth and sixth forms is sometimes omitted B
in those persons of the Imperf. Act. to which تَ is prefixed (2d pers. sing. du. and plur. masc. and fem., 3d pers. sing. and du. fem.); e.g. تَكَسَّرُ, تَحَمَّلُ, تَبَاعَدُ, تَقَدَّمُونَ, for تَتَكَسَّرُ, تَتَحَمَّلُ, تَتَبَاعَدُ, تَتَقَدَّمُونَ [and necessarily تَتَابَعُ for تَتَتَابَعُ (*Fāiḳ* i. 130)—De G.]. These shortened forms are sufficiently distinguished by the fèthas of the prefixed تَ and of the second radical from the same persons in the active voice of the second and third forms (تُكَسِّرُ, تُبَاعِدُ); and by
the fètha of the prefixed تَ from the same persons in the passive of C
the second and third forms (تُكَسَّرُ, تُبَاعَدُ).

113. Verbs of which the first radical is أ, و, ى, ر, ل, or ن, have no seventh form in classical Arabic, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن,—namely اِنَّمَسَ, *to lie concealed,*—the characteristic ن is united by tèšdīd to the first radical.

Rem. *a*. Some grammarians regard اِنَّمَسَ as being of the eighth D
form, by assimilation for اِنْتَمَسَ.

Rem. *b*. In modern Arabic such forms as اِنْأَخَذَ, اِنْأَطَرَ (*Kāmil*, p. 569, note i.), اِنْرَضَّ, اِنَّصَرَ, اِنْوَجَدَ, اِنْوَلَدَ, are of common occurrence.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مّ; as اِنْمَحَقَ or اِمَّحَقَ from مَحَقَ,

A اِنْمَحَى or اِمَّحَى from مَحَا, اِنْمَعَطَ or اِمَّعَطَ from مَعَطَ, اِنْمَلَسَ or اِمَّلَسَ from مَلَسَ, اِنْمَلَصَ or اِمَّلَصَ from مَلَصَ.

Rem. These forms are sometimes assigned to the eighth form; اِمَّحَقَ for اِمْتَحَقَ, اِمَّحَى for اِمْتَحَى, اِمَّرَطَ for اِمْتَرَطَ, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تّ, with the initial ث into تّ or ثّ. E.g. اِتَّبَعَ, for اِتْتَبَعَ, from تَبِعَ; اِثَّأَرَ or اِتَّأَرَ, for اِثْتَأَرَ, from ثَأَرَ; اِثَّرَدَ or اِتَّرَدَ from ثَرَدَ; اِثَّغَرَ or اِتَّغَرَ from ثَغَرَ.

B Rem. The same assimilation is sometimes extended to the letter س, as اِسَّمَعَ, for اِسْتَمَعَ, from سَمِعَ.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into دّ, and with an initial ذ into دّ or ذّ. E.g. اِزْدَجَرَ, for اِزْتَجَرَ, from زَجَرَ; اِزْدَادَ, for اِزْتَادَ, from زَادَ; اِدَّرَكَ, for اِدْتَرَكَ, from دَرَكَ; اِدَّرَى, for اِدْتَرَى,
C from دَرَى; اِدَّعَى, for اِدْتَعَى, from دَعَا; اِدَّخَرَ or اِذَّخَرَ, for اِذْتَخَرَ, from ذَخَرَ; اِدَّكَرَ or اِذَّكَرَ, for اِذْتَكَرَ, from ذَكَرَ; اِدَّرَعَ or اِذَّرَعَ, for اِذْتَرَعَ, from ذَرَعَ.

Rem. *a.* Whether the form with دّ or ذّ is to be preferred, depends upon usage; for instance, اِدَّخَرَ and اِدَّكَرَ are preferable to اِذَّخَرَ and اِذَّكَرَ, but Lane gives in his Lexicon only اِذَّبَحَ, اِذَّرَقَ, and اِذَّرَى. The unassimilated اِذْدَكَرَ is also said to occur, as well as
D اِذْدَرَى.

Rem. *b.* Some grammarians extend this assimilation to the letter ز, as اِزَّانَ, for اِزْدَانَ, from زَانَ.

Rem. *c.* The letter ت is sometimes changed into د after an initial ج; e.g. اِجْدَمَعَ, اِجْدَزَّ, اِجْدَرَّ, instead of the usual اِجْتَرَّ, اِجْتَزَّ, اِجْتَمَعَ, from جَرَّ, جَزَّ, جَمَعَ.

117. If the first radical be ص, ض, ط, or ظ, the characteristic A ت is changed into ط, which unites with initial ط into طّ, with initial ظ into طّ or ظّ, and occasionally with initial ض into ضّ. E.g. اِصْطَبَغَ, اِصْطَفَى, اِصْطَلَى, اِصْطَلَحَ, from صَبَغَ, صَفَا, صَلَى, صَلَحَ; اِطَّبَخَ, اِطَّرَدَ, اِطَّعَنَ, اِطَّلَبَ, from طَبَخَ, طَرَدَ, طَعَنَ, طَلَبَ; اِظَّلَمَ, اِطَّلَمَ, or اِظْطَلَمَ, from ظَلَمَ; اِظَّأَرَ, or اِظْطَأَرَ, from ظَأَرَ; اِظَّعَنَ, اِظَّفَرَ, اِظَّهَرَ, from ظَعَنَ, ظَفِرَ, ظَهَرَ; اِضْطَرَبَ, or اِضَّرَبَ, from ضَرَبَ; اِضْطَجَعَ, or اِضَّجَعَ, from ضَجَعَ; اِضْطَرَّ, اِضْطَلَعَ, from ضَرَّ, ضَلَعَ.

Rem. *a.* The letter ص sometimes assimilates the following ط; B as اِصَّبَرَ, اِصَّفَى, اِصَّلَى, اِصَّلَحَ, اِصَّادَ, for اِصْطَبَرَ, etc.

Rem. *b.* From ضَجَعَ the form اِطَّجَعَ also occurs.

[**117*.** If the second radical be ت the characteristic ت of the eighth form may lose its vowel and unite with it. The first radical then necessarily assumes a vowel, either *a* or *i*, and the helping vowel ا is unnecessary and disappears. Thus for اِسْتَتَرَ we may have سَتَّرَ or سِتَّرَ; Imperf. يَسَتِّرُ, يَسِتِّرُ or يِسِتِّرُ or even يَسْتِّرُ (with a furtive *kesra* to the first radical); Part. act. مُسَتِّرٌ (مُسِتِّرٌ); Inf. سِتَّارٌ (see § 202, C rem. *a*). Similar forms from verbs whose second radical is د, ذ, ص or ط occur (or are recorded as variants) in the Ḳor'ān (*Sūr.* x. 36, ix. 91, ii. 19, xxxvi. 49).]

4. *The Quadriliteral Verb.—Table IV.*

118. The four forms of the quadriliteral verb follow throughout D their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§ 69—72).

Rem. *a.* The تَ, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see § 112).

Rem. *b.* As mentioned in § 45, rem. *d*, words like هَرَاقَ (for أَرَاقَ), *to pour out*, and هَيْمَنَ, *to believe*, are treated as quadriliterals:

A The latter is inflected exactly like قَمْطَرَ, but the former is irregular: Imperf. يُهَرِيقُ, Imperat. هَرِقْ, Nom. act. هِرَاقَةٌ, Perf. Pass. هُرِيقَ. The form أَهْرَاقَ, Imperf. يُهْرِيقُ, is also used.—The tenth form of طَاعَ, viz. اِسْتَطَاعَ, *to obey*, is sometimes shortened into اِسْطَاعَ or اِسْتَاعَ, Imperf. يَسْطِيعُ or يَسْتِيعُ, and then converted into أَسْطَاعَ, Imperf. يُسْطِيعُ. [Also, in verse, we find مُسْطَارٌ for مُسْتَطَارٌ.]

B 5. *Verbs of which the Second and Third Radicals are Identical.—Table V.*

119. These verbs are usually called *verba mediæ* or *secundæ radicalis geminatæ* (ע"ע). The Arab grammarians name them اَلْفِعْلُ ٱلْأَصَمُّ, *the solid verb*, or اَلْفِعْلُ ٱلْمُضَاعَفُ, *the doubled verb*.

120. They differ from other strong verbs in two points.

(*a*) When both the first and third radicals have vowels, the C second radical rejects its vowel, and unites with the third, so as to form a double letter, which is marked with tèšdīd. E.g. فَرَّ *to flee*, for فَرَرَ; شَقَّ *to split* or *cleave*, for شَقَقَ; مَسَّ *to touch*, for مَسِسَ; شَمَّ *to smell*, for شَمِمَ; حَبَّ *to become dear* (*to one*), for حَبُبَ; لَبَّ *to become wise* or *intelligent*, for لَبُبَ.

(*b*) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then D combines with the third, so as to form a double letter. E.g. يَجِلُّ for يَجْلِلُ, يَمُدُّ for يَمْدُدُ, يَمَلُّ for يَمْلَلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as فَرَرْتُ, مَلِلْتُ, لَبُبْتُ, يَفْرِرْ, يَمْدُدْ.

REM. *a*. Transitive verbs of this class, of the form فَعَلَ, have ḍamma in the Imperfect, with the exception of six, which also admit kèsra; viz. بَتَّ *to sever* or *separate entirely*, *make decisive* or *absolute*, رَمَّ *to repair*, شَدَّ *to make hard* or *firm*, *tie firmly*, عَلَّ *to*

water (camels) *a second time*, نَمَّ *to spread abroad* or *divulge secretly*, A
هَرَّ *to abhor, detest*, Imperf. يَبُتُّ or يَبِتُّ, etc. One verb has only
kèsra, viz. حَبَّ *to love* (instead of the common IV. أَحَبَّ), Imperf.
يَحِبُّ.

Rem. *b.* Uncontracted verbs of the forms فَعِلَ and فَعُلَ sometimes occur; as صَكِكَ *to be knock-kneed* or *weak in the hocks*, مَشِشَ *to have a swelling* [splint] *on the pastern* (of a horse), أَلِلَ *to smell badly*, ضَبِبَ *to abound in lizards* (ضَبٌّ), لَحِحَ *to be sore* (of the eye), B
قَطِطَ *to be curly*, حَكِكَ *to have its hoof worn at the edges* (of a horse, etc.); لَبُبَ *to be wise* or *intelligent*, دَمُمَ *to be ugly*, شَرُرَ *to be bad*, فَكُكَ *to be silly, in one's dotage*, عَزُزَ *to have narrow orifices of the teats* (of a she-camel, ewe, etc.).

Rem. *c.* Forms like فَرِرْتَ, مَدَدْتَ, ظَلِلْتَ, are, however, sometimes contracted in different ways.—1. The second radical is dropped, along with its vowel, or else its vowel is transferred to C
the first radical; as, رِدْتَ, رِدْنَ, for رَدَدْتَ, رَدَدْنَ, أَحَسْتَ for أَحْسَسْتَ, ظَلْتَ or ظِلْتَ for ظَلِلْتَ, مِسْتَ for مَسِسْتَ (compare the Aramaic form בַּזְתְּ for בְּזַזְתְּ) [also يَقِرْنَ for يَقْرِرْنَ, يُزِفْنَ for يُزْفِفْنَ *etc.**].
2. The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either (*a*) the diphthong ـَيْ, as قَصَّيْتَ for قَصَصْتَ, اِسْتَسَرَّيْتَ for اِسْتَسْرَرْتَ, a form which is not uncommon in the fifth conjugation, as تَسَرَّيْتَ, تَظَنَّيْتَ, تَقَضَّيْتَ, تَلَعَّيْتَ, for تَسَرَّرْتَ, تَظَنَّنْتَ, تَقَضَّضْتَ, تَلَعَّعْتَ D
(compare in the Hebrew Imperf. תְּסֻבֶּינָה for תְּסֻבֶּנָה); or (*b*) the long vowel ـَا, as مَدَّاتَ for مَدَدْتَ (compare in Hebrew סַבּוֹתָ, where ō = ā). The form described under 2 *a* is the usual one in modern Arabic, but in N. Africa *ai* becomes ī, as *reddīt* for رَدَّيْتُ. Such forms as أَحْسَيْتُ for أَحْسَسْتُ also occur.—*Comp. Gr.* p. 227 *seq.*

* [See De Goeje, *Gloss.* to Ibn al-Faḳīh s.v. زَفَّ.]

A **121.** In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§ 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fètḥa* or *kèsra;* in those that have *u*, it may be any one of the three vowels. E.g. يَعَضَّ or يَعَضِّ, يَمَلَّ or يَمَلِّ, for يَعْضَضْ, يَمْلَلْ; يَفِرَّ or يَفِرِّ, يَحِبَّ or يَحِبِّ, for يَفْرِرْ, يَحْبِبْ; يَمُدَّ, يَمُدِّ, or يَمُدُّ, يَرُدَّ, يَرُدِّ, or يَرُدُّ, for يَمْدُدْ, يَرْدُدْ*.

B **122.** Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), sometimes do not follow the rule given in § 120, *b*, but keep the second radical apart from the third; as اِفْرِرِى, اِفْرِرَا, اِفْرِرُوا. When the usual contraction takes place, the prosthetic èlif is obviously no longer necessary, and therefore the Arabs say فِرِّى, فِرَّا, فِرُّوا—not اِفِرِّى, اِفِرَّا, اِفِرُّوا,—instead of اِفْرِرِى, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§ 121), rejecting at the same time the prosthetic ا; e.g. عَضِّ for اِعْضَضْ, فِرِّ for اِفْرِرْ, مُدِّ for اُمْدُدْ.

C REM. If the verb has a suffix, the choice of the supplemental vowel depends to some extent upon that of the suffix; say رُدُّهُ (رُدَّهُ), عَضَّهُ (عَضِّهِ), but رُدَّهَا, عَضَّهَا, not رُدُّهَا, عَضِّهَا. In the *waṣl* (§ 20) say رُدِّ ٱلْقَوْمَ or رُدَّ ٱلْقَوْمَ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh,
D eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently فَرَّرَ, تَفَرَّرَ, اِفْرَرَّ, and اِفْرَارَّ, undergo no contraction. [But cf. § 120, rem. *c*, for Conj. V.]

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* [The uncontracted forms are said to belong to the dialect of Ḥiǵāz, the contracted to that of Tamīm, *Fāiḳ* ii. 566.—De G. Cf. Sībawèih ii. 443.]

Rem. In the Passive some of the Arabs substituted kèsra for A
damma, as حِلَّ for حُلَّ (contracted from حُلِلَ), whilst others gave the vowel of the first radical a sound between those of kèsra and damma (technically called الْإِشْمَامُ, *giving* the one vowel *a scent* or *flavour* of the other), as رُدَّ, شُدَّ, *rüdda*, *šüdda* (with the German *ü* or French *u*), instead of *rudda*, *šudda*.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fètḥa* alone (§ 25, rem.). However, the uncontracted forms, B
such as سَارَرَ, قَاصَصَ, حَاجَجَ, شَاقَقَ, شَاحَحَ, يُسَابِبُ, يُمَادِدُ, مُصَافَفَةٌ, مُحَاجَجَةٌ, not unfrequently occur. Forms like فُورِرَ, تُفُورِرَ, and اِفْرِيرَارٌ, are not contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E.g. أُذَلَّ for أُذْلِلْ, أُقَلَّ for أُقْلِلْ, the 1st pers. sing. Juss. of the fourth C
form of ذَلَّ and قَلَّ.

C. The Weak Verb.

126. Weak Verbs (*verba infirma*) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs (see §§ 82 and 83). D

127. The weak letters are أ, و, and ى.

128. There are two sorts of weak verbs.

(*a*) Those that have among their radicals a moveable èlif or hèmza, the weakest of the gutturals. These are called *verba hèmzata*.

(*b*) Those that have among their radicals one of the weak consonants و and ى, which approach very nearly in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs*.

A Rem. The Arab grammarians do not reckon the *verba hèmzata* among the *weak verbs*, restricting this appellation to those that contain a و or ى (§ 83, rem.).

129. In a root there may be two, or even three weak letters; as رَأَى, وَقَى, أَوَى. Verbs that have two weak radicals are said to be *doubly weak;* those that have three, to be *trebly weak.* These may be reckoned as forming a third class of weak verbs.

1. *Verbs that have a Hèmza among their Radicals (Verba Hèmzata).—Tables VI., VII., VIII.*

B **130.** These are divided into three classes, according as the hèmza is the first, second, or third radical (verba primæ, mediæ, ultimæ radicalis hèmzatæ). The following sections point out wherein they differ from the strong verbs.

131. If the èlif with hèmza and ǵèzma, at the end of a syllable (أْ), be preceded by one of the heterogeneous vowels ḍamma and kèsra, it is converted, after the ḍamma, into و with hèmza (ؤْ); after the kèsra, into ى with hèmza (ئْ). Hence بُرِئْتُ for بُرِأْتُ, 1st pers. sing. Perf. C Pass. of بَرَأَ; يُؤْثَرُ for يُأْثَرُ, 3d pers. sing. masc. Imperf. Pass. I. or IV. of أَثَرَ; دَنُؤْتَ and شَنِئْتَ for دَنُأْتَ and شَنِأْتَ, 2d pers. sing. masc. Perf. Act. of دَنُؤَ and شَنِئَ, for دَنُأَ and شَنِأَ (see § 133).

132. The و and ى represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel*.

* [This is a convenient formula, and cannot well be improved upon without reference to the history of the Arabic language and writing, a D consideration that lay quite beyond the scope of the native systematic grammarians, to whose method of exposition this work, for good practical reasons, is closely conformed. But from an historical point of view, when we consider the cases when *hèmza* is expressed by ؤ, ئ or by ء alone without a *kursī*, or supporting letter, we must distinguish between two pronunciations—that indicated by the consonants alone, which in the oldest times were written without any supplementary signs, and that indicated by the later points, such as ء. It is known

The hèmza is retained, not only to show their origin from أ, but also to A remind us that the syllables ـُؤْ and ـِئْ are not to be confounded in pronunciation with ـُو, *ū*, and ـِى, *ī*. The ḍamma and kèsra remain *short*, whilst ؤ and ئ are pronounced like أ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as دَنُؤَ, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as شَنِئْتَ, *śani'-ta*, not *śanī-ta*).

Rem. *a*. In modern Arabic, hèmza in the middle and at the B end of words has so completely disappeared, that ؤ and ئ, when preceded and followed by vowels, become و and ى; except when the former has ḍamma (ؤُ) and the latter kèsra (ئِ), as explained in §§ 133–4. The modern Arab also pronounces ـُؤْ and ـِئْ like the long vowels ـُو *ū* and ـِى *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza [تَخْفِيفُ ٱلْهَمْزَةِ § 17, *b*, rem. *b*]; and hence the custom, at the present day, of resolving the verba C tert. rad. hèmzatæ into verba *tertiæ yā*, as قَرَى for قَرَأَ, *to read*, قَرَيْتُ for قَرَأْتُ, يَقْرِى for يَقْرَأُ. This change has already begun in Hebrew, and is almost universal in Aramaic.

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that the people of the Ḥiǵāz in the time of Mohammed gave up the original guttural sound of *hèmza* in very many cases where the other Arabs still preserved it. Now the rules of Arabic orthography were mainly fixed by the Ḳor'ān, which was originally written down in the D Ḥiǵāz in accordance with the local pronunciation. This pronunciation did not ultimately prevail over the Arabic area, but the old orthography could not lightly be tampered with, having the character of a sacred tradition. The first scribes wrote بوس, جيت, جاك because they said *bawusa*, *ǵīta*, *ǵāka* (or nearly so). The pronunciation that prevailed, however, was *ba'usa*, *ǵi'ta*, *ǵā'aka* and this was expressed, without touching the old consonants, by writing بَؤُسَ, جِئْتَ, جَاءَكَ. Rules for writing hèmza as ؤ, ئ or ء are therefore really rules for preserving the old guttural ', in cases where it was already lost or transformed by the first scribes of the Ḳor'ān.]

A Rem. *b*. The hèmza ǵèzmatum over و and ى falls away after an ĕlif hèmzatum, because of the impossibility of pronouncing it (§ 17, *b*, rem. *b*). Hence اِيسِرْ, not اِئْسِرْ, Imperat. of أَسَرَ ; اِيذَنْ, not اِئْذَنْ, Imperat. of أَذِنَ ; اُومُلْ, not اُؤْمُلْ, Imperat. of أَمَلَ ; اِيتَمَرَ, not اِئْتَمَرَ, 3d pers. sing. Perf. Act. VIII. of أَمَرَ ; اُوتُمِنَ, not اُؤْتُمِنَ, 3d pers. sing. Perf. Pass. VIII. of أَمِنَ, all with ĕlif
B conjunctionis (هَمْزَةُ ٱلْوَصْلِ) ; أُومِنَ, not أُؤْمِنَ, 3d pers. sing. Perf. Pass. IV. of أَمِنَ ; إِيمَانٌ, not إِئْمَانٌ, Infin. IV. of أَمِنَ ; أُوثِرُ, not أُؤْثِرُ, 1st pers. sing. Imperf. Act. IV. of أَثَرَ, all with ĕlif separationis (هَمْزَةُ ٱلْقَطْعِ).—When a word of this sort, beginning with the ĕlif conjunctionis, comes into the waṣl, the ĕlif conjunctionis falls away in pronunciation, though it may be retained in writing. In Imperatives, when preceded by وَ or فَ, *and*, it is usually rejected; as
C وَأْسِرْ, فَأْذَنْ, فَأْمُلْ, فَأْتِ (from اِيتِ, Imper. of أَتَى *to come*), وَأْتَمِرُوا, فَأْتَمِنْ. In other cases it is retained, and the radical hèmza is left in its altered form (ئ, ؤ); as فَٱئْتَزَرَتْ *fă'tazarat*, بَعْدَ ٱئْتِلَافٍ *ba'dă'tilāfin*, ٱلْهُدَى ٱئْتِنَا *ĕlhudă'tinā*, يَقُولُ ٱئْذَنْ *yaḳūlŭ'dan*, ٱلَّذِى ٱؤْتُمِنَ (also written ٱلَّذِى ٱئْتُمِنَ) *ĕllaḏĭ'tumina*. In later times the pronunciation was softened in some of these cases by rejecting the hèmza and lengthening the preceding vowel; e. g. *ĕlhudātinā*, *yaḳūlūdan*, *ĕllaḏītumina* (as if written ٱلْهُدَاتِنَا, يَقُولُوذَنْ, ٱلَّذِيتُمِنَ).

D Rem. *c*. أ is always retained after fètḥa in the ancient language, as يَأْسِرُ ; but in modern Arabic it passes into the ĕlif of prolongation, as يَامُرْ, يَاكُلْ, for يَأْمُرْ, يَأْكُلْ. [And so even of old in Mecca, Nöldeke *Gesch. d. Qorâns*, p. 250, 257, whence with *scriptio defectiva* (§ 6, rem. *a*) such variations as يَلِتْكُمْ for يَأْلِتْكُمْ Sūra xlix. 14.] Those who used the form تِعْلَمُ (see § 94, rem. *c*) also said تِيثَمُ for تِئْثَمُ, from أَثِمَ.

133. In the same way, أ passes into ؤ or ئ, when it is pronounced A with ḍamma or kèsra and preceded by fèṭḥa, or with fèṭḥa and preceded by ḍamma or kèsra; and into ئ, when it is pronounced with kèsra and preceded by ḍamma (see § 17, *b*). E.g. بَؤُسَ, for بَأُسَ, *to be brave;* يُلَاۤئِمُ, for يُلَاۤءِمُ or يُلَاإِمُ, *it agrees with,* Imperf. III. of لَاۤمَ; اِلْتَئِمْ, for اِلْتَإِمْ, *agree with, be reconciled to,* Imperat. VIII. of لَاۤمَ; دَنُؤَ, for دَنُأَ, *to be mean, worthless;* يُؤَثَّرُ, for يُأَثَّرُ, *an impression is made,* Imperf. Pass. II. of أَثَّرَ; اِلْتِئَامٌ, for اِلْتِأَامٌ, Infin. VIII. of لَاۤمَ; سُئِلَ *he* B *was asked,* for سُإِلَ, Perf. Pass. of سَأَلَ; لُوئِمَ *peace is made (between them),* for لُوإِمَ, Perf. Pass. III. of لَأَمَ.

Rem. At the end of a word, أ, pronounced with ḍamma and preceded by fèṭḥa, is usually left unchanged; as يَقْرَأُ from قَرَأَ, يَهْنَأُ from هَنِئَ, يُبَرَّأُ Imperf. Pass. II. of بَرِئَ, instead of يَقْرَؤُ, يَهْنَؤُ, يُبَرَّؤُ. But the latter form is commonly used before the accusative suffixes, as يَقْرَؤُهُ.

134. Finally, أ pronounced with ḍamma or kèsra (أُ or إِ), be- C comes ؤ or ئ at the beginning of a syllable which is preceded by a syllable ending in a consonant. E.g. يَبْؤُسُ, for يَبْأُسُ, Imperf. of بَؤُسَ; مَسْؤُولٌ, for مَسْأُولٌ, Pass. Particip. of سَأَلَ; يَنْئِمُ, for يَنْإِمُ, Imperf. of نَأَمَ, *to groan, to twang;* يُلْئِمُ, for يُلْإِمُ, *he acts stingily and meanly,* Imperf. IV. of لَؤُمَ; اِسْتَلْئِمْ, *put on armour,* Imperat. X. of لَأَمَ.

Rem. أ at the beginning of a word remains unchanged, except in the cases stated in § 135. E.g. أُثُرٌ, إِثَارٌ. D

135. At the beginning of a word, if an èlif productionis follows the radical أ, the two èlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the èlif, or sometimes with hèmza and a perpendicular fèṭḥa (see § 6, rem. *a*); as آمَرَ, ءآمَرَ, or أٰمَرَ, for أَامَرَ, *to consult,* III. of

A أَمَرَ *to order.* The same thing takes place when a radical ا with gèzma (أْ) is preceded by an èlif hèmzatum with fètha (compare § 132, rem. *b*); as آثَرَ, آثَرَ, or أَاثَرَ, for أَأْثَرَ, *to prefer*, IV. of أَثِرَ. In old Mss. we often find أَامَرَ, أَاثَرَ.

136. In a more modern stage of the language, èlif hèmzatum with fètha passes into و, when preceded by fètha and followed by an
B èlif of prolongation (compare § 17, *b*, rem. *b*); as تَوَامَرُوا, for تَأَامَرُوا or تَآمَرُوا, *they deliberated together*, 3d pers. plur. Perf. Act. VI. of أَمَرَ; تَوَاخَيَا, for تَأَاخَيَا or تَآخَيَا, *the two became intimate friends*, from أَخَا (for أَخَوَ).

Rem. The same change sometimes takes place even with the initial èlif of the third form; as وَاخَى *to be intimate with*, وَازَى *to be opposite* or *parallel to*, وَاسَى *to console*, وَاكَلَ *to eat along with*,
C for أَاخَى, etc. It commenced, of course, in the Imperf. and the Nomina agentis and actionis, where, according to § 17, *b*, rem. *b*, و took the place of ؤ; as يُوَاسِى, مُوَاسٍ, and مُوَاسَاةٌ.

137. The verbs أَخَذَ *to take*, أَمَرَ *to order*, and أَكَلَ *to eat*, reject the first radical in the Imperat., making خُذْ, مُرْ, and كُلْ.

138. When preceded by وَ or فَ, *and*, the Imperative مُرْ generally recovers its radical èlif, وَأْمُرْ or وَمُرْ; but not so خُذْ and كُلْ,
D which make only وَخُذْ, فَكُلْ. For the rule as regards other verba prim. rad. hèmz., see § 132, rem. *b*; and on the Imperative of أَتَى, *to come*, see also § 175, rem. *a*.

139. The first radical of أَخَذَ is assimilated in the eighth form to the characteristic ت of that form; اِتَّخَذَ, for اِيتَخَذَ (§ 132, rem. *b*), *to take for oneself.*

Rem. *a*. The same assimilation sometimes takes place in أَزَرَ, *to put on one the article of dress called* إِزَارٌ, and أَجَرَ, *to give wages*, which makes اِيتَزَرَ or اِتَّزَرَ, *to put on an 'izār*, and اِيتَجَرَ or اِتَّجَرَ *to*

give alms, to receive wages; still more rarely in أَمِنَ, *to be safe,* A
اِتَّمَنَ, for اِيتَمَنَ, *to trust* or *confide in,* and أَهَلَ, *to marry,* اِتَّهَلَ, for اِيتَهَلَ, *do.*—The tenth form of أَخَذَ may also lose its èlif and be written اِسْتَخَذَ.

Rem. *b.* From the above assimilated forms are derived the secondary radicals تَخِذَ, *to take,* and تَجَرَ, *to trade* (see § 148, rem. *b*). Compare in Syriac ܐܬܬܚܕ, ܐܬܬܓܪ, ܬܓܪܐ; and with B
اِسْتَخَذَ, ܐܫܬܚܕ, if from the rad. ܐܚܕ.

140. Verba med. hèmzatæ are occasionally inflected like verba med. rad. و et ى (§ 149, etc.), and take an èlif of prolongation instead of the radical hèmza with fèt'ha. This is particularly the case with the verb سَأَلَ *to ask,* which has سَالَ for سَأَلَ, 2d pers. sing. m. سِلْتَ [not سَلْتَ], يَسَالُ for يَسْأَلُ, يَسَلُ for يَسْأَلُ, سَلْ for اِسْأَلْ (Imperat.), Perf. Pass. سِيلَ.—Sometimes the èlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E.g. يَسَلُ C
for يَسْأَلُ, from سَأَلَ; يَرَى for يَرْأَى, from رَأَى *to see;* أَلَكَ *to send,* for أَلْأَكَ, whence مَلَكٌ, for مَلْأَكٌ, *an angel* (מַלְאָךְ).

Rem. *a.* The Imperative سَلْ makes in the fem. سَلِي, du. سَلَا, plur. سَلُوا, not سَالِي, etc. When preceded by وَ and فَ, we may say وَاسْأَلْ or وَسَلْ, فَاسْأَلُوا, فَسْأَلُوا (§ 21, *d,* rem. *b*), or فَسَلُوا.

Rem. *b.* The elision of the èlif occasionally happens in Hebrew, and in Syriac it is the rule; see *Comp. Gr.* p. 46, p. 282. D

2. *Verbs which are more especially called Weak Verbs* (§ 128, *b*).

141. These likewise fall into three classes, according as the letter و or ى is the first, second, or third radical (verba primæ, secundæ, tertiæ rad. و et ى).

A A. *Verbs of which the First Radical is* و or ى *(verba primæ rad.* و *et* ى*).—Table IX.*

142. Those verbs primæ rad. و, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the و in these forms. E.g. وَلَدَ *to bear children,* Imperf. يَلِدُ for يَوْلِدُ, Imper. لِدْ for اِيلِدْ (اِوْلِدْ); وَعَدَ *to promise,* Imperf. يَعِدُ for يَوْعِدُ, Imper. عِدْ for اِيعِدْ (اِوْعِدْ).

REM. *a.* Eight verbs primæ rad. و, of the form فَعِلَ, have in
B the Imperf. يَفْعِلُ instead of يَفْعَلُ (contrary to the rule laid down in § 92), and hence elide their first radical; وَثِقَ *to trust* or *confide in,* يَثِقُ; وَرِثَ *to inherit,* يَرِثُ; وَرِعَ *to abstain from* (*what is unlawful*), يَرِعُ; وَرِمَ *to swell,* يَرِمُ; وَرِىَ *to be firm and hard* (of fat), يَرِى; وَفِقَ *to be in good condition and handsome,* يَفِقُ; وَلِىَ *to be near, to be in charge of,* يَلِى; وَمِقَ *to love,* يَمِقُ. Of these وَرِعَ has also dialectically the form يَوْرَعُ, and a few more admit both forms;
C e.g. وَحِرَ *to be angry with, full of hatred of,* يَحِرُ, يَوْحَرُ; وَعِرَ *to be rough and broken* (of ground), يَعِرُ, يَوْعَرُ; وَغِرَ *to be hot, angry,* يَغِرُ, يَوْغَرُ; وَلِهَ *to be stupefied with grief, to be melancholy,* يَلِهُ, يَوْلَهُ; وَهِلَ *to be cowardly, to forget,* يَهِلُ, يَوْهَلُ.

REM. *b.* The Imperat. عِمْ in the phrases عِمْ صَبَاحًا *good morning!* عِمْ مَسَآءً *good evening!* seems to come from وَعَمَ, but is in reality from نَعَمَ, Imperf. يَنْعِمُ, *to be happy, comfortable.* This is
D the solitary instance in Arabic of the loss of the initial *n* in the Imperat. of verbs פ״ן, which is so common in Heb. and Aram.

143. But those verbs primæ rad. و, which have fètḥa or ḍamma as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E.g. وَجِرَ or وَجِلَ *to be afraid,* يَوْجَرُ, يَوْجَلُ or اِيجَرْ, or اِيجَلْ (for اِوْجَرْ or اِوْجَلْ); وَجِعَ *to be in pain,* يَوْجَعُ; وَحِلَ *to stick*

in the mud, يَوْحَلُ ; وَبِقَ *to perish,* يَوْبَقُ ; وَبُؤَ *to be visited by the mur-* A
rain, يَوْبُؤُ ; وَبُلَ *to be unwholesome* or *insalubrious,* يَوْبُلُ ; وَضُؤَ *to be clean and fair,* يَوْضُؤُ. The same is the case with those verbs which are at once primæ rad. و and mediæ rad. geminatæ ; as وَدَّ (for وَدِدَ) *to love,* يَوَدُّ for يَوْدَدُ , اِيدَدْ for اِوْدَدْ.

Rem. In verbs primæ rad. و, of which the second and third radicals are strong, and in which the Imperf. has fètḥa, some Arabic dialects change the و into ا or ى. E.g. يَاجَلُ and يِيْجَلُ, for يَوْجَلُ, B
from وَجِلَ, *to be afraid :* يَاجَعُ and يِيْجَعُ or يِيْجِعُ, for يَوجَعُ, from وَجِعَ, *to be in pain ;* يَاهَمُ and يِيهَمُ, for يَوْهَمُ, from وَهِمَ, *to make a mistake.* Others even use the forms يِيجِلُ, يِيجِعُ, and يِيهِمُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms C
is fètḥa.

وَدَعَ	*to let alone,*	يَدَعُ,	دَعْ.
وَذَرَ	*to let alone,*	يَذَرُ,	ذَرْ.
وَزَعَ	*to restrain,*	يَزَعُ,	زَعْ.
وَسِعَ	*to be wide* or *spacious,*	يَسَعُ,	سَعْ.
وَضَعَ	*to put down* or *place,*	يَضَعُ,	ضَعْ. D
وَطِئَ	*to trample upon,*	يَطَأُ,	طَأْ.
وَقَعَ	*to fall,*	يَقَعُ,	قَعْ.
وَهَبَ	*to give,*	يَهَبُ,	هَبْ.

Rem. *a.* The reason why the و is elided in these verbs probably is, that the fètḥa of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ر).

Rem. *b.* وَدَعَ and وَذَرَ are not used in the Perf.

A **145.** In those forms in which a kèsra or ḍamma precedes a vowelless و, the و is changed into ى or و productionis, according to the preceding vowel. Hence اِيجَلْ, اِيدَدْ, for اِوْجَلْ, اِوْدَدْ, Imperat. I.; اِيرَاقّ for اِوْرَاقّ, Perf. XI.; إِيدَاعٌ, اِسْتِيدَاعٌ, for إِوْدَاعٌ, اِسْتِوْدَاعٌ, Infin. IV. and X.; يُوجِبُ for يُوْجِبُ, Imperf. Act. IV.; أُوجِبَ, اُسْتُودِعَ, for أُوْجِبَ, اُسْتُوْدِعَ, Perf. Pass. IV. and X.

Rem. In the Passive of verbs primæ rad. و, the و is sometimes changed into أ, on account of a certain repugnance of the Arabs to

B the sound of the syllable وُ; e.g. أُقِّتَ, for وُقِّتَ, *it is fixed* or *determined* (of time); أُحِىَ, for وُحِىَ, *it is revealed.*

146. Verbs primæ rad. ى are inflected in almost all their forms like the strong verbs; e.g. يَسَرَ *to play at hazard*, or *to be gentle, easy*, يَيْسِرُ; يَفَعَ *to ascend* (a hill), *to be grown up*, يَيْفَعُ; يَقِظَ *to be awake*, يَيْقَظُ; يَقُظَ *do.*, يَيْقُظُ; يَنَعَ *to become ripe*, يَيْنَعُ or يَيْنِعُ.

C Rem. يَبِسَ, *to be dry*, has يَيْبَسُ or يَيْبِسُ, and يَئِسَ, *to despair*, يَيْأَسُ or يَيْئِسُ. See § 92, rem. *a*. Dialectic varieties are يَابَسُ, for يَيْبَسُ, and يِيأَسُ or يَاءَسُ, for يَيْأَسُ. See § 143, rem.

147. In those forms in which a kèsra or ḍamma precedes a vowelless ى, the ى is changed into ى or و productionis, according to the preceding vowel. Hence اِيسِرْ for اِيْسِرْ, Imperat. I.; إِيسَارٌ and اِسْتِيسَارٌ, for إِيْسَارٌ and اِسْتِيْسَارٌ, Infin. IV. and X.; يُوسِرُ, يُوقِظُ, for يُيْسِرُ,

D يُيْقِظُ, Imperf. Act. IV. of يَسَرَ and يَقِظَ.

148. In the eighth form, و and ى are assimilated to the characteristic ت, producing تّ for وْت and يْت; as اِتَّعَدَ, for اِيتَعَدَ, (اِوْتَعَدَ), *to receive a promise*; اِتَّسَرَ, for اِيتَسَرَ (اِيْتَسَرَ), *to play at hazard.*

Rem. *a.* Sometimes, however, although many grammarians disapprove of it, و and ى are not assimilated to the ت, but pass after fèthạ, ḍamma, and kèsra, into the homogeneous letters of prolonga-

tion, ا, و, ى. E.g. ايتَصَلَ for اِوْتَصَلَ, ايتَعَدَ for اِوْتَعَدَ (§ 145), A
ايتَسَرَ for اِيْتَسَرَ, أُوتُسِرَ for اُيْتُسِرَ (§ 147), in the Perf.; يَاتَصِلُ for
يَوْتَصِلُ, يَاتَعِدُ for يَوْتَعِدُ, يَاتَسِرُ for يَيْتَسِرُ, in the Imperf. Compare
§ 139, and rem. *a*.

REM. *b*. From these assimilated forms are derived secondary radicals; such as تَجَهَ *to turn oneself towards, to face*; تَخِمَ *to suffer from indigestion*; تَسِعَ *to be wide* or *spacious*; تَقَى *to fear* (God); تَلَدَ *to be born in one's house* (of a slave), *to be hereditary, inherited*, B
or *long possessed*; تَكِلَ *to rely upon*; تَلِهَ *to be stupefied by grief, to be melancholy*; تَلَا, or تَلَى, *to follow*; and in the fourth form, أَتْكَأَ *to make one lean, to prop him up*; أَتْلَجَ *to insert*; أَتْهَمَ *to suspect* a person. Compare § 139, rem. *b*.

REM. *c*. For the inflection of verbs of this class in the cognate languages, see *Comp. Gr.* p. 234 *seq.*

B. *Verbs of which the Second Radical is* و *or* ى *(verba mediæ radicalis* و *et* ى*).—Tables X.—XIII.* C

149. Verba mediæ rad. و et ى (called by the Arab grammarians اَلْفِعْلُ ٱلْأَجْوَفُ, *the hollow verb*) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the و or ى is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E.g. D

يَقْوُلُ, *he says,*	becomes	يَقُولُ,	Imperf. Act. I.
يَسْيِرُ, *he goes,*	,,	يَسِيرُ,	do.
يَخْوَفُ, *he is afraid,*	,,	يَخَافُ,	do.
يَهْيَبُ, *he is afraid,*	,,	يَهَابُ,	do.
يُقْوَلُ, *it is said,*	,,	يُقَالُ,	Imperf. Pass. I.
يُقْيَلُ, *pardon is granted,*	,,	يُقَالُ,	Imperf. Pass. IV.

A	يُقْوِمُ,	*he remains,*	becomes	يُقِيمُ,	Imperf. Act. IV.
	يُلْيِنُ,	*he softens,*	,,	يُلِينُ,	do.
	أَقْوِمُوا,	*remain,*	,,	أَقِيمُوا,	Imperat. Plur. IV.
	أَلْيِنُوا,	*soften,*	,,	أَلِينُوا,	do.
	أَقْوَمَ,	*he remained,*	,,	أَقَامَ,	Perf. Act. IV.
	أَلْيَنَ,	*he softened,*	,,	أَلَانَ,	do.
B	يَسْتَقْوِمُ,	*he stands upright,*	,,	يَسْتَقِيمُ,	Imperf. Act. X.
	أُسْتُلْيِنَ,	*he was thought gentle,*	,,	أُسْتُلِينَ,	Perf. Pass. X.
	يُسْتَقْيَلُ,	*pardon is asked,*	,,	يُسْتَقَالُ,	Imperf. Pass. X.

151. But if the third radical loses its vowel, the long vowels ـَا, ـِى, ـُو, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§ 25). E.g.

C	يَقُلْ,	for	يَقُولْ	(يَقْوُلْ),	Jussive Act. I.
	يَسِرْ,	,,	يَسِيرْ	(يَسْيِرْ),	do.
	يَخَفْ,	,,	يَخَافْ	(يَخْوَفْ),	do.
	يُقَلْ,	,,	يُقَالْ	(يُقْوَلْ),	Jussive Pass. I.
	يُقِمْ,	,,	يُقِيمْ	(يُقْوِمْ),	Jussive Act. IV.
	أَقِلْ,	,,	أَقِيلْ	(أَقْيِلْ),	Imperat. IV.
	أَقِمْ,	,,	أَقِيمْ	(أَقْوِمْ),	do.
D	أَقَمْتَ,	,,	أَقَامْتَ	(أَقْوَمْتَ),	2d p. sing. m. Perf. Act. IV.
	أُقِدْتَ,	,,	أُقِيدْتَ	(أُقْوِدْتَ),	do. Pass. IV.
	أُسْتُلِنْتَ,	,,	أُسْتُلِينْتَ	(أُسْتُلْيِنْتَ),	do. Pass. X.
	أَقَمْنَ,	,,	أَقَامْنَ	(أَقْوَمْنَ),	3d p. plur. f. Perf. Act. IV.
	أَقِمْنَ,	,,	أَقِيمْنَ	(أَقْوِمْنَ),	2d p. plur. f. Imperat. IV.

REM. يَكُنْ, for يَكُونْ, Jussive of كَانَ, *to be*, is sometimes still farther abbreviated, especially by the poets, into يَكُ.

152. In consequence of the changes produced by the operation A
of the two preceding rules, the Imperative of the first form loses its prosthetic ا (see §§ 98 and 122). E.g.

اُقْوُلْ	becomes successively	اُقُولْ,	اُقُلْ,	قُلْ.	
اِسْيِرْ	,,	,,	اِسِيرْ,	اِسِرْ,	سِرْ.
اِخْوَفْ	,,	,,	اِخَافْ,	اِخَفْ,	خَفْ.
اِهْيَبْ	,,	,,	اِهَابْ,	اِهَبْ,	هَبْ.
اُقْوُلُوا	,,	,,	اُقُولُوا,	. . .	قُولُوا. B
اِسْيِرُوا	,,	,,	اِسِيرُوا,	. . .	سِيرُوا.
اِخْوَفُوا	,,	,,	اِخَافُوا,	. . .	خَافُوا.
اِهْيَبُوا	,,	,,	اِهَابُوا,	. . .	هَابُوا.

153. If three open syllables follow one another in immediate succession, the first of which has fètḥa and the last any vowel, then the و or ى of the middle syllable is changed into ȅlif productionis, without any regard to the nature of the vowel that accompanies it. C
E.g.

قَوَمَ	becomes	قَامَ,	Perf. Act. I.
خَوِفَ	,,	خَافَ,	do.
طَوُلَ	,,	طَالَ,	do.
سَيَرَ	,,	سَارَ,	do.
هَيِبَ	,,	هَابَ,	do.
اِنْقَوَدَ	,,	اِنْقَادَ,	Perf. Act. VII.
يَنْقَوِدُ	,,	يَنْقَادُ,	Imperf. do. D
اِقْتَوَدَ	,,	اِقْتَادَ,	Perf. Act. VIII.
اِزْدَيَدَ	,,	اِزْدَادَ,	do.
يَزْدَيِدُ	,,	يَزْدَادُ	Imperf. do.

REM. The forms زِيلَ and كِيدَ are mentioned as being dialectically used instead of زَالَ (for زَيِلَ), *to cease*, and كَادَ (for كَوِدَ), *to be near* or *on the point of*.

A **154.** But if the vowel of the first syllable be ḍamma, and the و or ى is accompanied by kèsra, the ḍamma is elided and the kèsra substituted in its place, in consequence of which the و or ى becomes ى productionis. E.g.

قُوِلَ	becomes	(قُوْلَ)	قِيلَ,	Perf. Pass. I.
سُيِرَ	,,	(سُيْرَ)	سِيرَ,	do.
أُسْتُوِقَ	,,	(أُسْتُوْقَ)	أُسْتِيقَ,	Perf. Pass. VIII.
B أُخْتُيِرَ	,,	(أُخْتُيْرَ)	أُخْتِيرَ,	do.

REM. *a.* Instead of قِيلَ (قول), حِيلَ (حول), سِيقَ (سوق), غِيضَ (غيض), and the like, some Readers of the Ḳor'ān give the vowel ī an إِشْمَامُ ٱلضَّمِّ, *a scent* or *flavour of the u-sound* (حَرَكَةٌ بَيْنَ ٱلضَّمِّ وَٱلْكَسْرِ), that is to say, they pronounce it with the sound of the German *ü* in *hüten* or the French *u* in *lune* (compare § 123, rem.), *ḳüla, ḥüla, süḳa, ġüḍa.*

C REM. *b.* Some of the Arabs take another method of forming the Passive, namely by rejecting the vowel of the و or ى, and changing those letters into و productionis; as قُولَ (for قُوِلَ, قُوْلَ), حُوكَ (for حُوِكَ, حُوْكَ), بُوعَ (for بُيِعَ, بُيْعَ), أُخْتُورَ (for أُخْتُيِرَ, أُخْتُيْرَ). The verb سَالَ, for سَأَلَ (see § 140), is said to admit of the forms سُيِلَ, سِيلَ, *süla*, and سُولَ.

REM. *c.* In forms like أُسْتِيقَ, أُخْتِيرَ, some assimilate the vowel
D of the prosthetic èlif to the following ī, اِسْتِيقَ, اِخْتِيرَ, pronouncing *i* or *ü*.

155. If the first radical has fètḥa and the third is without a vowel, three cases arise.

(*a*) The second radical is و or ى with fètḥa. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the fètḥa of the first radical into ḍamma, if it was و, and into kèsra, if it was ى. E.g.

قُمْتَ	for	قَوَمْتَ,	2d pers. sing. m. Perf. Act. I.
سِرْتَ	,,	سَيَرْتَ,	do.

(*b*) The second radical is و with ḍamma or ى with kèsra. In this A
case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fètḥa of the first radical into the homogeneous vowel. E.g.

طُلْتَ for طَوُلْتَ, 2d pers. sing. m. Perf. Act. I.

هِبْتَ ,, هَيِبْتَ, do.

(*c*) The second radical is و with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fètḥa of the first radical into kèsra. E.g. B

خِفْتَ for خَوِفْتَ, 2d pers. sing. m. Perf. Act. I.

مِتَّ ,, مَوِتَّ (مَوِتْتَ), do.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ى productionis (§ 154) is shortened into kèsra, according to § 25. E.g.

بِعْتَ for بِيعْتَ (بُيِعْتَ), 2d pers. sing. m. Perf. Pass. I.

لِمْتَ ,, لِيمْتَ (لُوِمْتَ), do. C

اُسْتِقْتَ ,, اُسْتِيقْتَ (اُسْتُوِقْتَ), do. VIII.

Rem. *a*. In verbs mediæ rad. ى, and in those mediæ rad. و of the form فَعِلَ, the 1st and 2d pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form; e.g. بِعْتَ for بَيَعْتَ (§ 155, *a*) and بُيِعْتَ; خِفْتَ for خَوِفْتَ (§ 155, *c*).

Rem. *b*. Those who pronounce in the 3d pers. *ḳūla*, *bū'a*, etc., D
say in the 1st and 2d persons *ḳültu*, *bü'tu*, etc.; whilst those who prefer قُولَ, بُوعَ, say قُلْتُ, بُعْتُ. [The prophet himself in the *ḥadīth al-waḥy* says فَهُلْتُ.—De G.]

157. Most verba mediæ rad. و take ḍamma, and most verba mediæ rad. ى kèsra, as the characteristic vowel of the Imperf.; e.g. from زَالَ (زَوَلَ), *to move away*, comes يَزُولُ (يَزْوُلُ); from نَالَ (نَوَلَ), *to give in a present*, يَنُولُ (يَنْوُلُ); from طَالَ (طَوُلَ), *to be long*, يَطُولُ (يَطْوُلُ, § 93); from زَانَ (زَيَنَ), *to adorn*, يَزِينُ (يَزْيِنُ); from سَارَ (سَيَرَ),

A *to go,* يَسِيرُ (يَسْيِرُ). But in some, which are of the form فَعِلَ, the Imperf. takes fèt*ḥ*a (§ 92); e.g. from زَالَ (زَيِلَ), *to cease,* comes يَزَالُ (يَزْيَلُ); from نَالَ (نَيِلَ), *to get, obtain,* يَنَالُ (يَنْيَلُ); from شَآءَ (شَيِئَ), *to wish,* يَشَآءُ (يَشْيَأُ); from خَافَ (خَوِفَ), *to fear,* يَخَافُ (يَخْوَفُ); from نَامَ (نَوِمَ), *to sleep,* يَنَامُ (يَنْوَمُ). مَاتَ, *to die,* has usually the form مِتُّ (for مَوِتُّ, مَوِتْتُ, Heb. מַתְּ, Syr. ܡܺܝܬ) in the Perfect, and أَمُوتُ (Heb. יָמוּת, Syr. ܢܡܽܘܬ) in the Imperfect, though مُتُّ, يَمَاتُ, and
B also يَمِيتُ, are mentioned by the lexicographers.

158. In verba mediæ rad. و et ى, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes so as to form تّ and نّ. E.g. مُتُّ, مُتُّمْ, for مُتْتُ, مُتْتُمْ, from مَاتَ (موت) *to die;* بِتَّ, for بِتْتَ, from بَاتَ (بيت) *to pass the night;* صُنَّ, for صُنْنَ, and يَصُنَّ, for يَصُنْنَ, from صَانَ (صون) *to*
C *guard;* بِنَّا, for بِنْنَا, and يَبِنَّ, for يَبِنْنَ, from بَانَ (بين) *to be separate.* See § 90, rem. *a, b, c.*

159. In the Passive of the third and sixth forms of verba med. rad. و, the و productionis (§ 108) does not coalesce with the second radical into وّ, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قُوِّلَ and تُقُوِّلَ). Hence we write قُووِلَ, تُقُووِلَ, not
D قُوِّلَ, تُقُوِّلَ. For the same reason, no coalition takes place in the same forms of verba mediæ rad. ى, which are always written, for example, بُويِعَ and تُبُويِعَ. See § 11, rem. *a*.

160. Some verba mediæ rad. و, and a few mediæ rad. ى, of the form فَعِلَ, are inflected throughout like strong verbs; as أَوِدَ *to be curved* or *bent,* Imperf. يَأْوَدُ; سَوِدَ *to be black,* Imperf. يَسْوَدُ, IV. أَسْوَدَ; عَوِرَ *to be one-eyed,* Imperf. يَعْوَرُ, IV. أَعْوَرَ; صَوِفَ *to be woolly,* Imperf.

يَصْوَفُ ; حَوِلَ *to squint,* Imperf. يَحْوَلُ, IV. أَحْوَلَ ; عَوِزَ *to be wanting,* A
Imperf. يَعْوَزُ, IV. أَعْوَزَ ; صَيِدَ *to have a particular disease* (صَيَدٌ, *the glanders*), said of a camel, Imperf. يَصْيَدُ ; جَيِدَ *to have a long, slender neck,* Imperf. يَجْيَدُ ; غَيِدَ *to be tender and flexible,* Imperf. يَغْيَدُ ; هَيِفَ *to have a slender waist,* Imperf. يَهْيَفُ.

161. Some verba mediæ rad. و et ى follow in the fourth form either the strong or the weak inflection. E.g. أَثَابَ or أَثْوَبَ, *to reward,*
from ثَابَ *to return;* أَرَاحَ or أَرْوَحَ, *to perceive the smell* or *odour* of a B
thing, from رَاحَ *do.;* أَغَامَ or أَغْيَمَ, *to be cloudy,* from غَامَ *do.;* أَخَالَ or أَخْيَلَ, *to watch a rain-cloud,* from خَالَ.

162. A few verba mediæ rad. و have only the strong inflection in the eighth form, used to denote reciprocity; as اِجْتَوَرَ *to be neighbours,* from the rad. جَارَ ; اِزْدَوَجَ *to pair, to marry* or *intermarry,* from the
rad. زَاجَ ; اِعْتَوَرَ *to borrow,* from the rad. عَارَ ; اِعْتَوَنَ *to help one another,* C
from the rad. عَانَ.

163. Many verba mediæ rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, [chiefly denominatives], which almost always adopt the strong. E.g. اِسْتَجَابَ or اِسْتَجْوَبَ, *to give an answer, grant a prayer,* from the rad. جَابَ ; اِسْتَصْوَبَ or اِسْتَصَابَ, *to consider right,* from the rad. صَابَ ;
اِسْتَقْوَسَ *to be bent with age,* from قَوْسٌ *a bow;* اِسْتَنْوَقَ *to become like a* D
she-camel (نَاقَةٌ). Similarly, from verba med. rad. ى, اِسْتَتْيَسَ *to become like a he-goat* (تَيْسٌ) ; اِسْتَفْيَلَ *to become like an elephant* (فِيلٌ).

REM. *a.* On اِسْطَاعَ or اِسْتَاعَ, shortened from اِسْتَطَاعَ, *to obey, to be able* to do, X. of طَاعَ, and on the secondary أَسْطَاعَ, see § 118, rem. *b.*

REM. *b.* On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ى, see §§ 240–1.

REM. *c.* For the inflection of verbs ע"ו and ע"י in Hebrew and Aramaic see *Comp. Gr.* p. 242 *seq.*

A C. *Verbs of which the Third Radical is* و *or* ى (*verba tertiæ radicalis et* و *;* ى ٱلْفِعْلُ ٱلنَّاقِصُ *the defective verb*).—*Tables XIV.—XVIII.*

164. These verbs are of five kinds; namely:—

(*a*) Verba tertiæ rad. و of the form فَعَلَ; as غَزَا *to make a foray* or *raid*, for غَزَوَ (§ 167, *a*, *β*, a).

(*b*) Verba tertiæ rad. ى of the form فَعَلَ; as رَمَى *to throw*, for رَمَيَ (§ 167, *a*, *β*, a).

B (*c*) Verba tertiæ rad. و of the form فَعِلَ; as رَضِيَ *to be pleased with*, for رَضِوَ (§ 166, *a*).

(*d*) Verba tertiæ rad. ى of the form فَعِلَ; as خَزِيَ *to be ashamed.*

(*e*) Verba tertiæ rad. و of the form فَعُلَ; as سَرُوَ *to be noble.*

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant,
C or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:—

(*a*) The third radical maintains its power as a consonant between the vowels *ă—ā* (ـَوَا, ـَيَا), *ŭ—ă* (ـُوَ), *ŭ—ā* (ـُوَا), *ĭ—ă* (ـِيَ), *ĭ—ā* (ـِيَا); as also when the preceding syllable ends with a consonant. E.g. غَزَوَا, غَزْوٌ; رَمَيَا, تَرْمِيَانِ, تَرْمِيَ, رَضِيَا, رَضِيَ; يَغْزُوَانِ, يَغْزُوَ, سَرُوَا, سَرُوَتْ,
D رَمْيٌ, رِضْوَانٌ. The letter و between the vowels *ĭ—ă* (ـِوَ) and *ĭ—ā* (ـِوَا) always passes into ى; as رَضِيَ, غُزِيَ, for رَضِوَ, غُزِوَ. The letter ى is never found between the vowels *ŭ—ă*, *ŭ—ā*.

REM. In the first and second classes, the 3d pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوَتْ, غَزَوَتَا, رَمَيَتْ, رَمَيَتَا, etc., after the analogy of رَضِيَتْ, خَزِيَتْ, and سَرُوَتْ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَى (§ 167, *a*, *β*, a), and, not being able to say غَزَاتْ and رَمَاتْ or رَمَيْتْ (§ 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they

might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. A
in adopting غَزَتَا and رَمَتَا. The form رَمَاتَا is said to occur dialectically, but is condemned by the grammarians.

(*b*) The third radical is elided between a short vowel and the long vowels *ī* and *ū*, and the two vowels are contracted in one of two ways.

a. Into a long vowel; namely ـُوو into ـُو, as سَرُوا for سَرُوُوا, يَغْزُونَ and يَغْزُوا for يَغْزُوُونَ and يَغْزُوُوا; ـِيُو into ـُو, as رَضُوا for رَضِيُوا, يَرْمُونَ and يَرْمُوا for يَرْمِيُونَ and يَرْمِيُوا; ـُوِى into ـِى, as B
تَغْزِينَ and تَغْزِى for تَغْزُوِينَ and تَغْزُوِى, اُغْزِى for اُغْزُوِى; ـِيِى into ـِى, as تَرْمِينَ and تَرْمِى for تَرْمِيِينَ and تَرْمِيِى, اِرْمِى for اِرْمِيِى.

Rem. The 2d pers. sing. fem. Imperat. اُغْزِى may be pronounced either *'uġzī*, with the pure sound of the *u* (as in the masc. *'uġzu*), or *'üġzī*, with the إِشْمَام (see §§ 123, rem., and 154, rem. *a*), owing to the influence of the *ī* in the second syllable.

β. Into a diphthong; namely ـَوُو into ـَوْ, as غَزَوْا for غَزَوُوا; C
ـَيُو into ـَوْ, as رَمَوْا for رَمَيُوا, يَرْضَوْنَ and يَرْضَوْا for يَرْضَيُونَ and يَرْضَيُوا, يُغْزَوْنَ and يُغْزَوْا for يُغْزَيُونَ and يُغْزَيُوا; ـَيِى into ـَىْ, as تَرْضَيْنَ and تَرْضَىْ for تَرْضَيِينَ and تَرْضَيِى, تُغْزَيْنَ and تُغْزَىْ for تُغْزَيِينَ and تُغْزَيِى, اِرْضَىْ for اِرْضَيِى.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوْتَ = فَعَلْتَ, or after dropping a short vowel, as in يَرْمِى for D
يَرْمِىُ = يَفْعِلُ. Hence arise the following cases.

(*a*) *a*. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

(a) If the preceding vowel be homogeneous (ـُ or ـِ), و and ى become letters of prolongation, that is to say, ـُوْ *uw* and ـِىْ *iy* pass into ـُو *ū* and ـِى *ī*. E.g. سَرُوتَ for سَرُوْتَ, خَزِيتَ for خَزِيْتَ, رَضِيتَ for رَضِيْتَ (from رَضِىَ for رَضِوَ, according to §§ 166, *a*, and 168).

A (b) If the preceding vowel be heterogeneous (ـَ), it forms with و and ى the diphthongs ـَوْ and ـَىْ. E.g. غَزَوْتَ, *gazauta*, for *gazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

β. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (ـَوْ for ـَوَ, ـَىْ for ـَىَ and ـَىُ, ـُوْ for ـُوُ, ـِىْ for ـِىُ), it is vocalised in three different ways.

(a) ـَوْ *aw* and ـَىْ *ay* become *ā*, but for the sake of distinction

B we write ـَا for *aw*, and ـَى (§ 7, rem. *b*) for *ay*. E.g. غَزَا for غَزَوَ, رَمَى for رَمَيَ, يُغْزَى for يُغْزَيُ and يُرْمَى, يُرْمَيُ for يُرْمَى and يُرْمَيُ.

(b) ـُوْ *uw* becomes ـُو *ū*; as يَغْزُو, يَسْرُو, for يَغْزُوُ, يَسْرُوُ.

(c) ـِىْ *iy* becomes ـِى *ī*; as تَرْمِى for تَرْمِيُ.

(*b*) The third radical is elided :—

α. When standing naturally at the end of a syllable. This

C happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E.g. يَغْزُ, اُغْزُ, for يَغْزُوْ (يَغْزُو), اُغْزُو (اُغْزُوْ); يَرْمِ, اِرْمِ, for يَرْمِى (يَرْمِىْ), اِرْمِى (اِرْمِىْ); يَرْضَ, اِرْضَ, for يَرْضَى (يَرْضَىْ), اِرْضَى (اِرْضَىْ)*.

β. When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ (§ 80), مُفَعِّلٌ, مُفْعِلٌ, etc. (see § 236), before the tènwīn of ḍamma and kèsra. These vowels are elided at the same time, but the tènwīn is thrown back upon the kèsra

D of the second radical. E.g. رَامٍ for رَامِىٌ and رَامِىٍ; غَازٍ for غَازِىٌ and غَازِىٍ (غَازِوٌ, غَازِوٍ, § 166, *a*); رَاضٍ for رَاضِىٌ and رَاضِىٍ (رَاضِوٌ, رَاضِوٍ); مُغَنٍّ for مُغَنِّىٌ and مُغَنِّىٍ; مُغْنٍ for مُغْنِىٌ and مُغْنِىٍ; etc.

168. It has been already mentioned (§ 166, *a*) that when the third radical is و, it passes between the vowels *ĭ—ă* (ـِوَ) and *ĭ—ā*

* [At the end of a sentence the final vowel of the Imperative is often protected by a ةْ, as اِمْضِهْ *go on*, اُدْنُهْ *approach*. The Jussive is sometimes treated in the same manner (comp. Vol. ii. § 230). D. G.]

(ـِوَا) into ى. After ى has been introduced in this manner into the A
3d pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِىَ (for رَضِوَ) the forms رَضِيتَ, يَرْضَى, اِرْضَ, تَرْضَيْنَ; from غَزِىَ, غَزِيتَ, تَغْزَيْنَ.

169. Final و is changed into ى in all the derived forms of the verb; as غَزَّى, رَاضَى, أَغْزَى, تَجَلَّى, تَرَاضَى, اِنْجَلَى, اِغْتَزَى, اِسْتَرْضَى. B

REM. The ninth and eleventh forms conform to this rule, instead of contracting the two wāws into وّ. The Arabs say اِرْعَوَى *to abstain* or *refrain*, for اِرْعَوَوَ, and not اِرْعَوَّ (اِفْعَلَّ, see § 59, rem. *a*).

170. In the nomina patientis, مَفْعُولٌ (§ 80), of verba tertiæ rad. و, the و of the long vowel ـُو *ū* coalesces with the radical و into وّ; as مَغْزُوٌّ for مَغْزُووٌ. In verba tertiæ rad. ى, the influence of the third radical converts this secondary و into ى, the two coalesce into ىّ, and, in consequence, the preceding ḍamma becomes kèsra; C
as مَرْمِىٌّ for مَرْمُىٌّ, مَرْمُوىٌ. Such verbs as رَضِىَ, in which the final ى stands for و (§ 166, *a*), admit of either form, though مَرْضِىٌّ is far more common than مَرْضُوٌّ.

REM. *a*. The form مَغْزِىٌّ is occasionally found in verba tert. rad. و, instead of مَغْزُوٌّ; e.g. أَرْضٌ مَسْنِيَّةٌ or أَرْضٌ مَسْنُوَّةٌ, *irrigated land*, from سَنَا *to irrigate*, Imperf. يَسْنُو; أَنَا ٱللَّيْثُ مَعْدِيًّا عَلَيْهِ وَعَادِيَا,
I am (like) the lion, whether attacked or attacking, from عَدَا عَلَى *to* D
run at, to attack, Imperf. يَعْدُو (عَادِيَا in rhyme for عَادِيًا).

REM. *b*. For verbs final و and ى as compared with the corresponding forms in the other Semitic dialects see *Comp. Gr.* p. 255 *seq.*

3. *Verbs that are Doubly and Trebly Weak* (§ 129).

171. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an èlif hèmzatum and a و or ى among their radicals; the *second* of those in which the letter و or ى occurs twice.

A REM. There is no triliteral verb that has more than one radical hèmza.

172. Of the first class there are three sorts :—

(*a*) Verba hèmzata and primæ rad. و or ى ;

(*b*) Verba hèmzata and secundæ rad. و or ى ;

(*c*) Verba hèmzata and tertiæ rad. و or ى.

Each of these admits of two varieties, according to the position of the ĕlif hèmzatum.

B **173.** The first sort consists of (α) verba secundæ rad. hèmzatæ, as وَأَرَ *to frighten ;* and (β) verba tertiæ rad. hèmzatæ, as وَدَأَ *to smooth,* وَطِئَ *to tread upon.* Such words follow in their inflection both the classes to which they belong ; e.g. Imperf. يَئِرُ, يَدَأُ, يَطَأُ (§§ 132—3, and 142, 144).

REM. The Imperf. of يَئِسَ, *to despair,* is يَيْأَسُ, more rarely يَيْئِسُ or يِيأَسُ, [also يَاءَسُ and يَايَسُ]; its Imperat. اِيأَسْ, rarely اِيئِسْ. See § 146, rem.

C **174.** The second sort is divided into (α) verba primæ rad. hèmzatæ, as آبَ or آءَبَ (for أَوَبَ) *to return,* آلَ *or* آءَلَ (for أَوَلَ) *to return ;* and (β) verba tertiæ rad. hèmzatæ, as سَآءَ (for سَوَءَ) *to illtreat,* جَآءَ (for جَيَأَ) *to come,* شَآءَ (for شَيِءَ) *to wish.* Each variety unites the peculiarities of the two classes to which it belongs.

	α.		β.	
Perf. 3d p. s.	آءَبَ	سَآءَ	جَآءَ	شَآءَ
D 2d p. s.	أُبْتَ	سُؤْتَ	جِئْتَ	شِئْتَ
Imperf.	يَؤُوبُ	يَسُوءُ	يَجِيءُ	يَشَآءُ
Imper.	أُبْ	سُؤْ	جِئْ	شَأْ
Perf. pass.	إِيبَ	سِيءَ	جِيءَ	شِيءَ

175. The third sort is divided into (α) verba primæ rad. hèmzatæ, as أَتَى *to come,* أَبَى *to refuse,* أَسِيَ *to grieve* or *mourn ;* and (β) verba secundæ rad. hèmzatæ, as نَأَى *to be far off,* صَأَى *to utter a cry.* They are treated in their inflection like the two classes of verbs to which they belong.

a. أَتَى, أَتَتْ, أَتَيْتَ ; يَأْتِى ; اِيتِ (§ 132, rem. *b*) ; آتِ. A

أَبَى, أَبَتْ, أَبَيْتَ ; يَأْبَى ; اِيبَ ; آبِ.

β. نَأَى, نَأَتْ, نَأَيْتَ ; يَنْأَى ; اِنْأَ ; نَآءٍ.

Rem. *a*. The Imperat. of the verb أَتَى is not unfrequently shortened into تِ (compare § 137, and the Syriac form ܬܳܐ), which, at the end of a sentence, is written تِهْ. The same thing holds good in pause of all imperatives that consist of only one letter ; as رَهْ for B رَ, from رَأَى *to see* (§ 176) ; فِهْ for فِ, from وَفَى *to keep faith* (§ 177).

Rem. *b*. The verb أَبَى, imperf. يَأْبَى, is an example of the rare forms mentioned in § 91, rem. *c*. Lexicographers mention the forms يَأْبِى, يِئْبَى, and يِئْبِى [§ 94, rem. *c*], as being occasionally used.

176. The èlif hèmzatum of the verb رَأَى is almost always elided in the Imperf. and Imperat.

Imperf. Indicative. C

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرَيَانِ	تَرَيَانِ	تَرَيَانِ	تَرَيَانِ	
P.	يَرَوْنَ	يَرَيْنَ	تَرَوْنَ	تَرَيْنَ	نَرَى

Jussive.

S.	يَرَ	تَرَ	تَرَ	تَرَيْ	أَرَ	D
D.	يَرَيَا	تَرَيَا	تَرَيَا	تَرَيَا	
P.	يَرَوْا	يَرَيْنَ	تَرَوْا	تَرَيْنَ	نَرَ

Imperative.

S. m. رَ or رَهْ (§ 175, rem. *a*), f. رَيْ ; D. c. رَيَا ; P. m. رَوْا, f. رَيْنَ.

Rem. *a*. The Perf. Act. of رَأَى almost always retains the hèmza, which may however be transposed, رَآءَ ; [for رَأَيْتُ some say رَيْتُ]. The Imperf. يَرْأَى and the Imperat. اِرْءَ are used dialectically.

A Rem. *b.* The Perf. Pass. is رُئِىَ (like رُمِىَ) or, by transposition, رِىءَ*. In the Imperf. Pass. the hèmza is elided, just as in the Active voice; e.g. يُرَى, يُرَ, for يُرْأَى, يُرْءَ.

Rem. *c.* In the fourth form, when it signifies *to show,* the hèmza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; يُرِى; يُرِ; أَرِ. Otherwise it is retained.

B **177.** Of the second class, in which و or ى occurs twice, there are two sorts: (α) those in which و or ى is the first and third radical, as وَقَى *to guard,* وَلِىَ *to be near,* وَجِىَ *to be sorefooted* (of a horse); and (β) those in which و or ى is the second and third radical, as شَوَى *to roast,* قَوِىَ *to be strong,* حَيِىَ (for حَيِوَ) *to live,* عَيِىَ *to have an impediment in one's speech.*

178. The first sort follows in its inflection the verbs of the two
C classes primæ and tertiæ rad. و or ى. E.g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقِى; قِ or قِهْ (§ 175, rem. *a*).

وَلِىَ, وَلِيَتْ, وَلِيتَ; يَلِى; لِ or لِهْ.

وَجِىَ, وَجِيَتْ, وَجِيتَ; يَوْجَى; اِيجَ (for اِوْجَ).

179. In the second sort, the second radical undergoes no change whatever. E.g.

شَوَى, شَوَتْ, شَوَيْتَ; يَشْوِى; اِشْوِ

D قَوِىَ, قَوِيَتْ, قَوِيتَ; يَقْوَى; اِقْوَ.

حَيِىَ, حَيِيَتْ, حَيِيتَ; يَحْيَا; اِحْيَ.

عَيِىَ, عَيِيَتْ, عَيِيتَ; يَعْيَا; اِعْيَ.

Rem. *a.* We write يَحْيَا, يَعْيَا, not يَحْيَى, يَعْيَى, to prevent the union of two ى, and also, in the former case, to distinguish the Imperf. of حَيِىَ from the proper name يَحْيَى *Yaḥyā* (John).

Rem. *b.* حَيِىَ admits (1) of the *contraction* of the two ى, (*a*) in those persons of the Perf. I. in which the second ى has a vowel, as

* [A more recent form is رُؤِىَ; see the Gloss. to Tabarī. D. G.]

حَىَّ for حَيِىَ; (*b*) in the Imperf. I., as يَحَىُّ, يَحَىَّ, يَحَيِّنَّ; (*c*) in the A
nomen actionis II. (§§ 80 and 202, rem.), تَحِيَّةٌ for تَحْيِيَةٌ; (2) of the *elision* of the second ى in the Perf. and Imperf. X., when it signifies *to feel shame*, as اِسْتَحَى, يَسْتَحِى, for اِسْتَحْيَا. يَسْتَحْيِى.— عَيِىَ also admits of being contracted into عَىَّ, and يَعْيَا into يَعَىُّ.—The forms حَىَّ and عَىَّ are said to occur (compare § 123, rem., and § 153, rem.).

180. Trebly weak verbs are divisible into two classes; namely B
(*a*) those in which one radical is hèmza and the other two و or ى; and (*b*) those in which all the three radicals are و or ى.

Rem. We pass over the second class, as it seems to consist of only one verb, which is hardly ever used; viz. يَيَّا *to write the letter* ى.

181. Verbs of the first class are of two sorts, namely (*α*) those in which the hèmza is the first radical, as أَوَى *to betake oneself to, to repair to*; and (*β*) those in which the hèmza is the second radical, C
as وَأَى *to promise*. The former are inflected like أَسَرَ and شَوَى (§ 179), e.g. أَوَى, أَوَتْ, أَوَيْتَ, يَأْوِى, اِيوِ; the latter like سَأَلَ and وَقَى (§ 178), e.g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.	
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ	
D.	وَأَيَا	وَأَتَا	وَأَيْتُمَا	وَأَيْتُمَا		D
P.	وَأَوْا	وَأَيْنَ	وَأَيْتُمْ	وَأَيْتُنَّ	وَأَيْنَا	

Imperf. Indicative.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَإِى	تَإِى	تَإِى	تَإِينَ	أَإِى
D.	يَإِيَانِ	تَإِيَانِ	تَإِيَانِ	تَإِيَانِ	
P.	يَأُونَ	يَإِينَ	تَأُونَ	تَإِينَ	نَإِى

A *Jussive.*

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَإِ	تَإِ	تَإِ	تَإِى	أَإِ
D.	يَإِيَا	تَإِيَا	تَإِيَا	تَإِيَا	
P.	يَأُوا	يَإِينَ	تَأُوا	تَإِينَ	نَإِ

Imperative.

B S. m. إِ or إِهْ (§ 175, rem. *a*), f. إِى; D. c. إِيَا; P. m. أُوا, f. إِينَ.

APPENDIX A.

I. *The Verb* لَيْسَ.

182. The negative substantive verb لَيْسَ, *he is not*, has no Imperf. or Imperat., and is inflected like verba mediæ rad. و et ى.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
C D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنَ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

REM. *a.* لَيْسَ is compounded of لَا, *not*, and the unused أَيْسَ* = Heb. יֵשׁ, *he is*, Aramaic אִיתַי, אִית, ܐܝܬ; originally a substantive, signifying *being, existence*, as in the phrase لَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ, *he does not know what is from what is not.* [Therefore the suffix of the 1st person sing. added to لَيْسَ is not only لَيْسَنِى (and لَيْسَ إِيَّاىَ), but also لَيْسِى (§ 185, rem. *a*, Vol. ii. § 186, *e*).] The Assyrian
D seems also to have the word *isu*, with its negative *lā isu*, in the double sense of 'to be' and 'to have'.

REM. *b.* Instead of لَيْسَ we find occasionally [as in the Ḳor'ānic phrase وَلَاتَ حِينَ مَنَاصٍ] the indeclinable لَاتَ, which corresponds to the Aramaic ܠܝܬ, לֵית, לֵית, compounded of לָא and אִית, ܐܝܬ.

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* [Or rather يِسَ according to Nöldeke, *Mand. Gramm.* p. 293, note 5.]

II. *The Verbs of Praise and Blame.* A

183. The *verbs of praise and blame* (أَفْعَالُ ٱلْمَدْحِ وَٱلذَّمِّ) are نِعْمَ, *to be good,* and بِئْسَ, *to be bad.* They are used as exclamations, and are generally indeclinable, though the fem. نِعْمَتْ and بِئْسَتْ (and, it is said, the dual نِعْمَا, نِعْمَتَا, and the plur. نِعْمُوا, نِعْمْنَ) occur. [The following noun must be defined by the article or a dependent genitive, as: نِعْمَ ٱلصَّاحِبُ زَيْدٌ, *Zèid is an excellent companion,* lit. B *excellent is the companion Zèid,* or else the indefinite accusative must be used نِعْمَ صَاحِبًا زَيْدٌ, *excellent as a companion is Zèid.*]

Rem. *a.* Instead of نِعْمَ we may say نَعْمَ, نِعِمَ, and نَعِمَ, which last is obviously the original form. In like manner بِئْسَ admits of the forms بِئِسَ, بَأْسَ, and بَئِسَ. If followed by مَا, we may write بِئْسَ مَا or بِئْسَمَا, and نِعْمَ مَا or, by contraction, نِعِمَّا.

Rem. *b.* These forms are to be explained as follows. (1) Every C Arabic verb of the form فَعِلَ or فَعُلَ may also be pronounced فَعْلَ; as بَذْخَ for بَذِخَ, دَبْرَ for دَبِرَ, ضَجْرَ for ضَجِرَ, عَلْمَ for عَلِمَ, رَضْيَ for رَضِيَ, شَهْدَ for شَهِدَ and شَهُدَ, حَسْنَ for حَسُنَ, قَرْبَ for قَرُبَ, قَصْرَ for قَصُرَ, كَرْمَ for كَرُمَ,—a contraction which is sometimes extended to the passive فُعِلَ, as مُطْيَ for مُطِيَ (from مَطَا). Hence نَعِمَ and بَئِسَ become نَعْمَ and بَأْسَ. (2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first D radical; as شِهْدَ for شَهِدَ, ذِهْبَ for ذَهِبَ. Hence نِعْمَ for نَعِمَ, بِئْسَ for بَئِسَ. (3) The form فِعْلَ, which has been thus attained, may take an additional kèsra to lighten the pronunciation (فِعِلَ); as شِهِدَ, ذِهِبَ. Hence نِعِمَ, بِئِسَ [or rather, according to *Comp. Gr.* p. 166, شَهِدَ becomes شِهِدَ by assimilation of the vowels, and the latter may then be shortened to شِهْدَ, as the former may be shortened

A to شَهِدَ].—These observations cast light on the peculiar form of intransitive verbs in Æthiopic; as *gabra* ("to do") for *gabĭra* (compare عَمِلَ), and, when the second radical is guttural, *mĕḥra* ("to have pity upon," رَحِمَ) for *maḥĭra*, *sĕḫna* ("to be hot," سَخُنَ) for *saḫĭna* or *saḫŭna*, see *Comp. Gr.* l.c.

REM. *c.* Other verbs of this class are حَبَّ or حُبَّ, *to be pleasing* or *charming* (contracted from حَبُبَ)*; حَسُنَ, usually contracted into
B حُسْنَ, *to be good* or *excellent*; سَآءَ, *to be bad* or *evil*; بَعُدَ, commonly contracted into بُعْدَ, *to be far off*; and سَرُعَ or سُرْعَ, *to be quick* (contracted from سَرُعَ). The first of these is frequently combined with the demonstrative ذَا (§ 340), and forms the indeclinable حَبَّذَا, *lovely*, *charming*, or *excellent*, *is* ——.

III. *The Forms expressive of Surprise or Wonder.*

184. The Arabic language possesses two forms of expression,
C called by the native grammarians أَفْعَالُ ٱلتَّعَجُّبِ or *verbs of surprise* or *wonder*. The one is the 3d pers. sing. masc. Perf. Act. IV., preceded by مَا (مَا ٱلتَّعَجُّبِيَّةُ *the mā expressive of surprise*), and followed by the accusative of the object that causes surprise; as مَا أَفْضَلَ زَيْدًا, *what an excellent man Zèid is!* The other is the 2d pers. sing. masc. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضِلْ بِزَيْدٍ, with the same signification as before.

REM. *a.* The first formula literally means: *what has made Zèid excellent?* can anything make him more excellent than he is? The
D second: *make Z. excellent* (if you can,—you cannot make him more excellent than he is); or, more literally: *try* (*your ability at*) *making excellent upon* (بِ) *Zèid.* They are, of course, indeclinable. [For أَكْثِرْ بِسَعْدٍ a poet says كَاثِرْ بِسَعْدٍ, *Ḥamāsa* p. 670; comp. § 43, rem. *c.* D. G.]

REM. *b.* Verbs of surprise are, generally speaking, formed only from triliteral verbs in the active voice, which are capable of being fully inflected, and express an act or state in which one person may

* [You say حَبَّ زَيْدٌ إِلَيْنَا and, more commonly, حَبَّ بِزَيْدٍ إِلَيْنَا, *how beloved Zèid is to us!* D. G.]

vie with or surpass another. They cannot be formed from the passive voice; nor from quadriliterals; nor from verbs that are defective in inflection, like نِعْمَ and بِئْسَ, or in meaning, like the substantive verb كَانَ *to be* (from كَانَ زَيْدٌ قَآئِمًا, *Zèid was standing up*, we cannot say مَا أَكْوَنَ زَيْدًا قَآئِمًا or أَكْوِنْ بِزَيْدٍ قَآئِمًا); nor from verbs like مَاتَ *to die* and فَنِىَ *to perish*, expressing an act or state in which one agent cannot excel another; nor from negatived verbs (as مَا عَاجَ بِٱلدَّوَآءِ, *he did not heed the medicine*); nor from verbs signifying colours and defects, whence are derived adjectives of the form أَفْعَلُ (as سَوِدَ *to be black*, أَسْوَدُ; حَوِلَ *to squint*, أَحْوَلُ). A B
The grammarians add that verbs of surprise cannot be formed from the derived forms of the triliteral verb; but neither this limitation, nor that with respect to the passive voice, is strictly observed (compare § 235). We find, for example, from the Passive مَا أَشْغَلَهُ, *how much he is busied!* from شُغِلَ *to be busy;* مَا أَزْهَاهُ, *how proud* or *vain he is!* from زُهِىَ *to be proud* or *vain;* مَا أَمْقَتَهُ عِنْدِى, *how hateful he is to me!* from مُقِتَ *to be hated;* and from derived forms, C especially the fourth, مَا أَعْطَاهُ, *how liberal he is!* from أَعْطَى *to give*, IV. of عَطَا *to take in the hand;* مَا أَوْلَاهُ لِلْمَعْرُوفِ, *how liberal he is in bestowing gratuities!* from أَوْلَى *to bestow*, IV. of وَلِىَ *to be near;* مَا أَحْوَلَهُ, or مَا أَحْيَلَهُ, *how wily he is!* from اِحْتَالَ *to practise an artifice* or *wile*, VIII. of حَالَ *to be shifted* or *changed;* مَا أَخْصَرَهُ, *how short*, or *shortened, it is!* from اُخْتُصِرَ *to be shortened* or *abridged*, D passive of VIII. from the rad. خصر. The rule with regard to verbs expressing colours or defects is violated, for example, by مَا أَحْمَقَهُ, *how stupid he is!* from حَمُقَ *to be stupid*, أَحْمَقُ, مَا أَبْيَضَ هٰذَا ٱلثَّوْبَ, *how white this piece of cloth is!* from اِبْيَضَّ *to be white*, أَبْيَضُ.

Rem. *c*. When formed from verbs med. rad. gemin. or tert. rad. و et ى, the verbs of surprise follow the inflection of these classes; as مَا أَشَدَّ أَبَاهُ or أَشْدِدْ بِأَبِيهِ, *how strong his father is!* مَا أَحْلَاهُ, *how sweet it is!* مَا أَغْنَاهُ, *how rich he is!* But if formed from verba med.

A rad. و et ى, they follow the inflection of the strong verb; as مَا أَقْوَلَهُ or أَقْوِلْ بِهِ, *how well he speaks!* مَا أَجْوَدَهُ or أَجْوِدْ بِهِ, *how excellent* or *generous he is!*

Rem. *d.* When a verb of surprise cannot be formed directly from a root, recourse must be had to a circumlocution (compare § 235); as مَا أَشَدَّ حُمْرَتَهُ, *how red it is!* مَا أَنْقَى بَيَاضَهُ, *how pure white it is!* أَحْبِبْ بِسُمْرَتِهِ, *what a pretty brown it is!* مَا أَكْثَرَ قَائِلَتَهُ, *how often he takes a siesta!* مَا أَجْوَدَ جَوَابَهُ or أَجْوِدْ بِجَوَابِهِ, *how good*
B *his reply is!* and not مَا أَحْمَرَهُ, مَا أَبْيَضَهُ, أَسْمِرْ بِهِ, مَا أَقْيَلَهُ, مَا أَجْوَبَهُ or أَجْوِبْ بِهِ.

Rem. *e.* To form the past tense of such verbs, كَانَ is prefixed to the Perfect form; as مَا كَانَ أَفْضَلَ زَيْدًا, *how excellent Zèid was!* But we may also say مَا أَفْضَلَ مَا كَانَ زَيْدٌ (literally, *what has made excellent that which Zèid was?* What has produced the past excellence of Zèid?).

C Rem. *f.* مَا أَحْسَنَهُ, *how good,* or *goodly, he is!* مَا أَمْلَحَهُ, *how handsome he is!* and less frequently مَا أَحْلَاهُ, *how sweet it is!* admit of the diminutive forms (see § 269) مَا أُحَيْسِنَهُ, مَا أُمَيْلِحَهُ, and مَا أُحَيْلَاهُ.

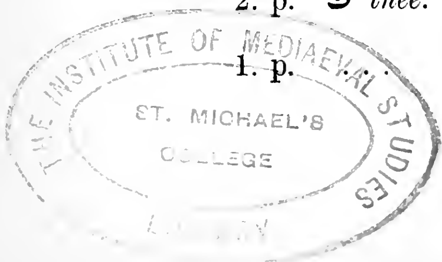
APPENDIX B.

The Verbal Suffixes, which express the Accusative.

D **185.** The following are the verbal suffixes, which express the accusative:

Singular.

	Masc.	Common.	Fem.
3. p.	هُ *him.*	. . .	هَا *her.*
2. p.	كَ *thee.*	. . .	كِ *thee.*
1. p.	. . .	نِى *me.*	. . .



Dual. A

	Masc.	Common.	Fem.
3. p.	. . .	هُمَا *them both.*	. . .
2. p.	. . .	كُمَا *you both.*	. . .
1. p.	. . .	. . .	. . .

Plural.

	Masc.	Common.	Fem.
3. p.	هُمْ *them.*	. . .	هُنَّ *them.*
2. p.	كُمْ *you.*	. . .	كُنَّ *you.* B
1. p.	. . .	نَا *us.*	. . .

Rem. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is ـِى instead of نِى (see § 317). The ن of the suffix نِى is called by the grammarians نُونُ ٱلْوِقَايَةِ, *the guarding* or *preventive n*, because it prevents the final vowels of the verb from being absorbed by the long vowel ـِى, as happens with the noun (see § 316, *b*); and also نُونُ ٱلْعِمَادِ, *the* C
supporting n, because it serves as a sort of prop or support to the ـِى, which is regarded as the essential portion of the suffix.

Rem. *b.* The damma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after ـِ, ـِى, and ـَىْ, into kĕsra; as يَأْتِيهِ, يَأْتِيهِمْ, *he will come to him, to them;* ايتِهِمَا, ايتِهِنَّ, *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضَيْهِ *thou* (fem.) *hast not been pleased with him.*

Rem. *c.* The ى of the suffix 1st pers. sing. is sometimes dropped; as اتَّقُونِ for اتَّقُونِى, *fear me;* [comp. § 6, rem. *a*]. D

Rem. *d.* Old and poetic forms are: ـِىَ and نِىَ, هُمُ (هِمُ or هِمِ), كُمُ. See § 89, 1, rem. *c*, and § 20, *b* and *d*. [The pausal forms ـِيَهْ and نِيَهْ, see Vol. ii. § 228, rem. *b*. Instead of كِ some dialects have شِ; see Lane and the *Moḥîṭ*. D. G.]

Rem. *e.* The Hebrew and Aramaic suffixes, in general, closely resemble those of the *modern* Arabic; see *Comp. Gr.* p. 153 *seq.*

A **186.** Some forms of the verb are slightly altered by the addition of the accusative suffixes.

(*a*) Those persons which end in the ĕlif otiosum (see § 7, rem. *a*), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination ـُو being in some cases mistaken for the conjunction وَ, *and*); as نَصَرُوا *they helped*, نَصَرُونِى *they helped me.*

B (*b*) The final consonant of the 2d pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long ḍamma which it had in an older stage of the language; as رَأَيْتُمْ *ye have seen*, رَأَيْتُمُونِى *ye have seen me.* The same thing takes place with the accusative suffix of the 2d pers. masc. plur. كُمْ, when it is followed by another suffix (see § 187); as يُرِيكُمُوهُمْ *he shews them to you.*

(*c*) The 2d and 3d pers. masc. plur. Imperf. occasionally reject
C the termination نَ before the suffixes نِى and نَا; as تَأْمُرُونِى for تَأْمُرُونَنِى, *ye order me**, تَقْتُلُونَا for تَقْتُلُونَنَا, *ye hate us*, يَجِدُونِى for يَجِدُونَنِى, *they will find me.* The same thing happens to the 2d pers. sing. fem.; as تُشَوِّقِينِى, *thou makest me long*, for تُشَوِّقِينَنِى.

(*d*) The vowel ـِ in the termination of the 2d pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as كَسَرْتِيهِ for كَسَرْتِهِ, *thou hast broken it.*

D (*e*) The ى of the 3d pers. masc. sing. Perf. in verba tertiæ rad. ى, may be retained before the suffixes, or (which is far more usual) be changed into ا; as رَمَيَهُ (§ 7, rem. *c*) or رَمَاهُ, *he threw*, or *shot, at him.*

[* In Sūra xxxix. 64 a third reading is recorded, viz. تَأْمُرُونِّى, and there are similar variations in other passages. So also with verbs third ن we occasionally find such contractions as مَكَّنِّى for مَكَّنَنِى (Sūr. xviii. 94), تَأْمَنَّا for تَأْمَنُنَا (Sūr. xii. 11).]

[Rem. In case of the suffixes كَ, كُمْ etc. being affixed to the A
Jussive of a verb tertiæ ك, the two ك are assimilated; the latter loses its ǵèzma, the ك of the suffix takes tèśdīd, as يُدْرِكُّمْ.]

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1st pers. naturally preceding that of the 2d or 3d, and the suffix of the 2d pers. that of the 3d. E.g. أَعْطَانِيكَ, أَعْطَانِيهِ, *he gave thee, it, to me;* أَعْطَيْتُكَهُ, *I gave it to thee;* يَكْفِيكَهُمْ, *he will suffice thee against them* (will be sufficient to protect thee B
against them); أَنُلْزِمُكُمُوهَا, *shall we compel you (to receive) it?*

[Rem. Combinations like أَعْطَاهَاهُ, *he gave him to her,* أَعْطَاهُوهَا, *he gave her to him,* are legitimate but rare. (Note the orthography in the latter case.) But أَعْطَاهُهُ is not used; see § 189, rem. *a.*]

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word إِيَّا *'īyā* (which never occurs alone). The following are the compound pronouns thus formed:

Singular. C

	Masc.	Common.	Fem.
3. pers.	إِيَّاهُ	. . .	إِيَّاهَا
2. pers.	إِيَّاكَ	. . .	إِيَّاكِ
1. pers.	. . .	إِيَّايَ	. . .

Dual.

3. pers.	. . .	إِيَّاهُمَا	. . .
2. pers.	. . .	إِيَّاكُمَا	. . .
1. pers.	. . .	. . .	. . .

D

Plural.

3. pers.	إِيَّاهُمْ	. . .	إِيَّاهُنَّ
2. pers.	إِيَّاكُمْ	. . .	إِيَّاكُنَّ
1. pers.	. . .	إِيَّانَا	. . .

A REM. *a.* The suffix of the 1st p. sing. is in this case يَ, instead of ـِى, because all nouns ending in ـَا take that form. See § 317, rem. *a.*

REM. *b.* For the linguistic affinities of إِيَّا (dialectically هِيَّا) in the other Semitic languages, see *Comp. Gr.* p. 112 *seq.*

189. These suffixes compounded with إِيَّا are used in two cases.

(*a*) Very frequently, but not always (see § 187), when two suffixes
B would otherwise have to be appended to the same verb; as أَعْطَانِى إِيَّاهُ, instead of أَعْطَانِيهِ, *he gave it to me.*

(*b*) When the pronoun is, for the sake of emphasis, placed before the verb; as إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *Thee* (none but Thee) *we worship, and to Thee we cry for help.* Compare in Heb. הַאוֹתִי לֹא־תִירָאוּ, Jerem. v. 22.

C REM. *a.* The suffix attached to إِيَّا is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded أَعْطَاهُ إِيَّاىَ, to distinguish it from أَعْطَانِيهِ *he gave him to me;* but it is euphony which requires أَعْطَاهُ إِيَّاهُ, *he gave it to him*, instead of أَعْطَاهُهُ.

REM. *b.* A very strong emphasis is expressed by prefixing the
D pronoun with إِيَّا, and at the same time appending the pronominal suffix to the verb; as وَإِيَّاىَ فَاتَّقُونِ, *Me therefore, fear Me.*

II. THE NOUN.

190. The Noun, اَلْاِسْمُ, *nomen*, is of six kinds.

(*a*) The *nomen substantivum*, or Substantive, more especially designated اَلْاِسْمُ, and also اَلْمَوْصُوفُ, or اَلْمَنْعُوتُ, *qualificabile*, that is, a word which admits of being united with a descriptive epithet (adjective).

(*b*) The *nomen adjectivum*, or Adjective, اَلصِّفَةُ, اَلْوَصْفُ, or اَلنَّعْتُ, *quality, descriptive epithet.* A

(*c*) The *nomen numerale*, or Numeral Adjective, اِسْمُ ٱلْعَدَدِ, *the noun of number.*

(*d*) The *nomen demonstrativum*, or Demonstrative Pronoun, اِسْمُ ٱلْإِشَارَةِ, *the noun of indication*, that is, by which some object is pointed out.

(*e*) The *nomen conjunctivum*, or Relative Pronoun, اَلِاسْمُ ٱلْمَوْصُولُ B or اَلْمَوْصُولُ ٱلِاسْمِيُّ, *the noun that is united* (*with a relative clause*), as opposed to اَلصِّلَةُ, *the relative clause itself.*

(*f*) The *pronomen*, or Personal Pronoun, اَلضَّمِيرُ or اَلْمُضْمَرُ, *the word by which something is concealed* or *kept in*, *and so conceived of by*, *the mind*, as opposed to اَلظَّاهِرُ or اَلْمُظْهَرُ, *that which is apparent* or *manifested*, the substantive to which the pronoun refers. It is also C called اَلْكِنَايَةُ, ἀντωνυμία.

Rem. *a.* Of the pronouns we have already treated in part in §§ 84—89 and 185—189, and some further remarks regarding them will be given in § 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after the nouns substantive and adjective (see §§ 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

Rem. *b.* The names of the pronoun, اَلضَّمِيرُ and اَلْمُضْمَرُ, are D elliptical expressions, for اَلضَّمِيرُ بِهِ and اَلْمُضْمَرُ بِهِ, as the above translation shows.

A

A. THE NOUNS SUBSTANTIVE AND ADJECTIVE.

1. *The Derivation of Nouns Substantive and Adjective, and their different Forms.*

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative.* The primitive nouns are all substantives; as رَجُلٌ *man,* فَرَسٌ *horse,* عَيْنٌ *eye,* مَآءٌ *water.* The derivative nouns may be substantives or adjectives, and are either
B *deverbal,* that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرِضَ *to be sick*); or *denominative,* that is, derived from nouns, as مَأْسَدَةٌ *a place which abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كُلَيْبٌ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call
C them *departiculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative,* and كَيْفِيَّةٌ *quality* (from كَيْفَ *how?*).

REM. *a.* In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَآءٌ, *water,* is not derived from مَاهَ, *to be full of water,*
D which is given in the Dictionaries as its root, but, conversely, مَاهَ is a denominative verb, formed from مَآءٌ; nor is فَرُسَ, *to be skilled in horsemanship,* the root of فَرَسٌ, *a horse,* but a denominative from it.

REM. *b.* By the native grammarians nouns are classified as follows.

(1) اِسْمٌ جَامِدٌ, *a noun that is stationary* or *incapable of growth,* one that is not itself a nomen actionis or infinitive, nor derived from a nom. act., and which does not give birth to a nom. act. or verb,

as رَجُلٌ *a man*, بَطَّةٌ *a duck;* opposed to اِسْمٌ مُشْتَقٌّ, *a noun that is* A
derived from a nom. act. or verbal root, as كَاتِبٌ *a writer*, قَتِيلٌ *slain.*

(2) اِسْمٌ مُجَرَّدٌ, i.e. مُجَرَّدٌ عَنِ ٱلزِّيَادَةِ, *a noun that is bare of any accessory* or *increment*, which comprises merely the letters of the root and no more, as عِلْمٌ *knowledge*, سَفَرْجَلٌ *a quince;* opposed to اِسْمٌ مَزِيدٌ فِيهِ, *a noun that is augmented* by additional letters, as
عَلَّامَةٌ *a very learned man*, اِحْرِنْجَامٌ *the being gathered together in* B
a mass.

(3) اِسْمٌ عَلَمٌ, or اِسْمُ عَلَمٍ *a proper name*, the distinctive mark of an individual; opposed to اِسْمُ جِنْسٍ, *a generic* or *common noun*, designating a whole kind or genus (γένος, ܓܢܣܐ).

(4) The اِسْمُ ٱلْجِنْسِ may be either (*a*) اِسْمُ عَيْنٍ, a noun denoting *a concrete object*, as رَجُلٌ *a man*, فَرَسٌ *a horse;* or (*b*) اِسْمُ
مَعْنًى, a noun denoting *an abstract idea*, as عِلْمٌ *knowledge*, جَهْلٌ C
ignorance. The same terms may be applied to adjectives; رَاكِبٌ, *riding*, is an اِسْمُ عَيْنٍ, but مَفْهُومٌ, *understood*, an اِسْمُ مَعْنًى.

(5) The اِسْمُ ٱلْعَلَمِ may be either (*a*) عَلَمٌ جِنْسِيٌّ, *a proper name applicable to every individual of a whole kind*, as أُسَامَةُ *the lion*, جَعَارِ *the female hyæna* (like "Puss" for the cat, "Renard" for the
fox); or (*b*) عَلَمٌ شَخْصِيٌّ, *a proper name applicable to only one* D
individual of a kind, as دَاحِسٌ and ٱلْغَبْرَآءُ, names of horses, قَرُوبُ, the name of a camel, سَعْدٌ, عَوْفٌ, ثَعْلَبَةُ, names of men, أُمَيْمَةُ, ٱلْخَنْسَآءُ, names of women.

(6) The اِسْمُ ٱلْعَلَمِ may also be either (*a*) an اِسْمٌ, or *name*, in its strictest sense, as عَمْرٌو, جَعْفَرٌ, بُثَيْنَةُ; or (*b*) a كُنْيَةٌ, i.e. a name compounded with أَبُو, *father of*, as أَبُو ٱلْعَبَّاسِ, or أُمٌّ, *mother of*, as أُمُّ كُلْثُومٍ, or اِبْنٌ, *son of*, as اِبْنُ حَيَّانَ, or اِبْنَةٌ or بِنْتٌ, *daughter of*,

A as بِنْتُ هِنْدٍ; or (*c*) a لَقَبٌ, *a surname*, which may be either a nickname (نَبَزٌ), as بَطَّةُ *Duck* or *Bottle*, أَنْفُ ٱلنَّاقَةِ *Camel's-nose*, بَبَّةُ *Bèbba* (imitation of a sound), or an honourable epithet, as زَيْنُ ٱلْعَابِدِينَ, *the pride* or *glory of those that worship* (*God*), شَمْسُ ٱلْمَعَالِى, *the sun of virtues.* The كُنْيَةٌ is also employed in reference to animals, as أَبُو أَيُّوبَ, *Job's father*, the "patient" camel; أَبُو ٱلْحُصَيْنِ, *the father of the little fort*, the fox; أُمُّ عَامِرٍ, *the female hyæna; ٱبْنُ عِرْسٍ, the weasel; بِنْتُ طِبْقٍ, the tortoise.*

B (7) An اِسْمُ عَلَمٍ may likewise be either (*a*) مُفْرَدٌ, *simple*, consisting of a single word, as أَوْسٌ, عَنْتَرَةُ; or (*b*) مُرَكَّبٌ, *compounded.* The مُرَكَّبٌ may be either (α) إِسْنَادِىٌّ, *predicative*, when the words that compose it constitute a جُمْلَةٌ or proposition, as بَرَقَ نَحْرُهُ (*his throat shone*), تَأَبَّطَ شَرًّا (*he carried mischief under his arm*), شَابَ قَرْنَاهَا (*her two locks became gray*); or (β) a *mixed compound*, مُرَكَّبٌ مَزْجِىٌّ, which is not a proposition (غَيْرُ جُمْلَةٍ), as
C بَعْلَبَكُّ, *Ba'al-bèk*, مَعْدِيكَرِبُ, *Ma'dī-karib*, سِيبَوَيْهِ, *Sība-wèih;* or (γ) مُضَافٌ وَمُضَافٌ إِلَيْهِ, a substantive governing another in the genitive, as عَبْدُ مَنَافٍ, اِمْرُؤُ ٱلْقَيْسِ, أَبُو ذُؤَيْبٍ, أُمُّ كُلْثُومٍ.

(8) Finally, an اِسْمُ عَلَمٍ may be either (*a*) مُرْتَجَلٌ, *improvised, extemporised, impromptu*, existing only as a proper name, as عِمْرَانُ, حَيْوَةُ, فَقْعَسٌ; or (*b*) مَنْقُولٌ, *transferred* from some other use, *tro-*
D *pical.* The latter class is of six kinds, viz. (α) مَنْقُولٌ عَنِ ٱسْمِ عَيْنٍ, as ثَوْرٌ (*a bull*), أَسَدٌ (*a lion*); (β) مَنْقُولٌ عَنِ ٱسْمِ مَعْنًى, as فَضْلٌ (*excellence*), إِيَاسٌ (*giving, gift*); (γ) مَنْقُولٌ عَنْ صِفَةٍ, as حَاتِمٌ (*judging*), نَائِلَةُ (*bestowing*); (δ) مَنْقُولٌ عَنْ فِعْلٍ, as يَشْكُرُ, شَمَّرُ, يَحْيَى, تَغْلِبُ, إِصْمِتُ; (ε) مَنْقُولٌ عَنْ صَوْتٍ, as بَبَّةُ (see above, 6, *c*); and (ζ) مَنْقُولٌ عَنْ مُرَكَّبٍ (see above, 7, *b*).

192. Deverbal nouns are divisible into two principal classes; A
namely :—

(*a*) *Nomina verbi* or *nomina actionis*, أَسْمَآءُ ٱلْفِعْلِ (*infinitives*).

(*b*) *Nomina agentis*, أَسْمَآءُ ٱلْفَاعِلِ, and *nomina patientis*, أَسْمَآءُ ٱلْمَفْعُولِ, (*participles*).

The nomina verbi are by their nature substantives, but have come to be used also as adjectives; the nomina agentis et patientis are by their nature adjectives, but have come to be used also as B
substantives.

193. Connected with the nomina verbi are the four following classes of deverbal nouns.

(*a*) *Nomina vicis*, أَسْمَآءُ ٱلْمَرَّةِ, nouns that express the doing of an action *once*.

(*b*) *Nomina speciei*, أَسْمَآءُ ٱلنَّوْعِ, nouns of *kind* or *manner*.

(*c*) *Nomina loci et temporis*, أَسْمَآءُ ٱلْمَكَانِ وَٱلزَّمَانِ, also called
nomina vasis, أَسْمَآءُ ٱلظَّرْفِ, nouns of *place* and *time*. C

(*d*) *Nomina instrumenti*, أَسْمَآءُ ٱلْآلَةِ, nouns denoting the *instrument*.

194. Denominative nouns are divisible into six classes; namely :—

(*a*) *Nomen unitatis vel individualitatis*, اِسْمُ ٱلْوَحْدَةِ, the noun that denotes *the individual*.

(*b*) *Nomen abundantiæ vel multitudinis*, اِسْمُ ٱلْكَثْرَةِ, the noun D
that denotes the place where anything is found in *abundance*.

(*c*) *Nomen vasis*, اِسْمُ ٱلْوِعَآءِ, the noun that expresses the *vessel* which contains anything.

(*d*) *Nomen relativum*, اَلِٱسْمُ ٱلْمَنْسُوبُ or اَلنِّسْبَةُ (lit. *the referred noun, the reference* or *relation*), a particular class of derivative adjectives.

A (*e*) *Nomen abstractum qualitatis*, اِسْمُ ٱلْكَيْفِيَّةِ, the abstract noun of quality (see § 191).

(*f*) *Nomen deminutivum*, اَلِاسْمُ ٱلْمُصَغَّرُ or اَلتَّصْغِيرُ (lit. *the lessened noun, the lessening*), the *diminutive*.

a. THE DEVERBAL NOUNS.

(*a*) *The Nomina Verbi.*

195. The nomina verbi, أَسْمَآءُ ٱلْفِعْلِ, are abstract substantives,
B which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

REM. The nomen verbi is also called اَلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the ground-
C form of the ordinary triliteral verb, are very numerous. The following is a nearly complete list of them, the rarest forms being included within brackets.

1. فَعْلٌ, as ضَرْبٌ, رَدٌّ, عَجْزٌ, فَهْمٌ, قَوْلٌ, سَيْرٌ, غَزْوٌ, جَرْيٌ.
2. فَعَلٌ, as طَلَبٌ, هَرَبٌ, جَلَبٌ, نَظَرٌ, كَرَمٌ, عَمَلٌ, سَخَطٌ, فَرَحٌ, جَوًى, شَلَلٌ.
3. فَعِلٌ, as كَذِبٌ, ضَحِكٌ, حَرِمٌ, سَرِقٌ, حَلِفٌ.

D 4. فِعْلٌ, as حِفْظٌ, عِلْمٌ, ذِكْرٌ, فِسْقٌ.
5. فِعَلٌ, as كِبَرٌ, عِظَمٌ, صِغَرٌ, ثِقَلٌ, سِمَنٌ, رِضًى.
6. فُعْلٌ, as جُبْنٌ, شُغْلٌ, زُهْدٌ, شُكْرٌ, شُرْبٌ, سُخْطٌ, وُدٌّ.
7. فُعَلٌ, as هُدًى, سُرًى.
8. فَعْلَةٌ, as رَحْمَةٌ, كَثْرَةٌ, غَيْرَةٌ, حَيْرَةٌ.
9. فَعَلَةٌ, as غَلَبَةٌ, ضَبَعَةٌ, عَظَمَةٌ, شَكَاةٌ.

10. فَعِلَةٌ, as سَرِقَةٌ. A

11. فِعْلَةٌ, as حِمْيَةٌ, عِصْمَةٌ, نِشْدَةٌ.

12. فُعْلَةٌ, as أُدْمَةٌ, سُمْرَةٌ.

[13. فُعُلَّةٌ, as غُلُبَّةٌ (also written غَلُبَّةٌ).]

[13*. فِعِلَّةٌ, as جِبِلَّةٌ.]

14. فَعْلَى, as دَعْوَى, تَقْوَى.

[15. فَعَلَى, as جَمَزَى, مَرَطَى.]

16. فِعْلَى, as ذِكْرَى. B

17. فُعْلَى, as بُشْرَى, رُجْعَى.

[18. فُعُلَّى, as غُلُبَّى (or غِلِبَّى).]

[19. فَعْلَاءُ, as رَغْبَآءُ, رَهْبَآءُ.]

[19*. فُعْلَاءُ, as رُهْبَاءُ.]

[20. فَعْلَانٌ, as لَيَّانٌ, شَنْآنٌ, زَيْدَانٌ.]

21. فَعَلَانٌ, as خَفَقَانٌ, جَوَلَانٌ, طَوَفَانٌ, هَيَجَانٌ, نَزَوَانٌ, شَنَآنٌ.

22. فِعْلَانٌ, as حِرْمَانٌ, نِسْيَانٌ, رِضْوَانٌ. C

23. فُعْلَانٌ, as رُجْحَانٌ, شُكْرَانٌ, غُفْرَانٌ, كُفْرَانٌ.

[24. فَعَلُوتٌ, as جَبَرُوتٌ, رَحَمُوتٌ, رَهَبُوتٌ.]

[24*. فَعَلُوتَى, as جَبَرُوتَى, رَحَمُوتَى, رَهَبُوتَى.]

25. فَعَالٌ, as صَلَاحٌ, فَسَادٌ, ذَهَابٌ, نَفَاذٌ, نَفَادٌ, رَوَاحٌ.

26. فِعَالٌ, as كِتَابٌ, حِجَابٌ, نِكَاحٌ, قِيَامٌ, إِيَابٌ, شِرَادٌ, نِفَارٌ, إِبَآءٌ. D

27. فُعَالٌ, as مُزَاحٌ, سُوَآلٌ, سُعَالٌ, زُكَامٌ, مُشَآءٌ, أُزَازٌ, نُعَاقٌ, نُعَابٌ.

28. فَعَالَةٌ, as ظَرَافَةٌ, نَظَافَةٌ, جَزَالَةٌ, فَصَاحَةٌ, ضَخَامَةٌ, زَهَادَةٌ.

29. فِعَالَةٌ, as كِتَابَةٌ, سِفَارَةٌ, عِبَادَةٌ, صِيَانَةٌ.

[30. فُعَالَةٌ, as بُغَايَةٌ, خُفَارَةٌ.]

31. فَعَالِيَةٌ, as كَرَاهِيَةٌ, طَمَاعِيَةٌ, عَلَانِيَةٌ, رَكَانِيَةٌ.

A 32. فَعُولٌ, as قَبُولٌ, وَلُوعٌ, وَقُودٌ, وَضُوءٌ.

33. فُعُولٌ, as خُرُوجٌ, دُخُولٌ, وُرُودٌ, غُدُوٌّ, جُحُودٌ, لُزُومٌ, قُدُومٌ.

[33*. فَعُولَةٌ, as أَلُوكَةٌ.]

34. فُعُولَةٌ, as سُهُولَةٌ, صُعُوبَةٌ, عُذُوبَةٌ.

[35. فَعُولِيَّةٌ, as خَصُوصِيَّةٌ, لَصُوصِيَّةٌ.]

[36. فُعُولِيَّةٌ, as خُصُوصِيَّةٌ, جُهُولِيَّةٌ, شُيُوخِيَّةٌ.]

37. فَعِيلٌ, as صَهِيلٌ, نَعِيقٌ, نَعِيبٌ, أَزِيزٌ, ذَمِيلٌ, رَحِيلٌ.

B 38. فَعِيلَةٌ, as شَكِيَّةٌ, حَمِيَّةٌ.

39. مَفْعَلٌ, as مَدْخَلٌ, مَحْبَسٌ, مَحْمَلٌ, مَفَرٌّ.

40. مَفْعِلٌ, as مَكْبِرٌ, مَرْجِعٌ, مَوْثِقٌ, مَوْعِدٌ, مَسِيرٌ, مَصِيرٌ, مَحِيضٌ, مَجِىٓءٌ.

[41. مَفْعُلٌ, as مَهْلُكٌ.]

42. مَفْعَلَةٌ, as مَحْمَدَةٌ, مَرَمَّةٌ, مَوَدَّةٌ, مَرْضَاةٌ.

43. مَفْعِلَةٌ, as مَحْمِدَةٌ, مَرْجِعَةٌ, مَعْرِفَةٌ, مَوْجِدَةٌ, مَسِيرَةٌ, مَأْوِيَةٌ, مَرْثِيَةٌ.

C [44. مَفْعُلَةٌ, as مَهْلُكَةٌ, مَقْدُرَةٌ.]

[REM. For the forms with prefix *ma-*, 39—44, the so-called مَصْدَرٌ مِيمِىٌّ, see further §§ 208, 221, rem. *c*, and the remarks to §§ 222—225.]

197. *All* these nouns cannot, however, be formed from *every* triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned D from the Lexicon.

198. The five forms, which are most frequently used, are:

1. فَعْلٌ, 2. فَعَلٌ, 28. فَعَالَةٌ, 33. فُعُولٌ, 34. فُعُولَةٌ.

(*a*) فَعْلٌ is the abstract noun from *transitive* verbs of the forms فَعَلَ and فَعِلَ; as قَتَلَ *to kill*, قَتْلٌ *killing* or *being killed* (§ 201); فَهِمَ *to understand*, فَهْمٌ *understanding, insight*; خَطِفَ *to snatch*, خَطْفٌ.

(*b*) فُعُولٌ is the abstract noun from *intransitive* verbs of the form A
فَعَلَ; as قَعَدَ and جَلَسَ *to sit,* قُعُودٌ and جُلُوسٌ *sitting;* خَرَجَ *to go out,*
خُرُوجٌ *going out.*

(*c*) فَعَلٌ is the abstract noun from *intransitive* verbs of the form
فَعِلَ (§§ 38 and 92); as فَرِحَ *to be glad,* فَرَحٌ *joy;* مَرِضَ *to be sick,*
مَرَضٌ *sickness.*

(*d*) فَعَالَةٌ and فُعُولَةٌ are the abstract nouns from verbs of the
form فَعُلَ; as جَزُلَ *to be thick and large, to be of sound judgment,*
جَزَالَةٌ *firmness* or *soundness of judgment;* سَرُوَ *to be generous,* سَرَاوَةٌ B
generosity; خَشُنَ *to be rough,* خُشُونَةٌ *roughness;* سَهُلَ *to be smooth,*
سُهُولَةٌ *smoothness.*

REM. The abstract nouns of verbs which express FLIGHT, or
REFUSAL, usually take the form 26. فِعَالٌ; as فَرَّ, نَفَرَ, شَرَدَ, *to flee,*
فِرَارٌ, نِفَارٌ, شِرَادٌ; جَمَحَ *to become refractory, to run away* with his
rider (of a horse), جِمَاحٌ; نَارَ *to flee from, shun with horror,* نِوَارٌ;
أَبَى *to refuse,* إِبَآءٌ. Those that express SICKNESS OR AILMENT of any C
kind have 27. فُعَالٌ, as عَطَسَ *to sneeze,* عُطَاسٌ; سَعَلَ *to cough,* سُعَالٌ;
VIOLENT OR CONTINUOUS MOTION, 21. فَعَلَانٌ, as طَارَ *to fly,* طَيَرَانٌ;
جَرَى *to run,* جَرَيَانٌ; خَطَرَ *to lash* the tail, *to brandish,* خَطَرَانٌ;
بَرَقَ *to gleam,* بَرَقَانٌ; وَمَضَ *to flash,* وَمَضَانٌ; خَفَقَ *to palpitate,*
خَفَقَانٌ; CHANGE OF PLACE, 37. فَعِيلٌ, as رَحَلَ *to travel,* رَحِيلٌ; دَبَّ
to creep, دَبِيبٌ; رَسَمَ *to gallop* (of a camel), رَسِيمٌ; ذَمَلَ *to trot* (of a
camel), ذَمِيلٌ; وَجَفَ *to be agitated, palpitate, run quickly,* وَجِيفٌ; D
بَرَقَ *to gleam,* بَرِيقٌ; وَمَضَ *to flash,* وَمِيضٌ; SOUND, 27. فُعَالٌ and
37. فَعِيلٌ, as نَعَبَ *to croak,* نُعَابٌ and نَعِيبٌ; شَهَقَ *to sob, to bray,*
شَهِيقٌ; صَهَلَ *to neigh,* صَهِيلٌ; نَهَقَ *to bray,* نُهَاقٌ and نَهِيقٌ; نَهَتَ
to roar, نُهَاتٌ and نَهِيتٌ; صَاحَ *to cry out,* صُيَاحٌ; صَرَخَ *to cry out*
for help, صُرَاخٌ; نَبَحَ *to bark,* نُبَاحٌ; بَكَى *to weep,* بُكَآءٌ; عَوَى *to*

A *howl*, عُوَآءٌ ; ثَغَا *to bleat*, ثُغَآءٌ ; رَغَا *to grumble* (of a camel), رُغَآءٌ ; OFFICE, TRADE OR HANDICRAFT, 29. فِعَالَةٌ, as خَلَفَ *to succeed*, خِلَافَةٌ *the office of successor* (خَلِيفَةٌ) or *caliph*, *the caliphate* ; أَمَرَ *to be chief* or *ĕmīr*, إِمَارَةٌ *the office of ĕmīr* ; وَلِىَ *to be in charge* or *command of*, وِلَايَةٌ, *governorship* ; نَابَ *to take one's place, act as deputy*, نِيَابَةٌ *deputyship* ; كَتَبَ *to write*, كِتَابَةٌ *the office of secretary* ; خَاطَ *to sew*, خِيَاطَةٌ *the trade of tailor* ; تَجَرَ *to trade*, تِجَارَةٌ *trade, traffic*.

B **199.** If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, فَرَقَ, *to part*, *divide*, has فَرْقٌ, but فَرِقَ, *to be afraid*, فَرَقٌ ; جَهَرَ, *to be plain*, *open* or *public*, has جَهْرٌ or جِهَارٌ, but جَهِرَ, *to be unable to see in the sunlight*, جَهَرٌ, and جَهُرَ, *to be loud*, جَهَارَةٌ ; شَرَفَ, *to surpass* or *excel in rank* or *nobility*, has شَرْفٌ, but شَرِفَ, *to be* C *high* or *prominent*, شَرَفٌ, and شَرُفَ *to be exalted*, *noble* or *eminent*, شَرَفٌ or شَرَافَةٌ.

200. If a verb has only one form, but several different significations, it often has different abstract nouns, one of which is peculiar to, or more generally used in, each of its meanings. E.g. حَكَمَ, *to judge*, has حُكْمٌ, but when it signifies *to curb* (*a horse*), حَكْمٌ ; خَرَّ, *to fall prostrate*, has خَرٌّ or خُرُورٌ, but when it means *to sound like rushing* D *water*, خَرِيرٌ ; رَفُعَ, *to be exalted* or *noble*, has رِفْعَةٌ, but in the sense of *to have a loud voice*, رَفَاعَةٌ ; وَجَدَ, *to find*, usually has وِجْدَانٌ, but when it means *to be wealthy*, جِدَةٌ, and *to be moved* by love, grief or anger, وَجْدٌ.

201. The nomina verbi are used both in an active and a passive sense ; as قَتْلُهُ *his killing* (*another*) or *his being killed himself* ; لَا تُفْسِدُوا فِى ٱلْأَرْضِ بَعْدَ إِصْلَاحِهَا *work no evil upon the earth after*

its having been well ordered; فِى هٰذِهِ ٱلسَّنَةِ أَظْهَرَ ٱلْمَأْمُونُ ٱلْقَوْلَ بِخَلْقِ A
ٱلْقُرْآنِ *in this year el-Ma'mūn publicly adopted the doctrine of the Ḳor'ān's having been created.*

Rem. There are also nomina verbi that have always a passive signification; as سُرُورٌ *joy, gladness,* from سُرَّ *to be glad;* وُجُودٌ *existence,* from وُجِدَ *to be found, to exist* (see § 200)*.

202. The nouns formed from the derived forms of the strong triliteral verb are as follows.

II. 1. تَفْعِيلٌ. B

2. تَفْعِلَةٌ, as تَذْكِرَةٌ, تَكْرِمَةٌ, تَقْدِمَةٌ, تَكْمِلَةٌ, تَفْرِقَةٌ, تَبْصِرَةٌ, تَسِرَّةٌ, تَضِرَّةٌ, تَهْنِئَةٌ, تَجْزِئَةٌ, تَذْكِيَةٌ, تَزْكِيَةٌ.

[3. تَفْعُلَةٌ, as تَهْلُكَةٌ, تَسُرَّةٌ, تَضُرَّةٌ.]

4. تَفْعَالٌ, as تَصْهَالٌ, تَهْطَالٌ, تَهْتَانٌ, تَصْدَاقٌ, تَرْدَادٌ, تَكْرَارٌ, تَوْمَاضٌ, تَجْوَالٌ, تَطْوَافٌ, تَسْيَارٌ.

[5. تِفْعَالٌ, as تِبْيَانٌ, تِلْقَآءٌ, تِمْشَآءٌ, تِشْرَابٌ, تِبْكَآءٌ, تِمْثَالٌ, C
تِنْضَالٌ. Of these examples some allow only the two first, pointing the others as examples of تَفْعَالٌ.]

[6. فِعَّالٌ, as كِذَّابٌ, كِلَّامٌ, عِلَّامٌ, فِسَّارٌ, خِرَّاقٌ, قِدَّامٌ, قِضَّآءٌ, حِمَّالٌ, كِبَّارٌ.]

[7. فِعِّيلَى, as حِثِّيثَى, خِصِّيصَى, خِلِّيفَى, قِلِّيلَى, خِطِّيبَى,
مِكِّيثَى, دِلِّيلَى, فِخِّيرَى, قِتِّيتَى, رِمِّيَّا.] D

[8. فِعِّيلَآءٌ, as خِصِّيصَآءٌ, مِكِّيثَآءٌ.]

To these may be added تُفْعُولٌ, as تُهْلُوكٌ. Here the vowel of the

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* [وُجُودٌ is also employed in the active signification; see the Gloss. to Bibl. Geogr. viii. and Lane. D. G.]

A first syllable seems to have been assimilated to that of the second; تُفْعُول for تَفْعُول.

III. 1. مُفَاعَلَةٌ. 2. فِعَالٌ.

[3. فِيعَالٌ, as ضِيرَابٌ, قِيتَالٌ]. [4. فِعَّالٌ, as قِتَّالٌ, مِرَّآءٌ.]

IV. إِفْعَالٌ.

V. 1. تَفَعُّلٌ. [2. تِفِعَّالٌ, as تِحِمَّالٌ, تِكِلَّامٌ, تِمِلَّاقٌ, تِنِقَّامٌ.]

B VI. 1. تَفَاعُلٌ. [2. تَفَاعَلٌ, as تَفَاوَتٌ.]

[3. تَفَاعِلٌ, as تَفَاوِتٌ.]

VII. اِنْفِعَالٌ. VIII. 1. اِفْتِعَالٌ. [2. فِعَّالٌ, as قِتَّالٌ, سِتَّارٌ.]

IX. اِفْعِلَالٌ. X. اِسْتِفْعَالٌ.

XI. اِفْعِيلَالٌ. XII. اِفْعِيعَالٌ.

XIII. اِفْعِوَّالٌ. XIV. اِفْعِنْلَالٌ.

C XV. اِفْعِنْلَآءٌ.

REM. *a.* In II. the form فِعَّالٌ is the original infinitive, but تَفْعِيلٌ is by far the most common; تَفْعِلَةٌ is chiefly used in verba tert. rad. hèmz. and tert. rad. و et ى (in which latter the form تَفْعِيلٌ is excessively rare, as تَنْزِيٌّ from نَزَا); فِعِّيلَى and فِعِّيلَآءٌ are usually ascribed to I., but as their use is لِقَصْدِ ٱلْمُبَالَغَةِ, *to express energy* or *intensity*, [or *frequency*,] they seem as deserving of a
D place here as تَفْعَالٌ [which in like manner differ from the infin. of I., only by expressing greater energy or frequent repetition]. These forms with tèšdīd are akin to the Heb. infin. absol. קַטֹּל (קַטֵּל, קִטֵּל), to Heb. substantives like שִׁלּוּם, and to the Eastern Aramaic infin. קַטּוֹלֵי; whereas تَفْعَالٌ, تَفْعِيلٌ, تُفْعُول and تَفْعِلَةٌ are, strictly speaking, the infinitives, not of فَعَّلَ, but of an obsolete تَفْعَلَ, akin to תִּפְעֵל, תִּפְעַל, שַׁפְעֵל, and are represented in the

cognate dialects by such substantives as תַּבְלִית, תַּגְמוּל, תַּבְרִיךְ, A
תַּבְנִית, תַּרְבּוּת, ܬܰܫܡܶܫܬܳܐ, ܬܶܫܒܽܘܚܬܳܐ, ܬܰܘܕܺܝܬܳܐ, etc.*—In III. فِيعَالٌ is the original infinitive, which the great majority of the Arabs shortened into فِعَالٌ, whilst some compensated the loss of the long vowel by doubling the following consonant, فِعَّالٌ. The most common form of all is مُفَاعَلَةٌ ([in form identical with the] pass. particip. fem.).—In V. the original form is تِفِعَّالٌ, which has however been almost entirely supplanted by تَفَعُّلٌ.—In VIII. those B
Arabs alone use فِعَّالٌ, who shorten the Perf. and Imperf. into فَعَّلَ, يَفَعِّلُ, or فِعَّلَ, يِفِعِّلُ, etc. in the cases mentioned in § 117*.—The form تَفْعَالٌ is sometimes ascribed to III., as تَنْضَالٌ, تَرْمَآءٌ; and فِعِّيلَى to VI., as رِمِّيَّا (تَرَامَوْا), هِجِّيرَى (تَهَاجَرُوا), حِجِّيزَى (تَحَاجَزُوا).

[Rem. *b*. For the مَصْدَرٌ مِيمِىٌّ of the derived conjugations see § 227, rem.]

203. The nouns formed from the quadriliteral verbs are :— C

I. 1. فَعْلَلَةٌ, as دَحْرَجَةٌ, سَرْهَفَةٌ, حَوْقَلَةٌ, جَهْوَرَةٌ, بَيْطَرَةٌ, سَلْقَاةٌ, زَلْزَلَةٌ, قَلْقَلَةٌ.

2. فِعْلَالٌ, as دِحْرَاجٌ, سِرْهَافٌ, حِيقَالٌ, سِلْقَآءٌ, زِلْزَالٌ, قِلْقَالٌ.

[3. فَعْلَالٌ, as زَلْزَالٌ, قَلْقَالٌ.]

II. تَفَعْلُلٌ, as تَدَحْرُجٌ.

III. اِفْعِنْلَالٌ, as اِحْرِنْجَامٌ. D

IV. اِفْعِلَّالٌ, as اِقْشِعْرَارٌ, اِطْمِئْنَانٌ. [The irregular form طُمَأْنِينَةٌ is rather to be considered as a substantive, اِسْمُ مَصْدَرٍ.]

Rem. In I. فَعْلَلَةٌ is the common form, whilst the employment of فِعْلَالٌ depends upon the *usus loquendi* (like that of فِعَالٌ in III.

* [Barth, *Nominalbildung*, § 180 disapproves of this theory. D. G.]

A of the triliteral verb). The form فَعْلَالٌ seems to be restricted to reduplicated verbs, like زَلْزَلَ.—A variation of the fourth form is presented to us in the word طِعِنَّانٌ, *mutual thrusting and stabbing with lances* = تَطَاعُنٌ, which comes from طَعْنَنَ = اِطْعَنَّنَ.

204. The abstract nouns of the verba mediæ rad. geminatæ are formed according to the rules given in § 120. Hence مَدٌّ for مَدْدٌ, مَرَدٌّ for مَرْدَدٌ (from رَدَّ), تَغِرَّةٌ for تَغْرِرَةٌ (from the second form of غَرَّ).

B REM. *a*. Those nouns, of which the first and second radicals are pronounced with fètḥa, undergo no contraction; as سَدَدٌ, عَلَلٌ, غَصَصٌ, مَلَلٌ.

REM. *b*. The nouns of the third and sixth forms may either be contracted or not; as مُمَادَدَةٌ or مُمَادَّةٌ, تَسَابُبٌ or تَسَابٌّ. See § 124.

205. The formation of nouns from the verba hèmzata takes place
C according to the rules laid down in §§ 131—136.

206. Those verba primæ rad. و, that reject the و in the Imperf. and Imperat. (§§ 142 and 144), drop it also in the verbal noun. E.g.

عِدَةٌ	from	وَعَدَ,	Imperfect	يَعِدُ,	Imperat.	عِدْ
عِظَةٌ	,,	وَعَظَ	,,	يَعِظُ	,,	عِظْ
دَعَةٌ	,,	وَدَعَ	,,	يَدَعُ	,,	دَعْ
D زِنَةٌ	,,	وَزَنَ	,,	يَزِنُ	,,	زِنْ
دِيَةٌ	,,	وَدَى	,,	يَدِى	,,	دِ

The termination ـَةٌ, with which these nouns are furnished, is a compensation for the lost radical.

REM. *a*. Not a few verba primæ rad. و, however, have nouns of the form فَعْلٌ, though they drop the first radical in the Imperf.; e.g. وَجَرَ, يَجِرُ, وَجْرٌ; وَجَنَ, يَجِنُ, وَجْنٌ. Others have both forms;

e.g. وَضَعَ, يَضَعُ, وَضْعٌ and ضَعَةٌ ; وَزَنَ, يَزِنُ, وَزْنٌ and زِنَةٌ ; وَعَدَ, يَعِدُ, وَعْدٌ and عِدَةٌ. A

Rem. *b.* Initial وِ, if pronounced with ḍamma or kèsra, may be changed into أ (see § 145, rem.), as أُجُوهٌ, إِجْدَانٌ, for وُجُوهٌ, وِجْدَانٌ.

Rem. *c.* In nouns from verba primæ rad. و, this radical is changed into ى, if it be without a vowel, and kèsra precede; as إِيجَابٌ for إِوْجَابٌ, from the fourth form of وَجَبَ ; اِسْتِيفَآءٌ for اِسْتِوْفَآءٌ, from the tenth of وَفَى. See § 145. B

Rem. *d.* Compare in Hebrew, לֶדֶת (لِدَةٌ), רֶשֶׁת (رِثَةٌ), שֶׁבֶת, דַּעַת, from יָלַד, יָרַשׁ, יָשַׁב, יָדַע; עֵדָה (عِدَةٌ), עֵצָה (عِظَةٌ), שֵׁנָה (سِنَةٌ), from יָעַד, יָעַץ, יָשֵׁן. Corresponding forms in Syriac are ܒܪܬܐ (rad. ܘܒܪ), ܦܠܬܐ (rad. ܢܦܠ).

207. Nouns derived from verba mediæ rad. و et ى are subject to the same irregularities as those verbs (§ 150, etc.). C

208. If the noun from a verb mediæ rad. و or ى be of the form فَعْلٌ, the و or ى remains unchanged; as قَوْلٌ, سَيْرٌ. In the form فُعُولٌ from verba med. و, the و may be changed into ؤ, as ثُؤُوبٌ, حُؤُولٌ, دُؤُورٌ, رُؤُوبٌ, غُؤُورٌ, سُؤُورٌ, for ثُوُوبٌ, etc. Verba med. ى of the form فَعَلَ, Imperf. يَفْعِلُ (see § 157), frequently take kèsra in the مَصْدَرٌ مِيمِيٌّ, as مَبِيتٌ (for مَبْيِتٌ), مَبِيعٌ, مَجِىٓءٌ (or by assimilation مَجِيٌّ), مَزِيدٌ, مَسِيرٌ, مَصِيرٌ, مَعِيشٌ, and the like. [See § 223, rem.] D

209. If the letter وَ, pronounced with fètḥa, be preceded by kèsra, it is converted into ى; as قِيَامٌ for قِوَامٌ, from قَامَ ; صِيَانَةٌ for صِوَانَةٌ, from صَانَ ; اِنْقِيَادٌ and اِقْتِيَادٌ for اِنْقِوَادٌ and اِقْتِوَادٌ, from the seventh and eighth forms of قَادَ. Except in the third form, where it remains

A unchanged; as ثِوَارٌ from ثَاوَرَ, جِوَارٌ from جَاوَرَ, سِوَارٌ from سَاوَرَ, عِوَانٌ from عَاوَنَ, قِوَامٌ from قَاوَمَ, لِوَامٌ from لَاوَمَ, نِوَآءٌ from نَاوَأَ.

210. Peculiar to verba mediæ rad. و et ى is the nominal form فَعْلُولَةٌ, in which ى always takes the place of the second radical; as دَيْمُومَةٌ from دَامَ (دوم), قَيْدُودَةٌ from قَادَ (قود), كَيْنُونَةٌ from كَانَ (كون), سَيْدُودَةٌ from سَادَ (سود), بَيْنُونَةٌ from بَانَ (بين), شَيْخُوخَةٌ from شَاخَ
B (شيخ), صَيْرُورَةٌ from صَارَ (صير), غَيْبُوبَةٌ from غَابَ (غيب), قَيْلُولَةٌ from قَالَ (قيل).

REM. Some grammarians regard فُعْلُولَةٌ as the original form. The impossible صُيْرُورَةٌ, شُيْخُوخَةٌ, were, they say, first changed into صِيرُورَةٌ, شِيخُوخَةٌ, and then altered, on account of the discord between *ī* and *ū* in successive syllables, into صَيْرُورَةٌ, شَيْخُوخَةٌ. Others look upon فَعْلُولَةٌ as a contraction for فَيْعَلُولَةٌ, so that
C دَيْمُومَةٌ was originally دَيْوَمُومَةٌ, by assimilation دَيَّمُومَةٌ, and then shortened دَيْمُومَةٌ (like مَيْتٌ for مَيِّتٌ); but there is no verbal form فَيْعَلَّ, with which such a nomen verbi could be connected. The rare substantive forms سُودَدٌ (or سُؤْدَدٌ) from سَادَ, *to be chief* or *ruler*, and عُوطَطٌ from عَاطَ *to desire the male* (of a she-camel); the cognate forms فَوْضَى, فَوْضُوضَى and فَوْضُوضَآءُ, فَيُوضَى, فَيْضُوضَى and فَيْضُوضَآءُ, فَيْضِيضَى and فَيْضِيضَآءُ, *mixture, confusion;* and the analogy of the
D Aramaic verbal form פַּעְלֵל (as ܫܲܥܒܸܕ, ܫܲܡܠܸܝ) and the Heb. פֹּעְלֵל (as רוֹמֵם, קוֹמֵם, כּוֹנֵן, בּוֹנֵן),—all combine to prove that فَعْلُولَةٌ comes directly from a quadriliteral فَعْلَلَ.

211. In nouns of the fourth and tenth form of verba mediæ rad. و et ى, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ـَةٌ is appended to the noun by way of compensation (compare § 206). E.g. إِقَامَةٌ and اِسْتِقَامَةٌ for إِقْوَامٌ and اِسْتِقْوَامٌ; إِفَادَةٌ and اِسْتِفَادَةٌ for إِفْيَادٌ and اِسْتِفْيَادٌ.

Rem. Nouns of the fourth form without the ة very rarely occur; e.g. إِقَامٌ in the Ḳor'ān, Sūr. xxi. 73 (for إِقْوَامٌ, إِقْآمٌ or إِقَآمٌ); A
إِرَآءٌ (for إِرْءَآءٌ) from أَرَى *to make* or *let see, to show* (§ 176, rem. *c*).

212. In nouns formed from verba tertiæ rad. و et ى, the third radical is retained, when the second immediately precedes it and is vowelless; as غَزْوٌ, رَمْىٌ, زَهْوٌ, فَرْىٌ, رِضْوَانٌ, غِشْيَانٌ. If the second radical be و and the third ى, an assimilation takes place in the form فَعْلٌ, as حَىٌّ, زَىٌّ, طَىٌّ, لَىٌّ, for حَوْىٌ, زَوْىٌ, طَوْىٌ, لَوْىٌ.

213. In nouns from verba tertiæ rad. و et ى of the forms فَعَلٌ, B
فِعَلٌ, and فُعَلٌ, the third radical (which in this case always [if the root be of the latter, often if it be of the former class,] assumes the form of ى) rejects its ḍamma, throws back the tènwīn upon the fètḥa of the second radical, and becomes quiescent. E.g. جَلًا for جَلَىٌ (جَلَوٌ), لَظًى for لَظَىٌ, رِضًى [or رِضًا] for رِضَىٌ (رِضَوٌ), سُرًى for سُرَىٌ, هُدًى for هُدَىٌ (compare § 167, *a*, *β*, and *b*, *β*).

214. In nouns from verba tertiæ rad. و of the form فَعَلَةٌ, the و C
is changed, after the elision of its fètḥa, into èlif productionis; as صَلَاةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكَوَةٌ, شَكَاةٌ for شَكَوَةٌ.

Rem. *a*. We often find, however, the (etymologically more correct) orthography صَلٰوةٌ, حَيٰوةٌ, زَكٰوةٌ (§ 7, rem. *d*).

Rem. *b*. In the same way as حَيَاةٌ for حَيَوَةٌ, we find مَرْضَاةٌ for مَرْضَيَةٌ (مَرْضَوَةٌ), مَرْثَاةٌ for مَرْثِيَةٌ, etc.

215. If the noun from a verb tertiæ rad. و be of the form D
فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into وّ; as دُنُوٌّ, عُلُوٌّ, for دُنُووٌ, عُلُووٌ. But, if these forms come from verba tertiæ rad. ى, the و productionis is changed, through the influence of the third radical, into ى, and combines with it into ىّ, whilst, at the same time, the ḍamma of the second radical becomes a kèsra; as أُوِىٌّ, رُقِىٌّ, مُضِىٌّ, for أُووِىٌ, رُقُوىٌ,

A مُضُوِىٌّ (compare § 170). A further assimilation of the vowel of the first syllable sometimes takes place, as إِتِىٌّ for أُتِىٌّ, إِوِىٌّ for أُوِىٌّ, عِتِىٌّ for عُتِىٌّ; just as in the plural of substantives we find قِسِىٌّ, عِصِىٌّ, دِلِىٌّ, for قُسِىٌّ, عُصِىٌّ, دُلِىٌّ, from قَوْسٌ, عَصًا, دَلْوٌ.

216. If the noun from a verb tertiæ rad. ى be of the form فَعِيلٌ, the ى productionis of the second syllable combines with the
B radical ى into ىّ; as هَوِىٌّ for هَوِيىٌ, from هَوَى. In the same form from verba tertiæ rad. و, the third radical is converted into ى, and combines in the same manner with the ى productionis into ىّ.

217. In the nomina verbi of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ, the third radical of verba tertiæ rad. و et ى is changed into hèmza; as خَفَآءٌ, بِنَآءٌ, بُكَآءٌ. The same thing takes place in the verbal nouns of the fourth, seventh, and following forms, as إِعْطَآءٌ, اِنْجِلَآءٌ, اِرْتِجَآءٌ,
C اِرْعِوَآءٌ, اِسْتِدْعَآءٌ, اِحْوِيوَآءٌ; and in that of the third, when it has the form فِعَالٌ, as نِدَآءٌ from نَادَى. This change is caused by the preceding long fètḥa.

218. The nomina verbi of the second form of verba tert. rad. و et ى always take the form تَفْعِلَةٌ (§ 202, rem.), as تَسْلِيَةٌ, تَعْزِيَةٌ. In those of the fifth and sixth forms, the influence of the third radical
D (always ى, § 169) converts the ḍamma of the penult syllable into kèsra, and the syllables ـُىٌ are contracted into ـٍ (according to § 167, *b*, *β*). Hence تَجَلٍّ for تَجَلِّىٌ (تَجَلُّىٌ), تَوَالٍ for تَوَالِىٌ (تَوَالُىٌ).

(*β*) *The Nomina Vicis or Nouns that express the Doing of an Action once.*

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination ـَةٌ to the verbal noun. For this

purpose the form فَعْلَةٌ is always selected in the first form of the A
triliteral verb, تَفْعِيلٌ in the second, and فِعْلَالٌ in the first form of the quadriliterals. E.g. نَصْرَةٌ, قَعْدَةٌ, ضَرْبَةٌ, شَرْبَةٌ, فَرْحَةٌ, فَرَّةٌ, تَقْلِيبَةٌ, تَرْوِيحَةٌ, إِحْزَانَةٌ, إِكْرَامَةٌ, تَقَلُّبَةٌ, تَغَافُلَةٌ, اِنْكِشَافَةٌ, اِلْتِفَاتَةٌ, اِسْتِنْشَاقَةٌ, دِحْرَاجَةٌ, تَدَحْرُجَةٌ, اِقْشِعْرَارَةٌ, *the act of helping, sitting down, striking, drinking, rejoicing, fleeing, turning over, giving rest, vexing, honouring, rolling over, neglecting, being uncovered, turning round, inhaling* or B
snuffing, rolling, being rolled, shuddering, once. These nouns are called أَسْمَآءُ ٱلْمَرَّةِ, *nomina vicis*, or nouns that express the doing of an action once.

Rem. *a.* Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as وَعْدَةٌ, قَوْمَةٌ, عَدْوَةٌ, أَتْيَةٌ, رَمْيَةٌ, لَقْيَةٌ from وَعَدَ, قَامَ, عَدَا, أَتَى, رَمَى, لَقِىَ.

Rem. *b.* If the verbal noun happens to end in ـَةٌ, the feminine C
termination ـَةٌ cannot, of course, be appended to it, and the singleness of the action can only be expressed by adding the adjective وَاحِدَةٌ *one*, as رَحِمَهُ رَحْمَةً وَاحِدَةً, *he had pity* or *compassion upon him once;* and so with عَيْمَةٌ, تَسْلِيَةٌ, مُقَاتَلَةٌ, إِقَامَةٌ, اِسْتِعَانَةٌ, دَحْرَجَةٌ.

Rem. *c.* From these nouns a dual and a plural may be formed to express the doing of the act twice or oftener; as du. نَصْرَتَانِ, pl. نَصَرَاتٌ.

Rem. *d.* Other verbal nouns are but rarely used in this way; D
as حِجَّةٌ, رُؤْيَةٌ, لِقَآءَةٌ, إِتْيَانَةٌ, *the act of going on a pilgrimage, seeing, meeting, coming, once.*

(γ) *The Nomina Speciei or Nouns of Kind.*

220. The اِسْمُ ٱلنَّوْعِ or *noun of kind*, has always the form فِعْلَةٌ, and indicates the manner of doing what is expressed by the verb; as جِلْسَةٌ, رِكْبَةٌ, قِعْدَةٌ, طِعْمَةٌ, قِتْلَةٌ, مِيتَةٌ, نِيمَةٌ, *manner, mode,* or

A *way of sitting, riding, sitting, eating, killing, dying, sleeping.* E.g. هُوَ حَسَنُ ٱلْكِتْبَةِ *he is good as to his manner of writing, he writes a good hand,* قُتِلَ قِتْلَةَ سَوْءٍ *he was killed in a miserable way,* بِئْسَتِ ٱلْمِيتَةُ *'t is a wretched death!*

REM. *a.* The nom. speciei may, like the nom. verbi and nom. vicis, be used in a passive sense, as صِرْعَةٌ, *way of being thrown* (from horseback), e.g. سُوءُ ٱلِٱسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ ٱلصِّرْعَةِ, *to sit fast*
B *badly is better than to be thrown easily.* Sometimes too it takes the meaning of one of the derived forms of the verb; as عِذْرَةٌ *manner of excusing oneself,* from ٱعْتَذَرَ *to excuse oneself;* خِمْرَةٌ *mode of veiling oneself,* from ٱخْتَمَرَتْ *she put on the* خِمَارٌ or *yashmak;* عِمَّةٌ *way of putting on a turban,* from تَعَمَّمَ or ٱعْتَمَّ *to put on a turban* (عِمَامَةٌ).

REM. *b.* If the nom. verbi has the form فِعْلَةٌ, we must have
C recourse to a circumlocution to express the idea of the nom. speciei; as حَمَيْتُهُ حِمْيَةَ ٱلْمَرِيضِ *I made him observe a regimen like a sick man,* نَشَدْتُهُ نِشْدَةَ ٱلنَّفِيسِ *I searched for it as for something precious;* or else حَمَيْتُهُ نَوْعًا مِنَ ٱلْحِمْيَةِ, نَشَدْتُهُ نَوْعًا مِنَ ٱلنِّشْدَةِ. So too with the derived forms of the verb, أَكْرَمْتُهُ إِكْرَامَ ٱلصَّدِيقِ *I honoured him as a friend is honoured,* or أَكْرَمْتُهُ نَوْعًا مِنَ ٱلْإِكْرَامِ.

D (δ) *The Nomina Loci et Temporis or Nouns of Place and Time.*

221. The nouns called أَسْمَآءُ ٱلظَّرْفِ (*nomina vasis*), or أَسْمَآءُ ٱلْمَكَانِ وَٱلزَّمَانِ (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable مَ for the prefixes, and giving the second radical *fètḥa,* if the Imperfect has *fètḥa* or *ḍamma,* but *kèsra,* if the Imperfect has *kèsra.* E.g. مَشْرَبٌ *a place for drinking, a reservoir* or *water-trough,* from شَرِبَ *to drink,* imperf. يَشْرَبُ; مَنْهَلٌ *the time* or *place for watering*

(*camels*), from نَهِلَ *to drink*, imperf. يَنْهَلُ ; مَصْرَعٌ *the time when*, or A
place where, one is thrown down or *slain*, from صَرَعَ *to throw down*, imperf. يَصْرَعُ ; مَكْتَبٌ *a place where writing is taught, a school*, from كَتَبَ *to write*, imperf. يَكْتُبُ ; مَخْرَجٌ and مَدْخَلٌ, *a place of egress* and *ingress*, from خَرَجَ *to go out*, imperf. يَخْرُجُ, and دَخَلَ *to go in*, imperf. يَدْخُلُ ; مَجْلِسٌ *the place where*, or *time when, several persons sit, room, assembly, party*, from جَلَسَ *to sit*, imperf. يَجْلِسُ ; مَقْصِدٌ *the place aimed at* or *made for*, from قَصَدَ *to aim at, make for*, imperf. يَقْصِدُ. B

Rem. *a.* These nouns are called أَسْمَآءُ ٱلظَّرْفِ, because *time* and *place* are, as it were, the *vessels* in which the act or state is contained.

Rem. *b.* Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *ḍamma*, take, notwithstanding, *kèsra*; viz.

1. مَجْزِرٌ *the place where animals are slaughtered, slaughterhouse* or *shambles*. C
2. مَرْفِقٌ . . . . *whereon one rests, the elbow.*
3. مَسْجِدٌ . . . . *of prostration in prayer, a mosque.*
4. مَسْقِطٌ . . . . *where anything falls.*
5. مَسْكِنٌ . . . . *where one dwells, habitation.*
6. مَشْرِقٌ . . . . *where the sun rises, the east.* D
7. مَطْلِعٌ . . . . *of ascent* or *rising.*
8. مَغْرِبٌ . . . . *where the sun sets, the west.*
9. مَفْرِقٌ . . . . *of division*, in particular, *where the hair divides in different directions, the crown of the head.*
10. مَنْبِتٌ . . . . *where a plant grows.*

A 11. مَنْخِرٌ *the place where the breath passes through the nose, the nostril.*

12. مَنْسِكٌ . . . . *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fèt'ha*, and the same license is extended by some grammarians to all the rest. Instead of مَنْخِرٌ some say مِنْخِرٌ, مُنْخُرٌ, and even مُنْخُورٌ. The verb جَمَعَ, *to collect*, which has *fèt'ha* in the imperf., also makes

B مَجْمَعٌ or مَجْمِعٌ, *a place of collecting, meeting* or *assembling*. The vowel of the first syllable is variable in مَخْدَعٌ, also مُخْدَعٌ and مِخْدَعٌ, *a place of hiding* or *concealment, a small room* or *closet.* See § 228, rem. *a*; and compare the variations in مُجْسَدٌ *a garment worn (by a woman) next the skin;* مُصْحَفٌ *a book, a copy of the Ḳor'ān;* and مِطْرَفٌ *a robe with ornamental borders.*

C REM. *c.* The kèsra of the second syllable distinguishes in many cases the nomina temp. et loci from the مَصْدَرٌ مِيمِىٌّ, which, as a general rule, takes fèt'ha in the second syllable. Thus مَجْلَسٌ, مَحْمَلٌ, مَحْبَسٌ, مَضْرَبٌ, مَفَرٌّ, are nomina verbi or infinitives; whilst مَجْلِسٌ, مَحْمِلٌ, مَحْبِسٌ, مَضْرِبٌ, مَفِرٌّ, are nomina temporis or loci.

REM. *d.* This class of nouns exists in the other Semitic languages. In Hebrew, the vowel of the first syllable has fre-

D quently been weakened into ִ and ְ; as מִשְׁאָב, מַצָּב (מִנְצָב), מָקוֹם (מַקְוָם), מֶרְכָּב (مَرْكَبٌ), מִדְבָּר (ܡܰܕܒ݁ܪܳܐ), מִזְבֵּחַ (ܡܰܕܒ݁ܚܳܐ).

222. Nouns of time and place, formed from verba primæ rad. و et ى, retain the first radical, even though it be rejected in the Imperfect of the verb (§§ 142, 144), and have invariably *kèsra* in the second syllable. E.g. مَوْرِدٌ *watering-place,* from وَرَدَ *to go down* (*to draw water*), imperf. يَرِدُ; مَوْعِدٌ *the time* or *place of a promise* or *appointment, fixed time* or *place,* from وَعَدَ *to promise,* imperf. يَعِدُ;

مَوْضِعٌ *the place where anything is put, a place,* from وَضَعَ *to put down,* A
to place, imperf. يَضَعُ ; مَوْجِلٌ *a place that is dreaded,* from وَجِلَ *to be afraid,* imperf. يَوْجَلُ ; مَوْحِلٌ *a slough* or *quagmire,* from وَحِلَ *to stick in the mud,* imperf. يَوْحَلُ ; مَيْسِرٌ *a game at hazard,* from يَسَرَ *to play at hazard,* imperf. يَيْسِرُ.

Rem. Here the مَصْدَرٌ مِيمِىٌّ should, strictly speaking, have the same form as the nomina loci et temp., but the grammarians give B
some examples with fètḥa in the second syllable, as مَوْضَعٌ, مَوْحَلٌ.

223. Those formed from verba mediæ rad. و et ى undergo changes analogous to those suffered by the Imperfect of the verb (§ 150); that is to say, after the second radical has taken *fètḥa* or *kèsra*, according to § 221, this vowel is thrown back upon the vowelless first radical, and the و or ى is changed into the homogeneous letter of prolongation (ا or ى). E.g. مَقَامٌ (مَقْوَمٌ) *place of standing, place,* from قَامَ *to stand,* imperf. يَقُومُ (يَقْوُمُ) ; مَغَاصٌ (مَغْوَصٌ) *diving-place,* C
from غَاصَ *to dive,* imperf. يَغُوصُ (يَغْوُصُ) ; مَخَافٌ (مَخْوَفٌ) and مَهَابٌ (مَهْيَبٌ), *a place that is dreaded,* from خَافَ *to fear,* imperf. يَخَافُ (يَخْوَفُ), and هَابَ *to fear,* imperf. يَهَابُ (يَهْيَبُ) ; مَقِيلٌ (مَقْيِلٌ) *place of resting at mid-day,* from قَالَ *to sleep at mid-day,* imperf. يَقِيلُ (يَقْيِلُ).

Rem. The مَصْدَرٌ مِيمِىٌّ has in this case regularly the form with *ā* in the second syllable, as مَآبٌ, مَآلٌ, مَعَادٌ, *return* (from آبَ for D
أَوَبَ, etc.), مَشَاعٌ *being divulged* or *published* (from شَاعَ for شَيَعَ); but many verba med. ى take in preference the form with *ī*, as مَسَالٌ or مَسِيلٌ, مَحَاضٌ or مَحِيضٌ, مَبَاعٌ or مَبِيعٌ, مَبَاتٌ or مَبِيتٌ, مَمَالٌ or مَمِيلٌ, مَقَالٌ or مَقِيلٌ, مَكَالٌ or مَكِيلٌ, مَعَاشٌ or مَعِيشٌ. See § 208.

224. Those formed from verba tertiæ rad. و et ى violate the rule laid down in § 221, for they always take *fètḥa* in the second syllable,

A whatever be the vowel of the Imperfect. In regard to their contraction, they follow the analogy of the verbal nouns فُعَلٌ from the same verbs (§ 213). E.g. مَنْجًى (مَنْجَوٌ ,مَنْجَىٌ) *place of refuge,* from نَجَا *to escape,* imperf. يَنْجُو ; مَرْعًى (مَرْعَىٌ) *pasture-ground,* from رَعَى, *to pasture* or *graze,* imperf. يَرْعَى ; مَثْوًى (مَثْوَىٌ) *the place where one stops,* from ثَوَى *to stop,* imperf. يَثْوِى ; مَأْوًى (مَأْوَىٌ) *do.,* from أَوَى *to go* or *resort to a place,* imperf. يَأْوِى ; مَطْوًى (مَطْوَىٌ) *a fold,* from B طَوَى *to fold,* imperf. يَطْوِى ; مَثْنًى (مَثْنَىٌ) *a bend,* from ثَنَى *to bend,* imperf. يَثْنِى.

REM. The مَصْدَرٌ مِيمِىٌّ has the same form, as مَجْرًى from جَرَى, imperf. يَجْرِى ; مَسْرًى from سَرَى, imperf. يَسْرِى.

225. Nouns of time and place not unfrequently take the feminine C form ـَةٌ ; as مَشْغَلَةٌ *time* or *place of occupation, business ;* مَشْرَعَةٌ *the place where cattle, etc., are watered ;* مَضْرِبَةٌ *the part of a sword with which the blow is struck, the edge ;* مَنْزِلَةٌ *a halting-place, a station ;* مَغَارَةٌ (مَغْوَرَةٌ) *a cave ;* مَرْعَاةٌ (مَرْعَيَةٌ) *pasture-ground.* If derived from a strong verb, the second rad. frequently has in this case *ḍamma* instead of *fètḥa ;* as مَقْبُرَةٌ *cemetery,* مَشْرُبَةٌ *place for drinking, banqueting-room,* مَشْرُعَةٌ *watering-place.* Some nouns have even three D forms ; as مَشْرُقَةٌ *a place where one suns oneself* or *sits in the sunshine,* مَهْلُكَةٌ *a place where people perish, a desert.* Peculiar is مَظِنَّةٌ *the place where a thing is supposed to be,* from ظَنَّ *to think, suppose,* imperf. يَظُنُّ.

REM. The مَصْدَرٌ مِيمِىٌّ is liable to the same variations, though مَفْعَلَةٌ is the normal form, as مَسْغَبَةٌ *hunger.* For example: مَحْمَدَةٌ,

مَرْثِيَةٌ, مَغْفِرَةٌ, مَعْتَبَةٌ, مَظْلِمَةٌ, مَذِمَّةٌ ; مَحْمِدَةٌ, in preference to مَذَمَّةٌ, A
مَقْدُرَةٌ, مَأْرُبَةٌ ; مَعْذِرَةٌ ; مَحْمِيَةٌ ; (مَرْثِيَةٌ) مَرْثَاةٌ or

226. Some nouns of time and place, derived from verba primæ rad. و et ى, take the form مِفْعَالٌ (see § 228). E.g. مِيلَادٌ *time of birth,* from وَلَدَ *to bear;* مِيعَادٌ *appointed time* [or *place*] for the fulfilment of a promise, from وَعَدَ *to promise;* مِيقَاتٌ *appointed time* [or *place* for the performance of some action], from وَقَتَ *to fix a time.* B

Rem. From the strong verb this form is very rare, as مِشْرَاقٌ or مِشْرِيقٌ = مَشْرَقَةٌ ; but in Æthiopic it is the usual form from all verbs, as *mĕsrāḳ* = مَشْرِقٌ, *mĕʿrāb* = مَغْرِبٌ, *mĕrʿāy* = مَرْعًى.

227. The nouns of time and place from the derived forms of the triliteral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E.g. مُصَلًّى *a place* C *of prayer* (صَلَّى *to pray*); مُمْسًى, مُصْبَحٌ, *the time of entering upon the morning* or *evening* (أَصْبَحَ, أَمْسَى, *to enter upon the time of morning* or *evening*); مُدْخَلٌ, مُخْرَجٌ *the place through which,* or *the time when, one is made to enter* (أَدْخَلَ *to make one enter*) or *go out* (أَخْرَجَ *to make go out*); مُنْصَرَفٌ *place* or *time of returning* (اِنْصَرَفَ *to return*); مُجْتَمَعٌ *a place where things are collected* (اِجْتَمَعَ *to be collected*); مُلْتَقًى *place* D or *time of meeting* (اِلْتَقَى *to meet*); مُسْتَهَلٌّ *the first day of the month* (أُسْتُهِلَّ ٱلْهِلَالُ *the new moon appeared*); مُدَحْرَجٌ *a place where one rolls* anything (دَحْرَجَ *to roll*); مُحْرَنْجَمٌ *a place where* (camels) *are crowded together* (اِحْرَنْجَمَ *to be gathered together in a crowd*).

Rem. The same form is also used as a مَصْدَرٌ مِيمِيٌّ from the derived forms of the triliteral verb and from the quadriliteral; e.g. مُجَرَّبٌ *the being tried* or *tested* = تَجْرِيبٌ or تَجْرِبَةٌ ; مُنَدًّى *the*

A *letting* (camels) *graze in the interval of their being watered* = تَنْدِيَةٌ ; مُمَزَّقٌ *the rending in pieces* = تَمْزِيقٌ ; مُوَقًّى *the guarding carefully* = تَوْقِيَةٌ ; مُقَاتَلٌ *fighting* = قِتَالٌ or مُقَاتَلَةٌ ; مُغَارٌ *the making a raid* or *foray* = إِغَارَةٌ ; مُصَابٌ *affliction* = إِصَابَةٌ ; مُنْقَلَبٌ, مُتَقَلَّبٌ *turning* or *tossing to and fro* = اِنْقِلَابٌ, تَقَلُّبٌ ; مُتَحَامَلٌ *the pressing heavily on, wronging* = تَحَامُلٌ ; مُصَلْصَلٌ *to make a clashing* or *ringing sound* = صَلْصَلَةٌ ; إِلَى ٱللّٰهِ مِنْهَا ٱلْمُشْتَكَى وَٱلْمُعَوَّلُ, *to God is* (*our*) *complaint of this event* (وقيعة) *and* (*on Him*) *is* (*our*) *reliance.*

B (ε) *The Nomina Instrumenti or Nouns that indicate the Instrument.*

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic أَسْمَاءُ ٱلْآلَةِ, *nomina instrumenti.* They have the forms مِفْعَلٌ, مِفْعَالٌ, and مِفْعَلَةٌ, and are distinguished from the nouns of place and time
C by the kèsra with which the prefixed م is pronounced. When derived from verba med. rad. و et ى, they remain uncontracted. E.g. مِبْرَدٌ, *a file*, from بَرَدَ, *to file ;* مِبْضَعٌ, *a lancet*, from بَضَعَ, *to cut ;* مِشْرَطٌ and مِشْرَاطٌ, *a lancet ;* مِقْرَاضٌ, *a pair of scissors ;* مِفْتَحٌ or مِفْتَاحٌ, *a key ;* مِسْرَحٌ and مِسْرَحَةٌ, *a comb ;* مِحْجَمَةٌ, *a cupping-glass ;* مِكْسَحَةٌ and مِكْنَسَةٌ, *a broom ;* مِقَصٌّ (for مِقْصَصٌ), *a pair of scissors ;* مِسَلَّةٌ, *a*
D *packing-needle ;* مِئْثَرَةٌ, *an iron instrument for marking* a camel's foot (from أَثَرَ) ; مِيثَرَةٌ, *a pad placed under a horse's saddle* (from وَثَرَ) ; مِيسَمٌ, *a branding-iron* (from وَسَمَ) ; مِيزَانٌ, *a balance* or *pair of scales* (from وَزَنَ) ; مِرْوَحٌ and مِرْوَحَةٌ, *a fan ;* مِقْوَدٌ, *a bridle* or *halter ;* مِرْوَدٌ, *a small probe* for applying koḥl to the eyes ; مِخْيَطٌ, *a needle ;* مِصْيَدٌ and مِصْيَدَةٌ, *a net* or *snare ;* مِرْقَاةٌ (for مِرْقَيَةٌ), *a staircase* or *ladder ;* مِصْفَاةٌ, *a strainer ;* مِكْوَاةٌ, *a branding-iron* or *cautery.*

Rem. *a.* A very few have the form مُفْعُل or مُفْعَل; as مُنْخُل, A
a sieve; مُنْصُل, *a sword;* مُغْزَل = مِغْزَل, *a spindle;* مُسْعُط = مِسْعَط,
an instrument for introducing medicine into the nose; مُدُقّ = مِدَقّ,
a pestle or *mallet;* مُجْمَر = مِجْمَر, *a censer.* The form مَغْزَل is
also used.

Rem. *b.* The corresponding Hebrew nouns have ַ and ֶ, as
well as ִ, in the first syllable; e.g. מִזְרָק, מֶלְקָחַיִם, מַזְלֵג, מַפְתֵּחַ, B
מַזְמֵרָה.

(ζ) *The Nomina Agentis et Patientis.*

229. The nouns which the Arab Grammarians call أَسْمَآءُ ٱلْفَاعِلِ,
nomina agentis, and أَسْمَآءُ ٱلْمَفْعُولِ, *nomina patientis,* are *verbal* C
adjectives, i.e. adjectives derived from verbs, and nearly correspond in nature and signification to what we call *participles.*

Rem. These verbal adjectives often become in Arabic, as in other languages, substantives.

230. The verbal adjectives, derived from the first form of the triliteral verb, have two principal forms, namely, the nomen agentis, فَاعِلٌ, and the nomen patientis, مَفْعُولٌ. E.g. كَاتِبٌ *writing, a scribe*
or *secretary,* from كَتَبَ *to write,* مَكْتُوبٌ *written, a letter,* from كَتَبَ; D
خَادِمٌ *serving, a servant,* from خَدَمَ *to serve,* مَخْدُومٌ *served, a master,* from خَدَمَ; حَاكِمٌ *judging, a judge,* from حَكَمَ *to judge;* كَائِنٌ *being,* from كَانَ *to be;* مَوْجُودٌ *found, existing,* from وُجِدَ, *to be found, to exist;* مَجْنُونٌ *mad, a madman,* from جُنَّ, *to be possessed, to be mad.*

Rem. *a.* When formed from فَعَلَ and the *transitive* فَعِلَ (as رَهِبَ *to fear,* رَكِبَ *to ride on,* عَلِمَ *to know,* مَسَّ *to touch*), these nomina agentis are not only real participles, indicating a temporary,

A transitory or accidental action or state of being, but also serve as
adjectives or substantives, expressing a continuous action, a ha-
bitual state of being, or a permanent quality; e.g. كَاتِبٌ, خَادِمٌ,
حَاكِمٌ (see above), عَالِمٌ *a scholar*, رَاهِبٌ *an ascetic*. But if from
the *intransitive* فَعِلَ and from فَعُلَ, they have only the participial
sense, the adjectival being expressed by one or other of the nominal
forms enumerated in § 231. Thus فَارِحٌ or جَاذِلٌ *being glad,*
B *rejoicing,* جَابِنٌ *being cowardly,* جَائِدٌ *being liberal,* ضَائِقٌ *being*
narrow or *confined*, are participles; the adjectives which indicate
the corresponding permanent qualities or characteristics are فَرِحٌ
and جَذِلٌ or جَذْلَانُ, *gladsome, cheery,* جَبَانٌ *cowardly,* جَوَادٌ
bountiful, generous, and ضَيِّقٌ *narrow.* [Comp. however § 232, rem. *b.*]

REM. *b.* The nomen agentis فَاعِلٌ is said to be used occasionally
in place of the nomen verbi or actionis, as in the phrase قُمْ قَائِمًا,
C for قُمْ قِيَامًا; but this is more frequently the case with the nomen
patientis (compare § 227, rem.) مَفْعُولٌ. E.g. مَجْهُودٌ = جَهْدٌ, *labour,*
effort, one's utmost; مَحْلُوفٌ = حِلْفٌ, *swearing, an oath;* مَرْدُودٌ = رَدٌّ,
giving or *sending back, rejection;* مَعْقُولٌ = عَقْلٌ *understanding,*
intelligence; مَشْعُورٌ = شِعْرٌ, *knowledge, perception;* مَوْعُودٌ = وَعْدٌ, *pro-*
mising, a promise; مَيْسُورٌ = يُسْرٌ *affluence,* opposed to مَعْسُورٌ = عُسْرٌ,
penury, distress; مَرْفُوعٌ = رَفْعٌ, *to trot quickly* (of a camel); مَوْضُوعٌ =
D وَضْعٌ *to trot easily* (do.); مَخْفُوضٌ = خَفْضٌ, *to go gently* (do.);
مَحْصُولٌ = حُصُولٌ, *being in existence, being got* or *acquired;* مَجْلُودٌ =
جَلَادَةٌ, *hardiness, sturdiness, endurance.* The fem. مَفْعُولَةٌ is like-
wise occasionally so used, as مَحْلُوفَةٌ, مَشْعُورَةٌ, مَوْعُودَةٌ; مَصْدُوقَةٌ =
صِدْقٌ, *the telling of the truth,* opposed to مَكْذُوبَةٌ = كِذْبٌ, *lying;*
and also a cognate form مَفْعُولَآءُ, as مَحْلُوفَآءُ, مَشْعُورَآءُ.

REM. *c.* Conversely, the nomen actionis is sometimes used
instead of the nomen agentis and patientis, or as an adjective.
E.g. أَتَيْتُهُ رَكْضًا, *I came to him riding hard,* = رَاكِضًا; كَلَّمْتُهُ مُشَافَهَةً,

لَقِيتُهُ عِيَانًا, *I spoke to him face to face* (lit. *lip to lip*), = مُشَافِهًا ; A
I met him face to face (lit. *eye to eye*), = مُعَايِنًا ; قَتَلْتُهُ صَبْرًا, *I slew*
him in cold blood (lit. *bound, confined* or *held,* so that he could not
resist or escape), = مَصْبُورًا ; رَجُلٌ عَدْلٌ, اِمْرَأَةٌ عَدْلٌ, رِجَالٌ عَدْلٌ,
a just man, a just woman, just men, = عَادِلٌ, عَادِلَةٌ, عُدُولٌ ; مَآءٌ غَوْرٌ,
water which sinks into the ground, = غَائِرٌ ; دِرْهَمٌ ضَرْبُ ٱلْأَمِيرِ, *a*
dirham struck by the ĕmīr, = مَضْرُوبُ ٱلْأَمِيرِ ; هُمْ خَلْقُ ٱللّٰهِ, *they are* B
the creatures (lit. *the creation*) *of God,* = مَخْلُوقُ ٱللّٰهِ.

Rem. *d.* فَاعِلٌ is the Aram. קָטֵל, ܩܳܛܶܠ, and Heb. קֹטֵל (with ō for ā). The form مَفْعُولٌ does not occur in either of these languages, the Heb. using instead of it קָטוּל = فَعُولٌ, and the Aram. קְטִיל = فَعِيلٌ (see § 232, rem. *c*).

231. Besides these, there are other verbal adjectives derived
from the first form of the verb, and called صِفَاتٌ مُشَبَّهَةٌ بِأَسْمَآءِ ٱلْفَاعِلِ C
وَٱلْمَفْعُولِ, *adjectives which are made like,* or *assimilated to, the participles,* viz. in respect of their inflection. Of these the following are the principal.

1. فَعْلٌ	9. فَعَالٌ
2. فَعَلٌ	10. فُعَالٌ
3. فَعِلٌ	11. فَعِيلٌ
4. فَعُلٌ	12. فَعُولٌ D
5. فِعْلٌ	13. فَعْلَانُ
6. فُعْلٌ	14. فِعْلَانٌ
7. فُعُلٌ	15. فُعْلَانٌ
8. فُعَلٌ	16. أَفْعَلُ

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or

A thing,—which is their most usual signification (see § 38),—and, partly,
a certain degree of intensity. Examples: 1. صَعْبٌ *difficult*, from
صَعُبَ ; سَهْلٌ *easy*, from سَهُلَ ; عَذْبٌ *sweet*, from عَذُبَ ; ضَخْمٌ *large*,
from ضَخُمَ ; طَفْلٌ *tender*, from طَفُلَ ; شَهْمٌ *strong, hardy, acute, clever*,
from شَهُمَ ; شَأْزٌ *rough, rugged*, from شَئِزَ ; قَذْرٌ *unclean*, from قَذُرَ.
2. بَطَلٌ *brave*, from بَطُلَ ; حَسَنٌ *handsome*, from حَسُنَ ; قَذَرٌ from
قَذُرَ. 3 and 4. فَرِحٌ, جَذِلٌ, *glad*, from فَرِحَ, جَذِلَ ; أَشِرٌ, بَطِرٌ, *proud*,
B *self-conceited and insolent*, from أَشِرَ and بَطِرَ ; وَجِعٌ *in pain*, from
وَجِعَ ; حَبِطٌ *having a swollen stomach*, from حَبِطَ ; دَنِسٌ *dirty*, from
دَنِسَ ; شَجٍ, جَوٍ (for شَجِىٌ, جَوِىٌ) *in grief*, from شَجِىَ, جَوِىَ ; رَدٍ
(for رَدِىٌ) *perishing*, from رَدِىَ ; حَفٍ *having his foot* or *hoof chafed*,
from حَفِىَ ; وَجٍ do., from وَجِىَ ; فَطِنٌ, فَطُنٌ, *clever, intelligent*, from
فَطِنَ, فَطُنَ ; يَقِظٌ, يَقُظٌ, *awake*, from يَقِظَ, يَقُظَ ; حَزِنٌ, حَزُنٌ, *sorry*,
C from حَزِنَ ; حَذِرٌ, حَذُرٌ, *timid, cautious, wary*, from حَذِرَ ; نَدِسٌ, نَدُسٌ,
intelligent, from نَدِسَ ; عَجِلٌ, عَجُلٌ, *quick, in haste*, from عَجِلَ ;
قَذِرٌ, قَذُرٌ from قَذِرَ ; خَشُنٌ *rough, harsh*, from خَشُنَ ; طَهِرٌ *clean, pure*,
from طَهُرَ. 5. خِرْقٌ *liberal;* طِفْلٌ, *small, young*, from طَفُلَ *to be tender;*
جِلٌّ *large, coarse, fat*, from جَلَّ ; دِقٌّ *fine, thin*, from دَقَّ. 6 and 7.
صُلْبٌ *hard*, from صَلُبَ ; حُلْوٌ *sweet*, from حَلُوَ ; مُرٌّ *bitter*, from مَرَّ ;
غُمْرٌ, غُمُرٌ, *inexperienced, untaught*, from غَمُرَ ; جُنُبٌ *polluted*, from
D جَنُبَ. 8. حُطَمٌ *breaking, crushing, bruising*, from حَطَمَ ; غُدَرٌ *per-
fidious, treacherous*, from غَدَرَ *to forsake, abandon, betray;* لُبَدٌ
remaining in one place, abundant, from لَبَدَ, لَبِدَ ; زُكَنٌ *knowing*, from
زَكِنَ. 9. جَبَانٌ *cowardly*, from جَبُنَ ; شَجَاعٌ *brave*, from شَجُعَ ;
جَوَادٌ *liberal*, from جَادَ ; حَصَانٌ *chaste*, from حَصُنَتْ ; كَهَامٌ *blunt*,
from كَهُمَ, كَهِمَ. 10. شُجَاعٌ *brave*, from شَجُعَ ; ضُخَامٌ *large*, from

ضَخُمَ ; كُرَامٌ *noble*, from كَرُمَ ; حُسَانٌ *handsome*, from حَسُنَ ; فُرَاتٌ A
sweet (of water), from فَرُتَ ; حُرَاقٌ *salt* (of water), from حَرَقَ *to burn ;*
طُوَالٌ *long, tall*, from طَالَ ; [قُدَارٌ *a cook*, from قَدَرَ *to cook*]. 11. بَخِيلٌ
stingy, niggardly, from بَخُلَ ; كَثِيرٌ *much, many, numerous*, from كَثُرَ ;
شَرِيفٌ *noble*, from شَرُفَ ; كَرِيمٌ *noble*, from كَرُمَ ; ضَعِيفٌ *weak*, from
ضَعُفَ ; ثَقِيلٌ *heavy*, from ثَقُلَ ; غَلِيظٌ *thick, coarse*, from غَلُظَ ; طَوِيلٌ
long, tall, from طَالَ ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ ; سَلِيمٌ B
safe, from سَلِمَ ; مَرِيضٌ ,سَقِيمٌ, *sick*, from مَرِضَ ,سَقِمَ ; خَفِيفٌ *light,*
agile, from خَفَّ ; جَلِيلٌ *great, glorious*, from جَلَّ ; دَقِيقٌ *small, slender,*
paltry, from دَقَّ. 12. أَكُولٌ *gluttonous*, from أَكَلَ ; كَذُوبٌ *addicted*
to lying, from كَذَبَ ; صَدُوقٌ *veracious*, from صَدَقَ ; قَوُولٌ or قَؤُولٌ,
talkative [or *ready to speak*], from قَالَ ; [فَعُولٌ *ready to do*, from
فَعَلَ] ; دَفُوعٌ *pushing, thrusting* or *kicking violently*, from دَفَعَ ; عَطُوفٌ
moved by affection or *pity*, from عَطَفَ ; جَسُورٌ *daring*, from جَسَرَ ; C
جَهُولٌ *ignorant, foolish*, from جَهِلَ ; حَصُورٌ *continent, impotent*, from
حَصِرَ. 13. سَكْرَانُ *drunk*, from سَكِرَ ; غَضْبَانُ *angry*, from غَضِبَ ;
عَطْشَانُ ,ظَمْآنُ, *thirsty*, from عَطِشَ ,ظَمِئَ ; جَوْعَانُ ,غَرْثَانُ, *hungry*,
from جَاعَ ,غَرِثَ ; شَبْعَانُ *satisfied with food*, from شَبِعَ ; رَيَّانُ *satisfied*
with drink, from رَوِىَ ; خَزْيَانُ *ashamed*, from خَزِىَ. 14. نَدْمَانُ
repentant, from نَدِمَ. 15. عُرْيَانُ *naked*, from عَرِىَ. 16. أَبْلَجُ *having* D
a clear space between the eyebrows, bright, open, cheerful in countenance,
from بَلِجَ ; أَشَمُّ *having a high, straight nose*, from شَمَّ ; أَهْيَفُ *having*
a slender waist, from هَيِفَ ; أَذْقَنُ *having a long chin* (ذَقَنٌ) ; أَحْدَبُ
humpbacked, from حَدِبَ ; أَعْوَرُ *one-eyed*, from عَوِرَ ; أَحْوَلُ *squinting,*
from حَوِلَ ; أَصَمُّ *deaf*, from صَمَّ ; أَحْمَقُ *foolish, stupid*, from حَمِقَ,
حَمُقَ ; أَخْرَقُ *unskilful, clumsy, stupid*, from خَرِقَ ,خَرُقَ ; أَشْنَعُ *unseemly,*
ugly, foul, from شَنُعَ ; أَحْمَرُ *red*, أَسْوَدُ *black*, أَبْيَضُ *white*, أَصْفَرُ *yellow.*

A REM. *a.* As is shown by the above examples, the forms فَعْلٌ and فَعِيلٌ are principally derived from فَعَلَ; فَعِلٌ and فَعُلٌ come respectively from فَعِلَ intrans. and فَعُلَ, though the distinction is not always observed; فَعْلَانُ is principally formed from فَعِلَ intrans.; فَعَالٌ and فُعَالٌ mainly from فَعُلَ; أَفْعَلُ chiefly from فَعِلَ intrans., sometimes from فَعُلَ.

B REM. *b.* فَاعِلٌ is rarely used as a verbal adjective from فَعِلَ intrans. or فَعُلَ (see § 230, rem. *a*); e.g. آمِنٌ *safe, secure,* = أَمِينٌ or أَمِنٌ, from أَمِنَ; سَالِمٌ, *safe, sound,* = سَلِيمٌ, from سَلِمَ; عَاقِرٌ *barren,* from عَقُرَتْ; حَامِضٌ *sour, acid,* from حَمُضَ or حَمِضَ.

REM. *c.* فَعِيلٌ, when derived from *transitive* verbs, has usually a *passive* sense; as قَتِيلٌ *slain* = مَقْتُولٌ; جَرِيحٌ *wounded* = مَجْرُوحٌ;
C ذَبِيحٌ *slaughtered, a victim,* = مَذْبُوحٌ; خَضِيبٌ *dyed* = مَخْضُوبٌ; كَحِيلٌ *rubbed with kohl* = مَكْحُولٌ; أَسِيرٌ *bound, a prisoner,* = مَأْسُورٌ. The same is sometimes the case with فَعُولٌ, as رَكُوبٌ *ridden upon,* حَلُوبٌ *milked**.

REM. *d.* Adjectives of the forms فَعِيلٌ and فَعُولٌ, but more especially the latter, often indicate, as shown by some of the above examples, either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence
D by their subject; and hence they are called أَبْنِيَةُ ٱلْمُبَالَغَةِ, *intensive forms.* The form فَعِيلٌ is dialectically pronounced فِعِيلٌ, especially if the second radical be a guttural, as شِهِيدٌ, رِحِيمٌ, سِعِيدٌ, كِبِيرٌ, جِلِيلٌ, كِرِيمٌ; and so also in substantives, as شِعِيرٌ, رِغِيفٌ, بِعِيرٌ, اَلْمِسِيحُ.

* [رَسُولٌ does not belong to this class; according to the native scholars, it is originally a nomen actionis like قَبُولٌ, meaning *message.* Hence, as in the case of Latin *nuntius,* it got the signification of *bearer of a message.* D. G.]

Rem. *e.* Many of these forms exist in Hebrew and Aramaic. A
For example, in the former, فَعَلٌ, as חָדָשׁ = حَدَثٌ ; فَعِلٌ, as דָּשֵׁן = دَسِمٌ ; فَعُلٌ, as יָגֹר = وَجِرٌ, وَجِلٌ ; فَعَالٌ, as גָּדוֹל (*ō* for *ā*) ; فَعُولٌ, as אָסוּר, עָצוּם ; فَعِيلٌ, as אָסִיר, צָעִיר.

233. From verbal adjectives of the form فَاعِلٌ, as well as from some others, is derived an adjective فَعَّالٌ, which approaches very nearly in meaning to فَعُولٌ and فَعِيلٌ, since it adds to the signification B
of its primitive the idea of intensiveness or of habit. Hence it is called اِسْمُ ٱلْمُبَالَغَةِ, *the noun of intensiveness.* E.g. آكِلٌ *eating*, أَكَّالٌ *a glutton*, = أَكُولٌ ; كَاذِبٌ *lying*, كَذَّابٌ *a* (*habitual*) *liar*, = كَذُوبٌ ; دَافِعٌ *pushing, thrusting, repelling*, دَفَّاعٌ *pushing, etc., violently*, = دَفُوعٌ ; سَآئِلٌ *asking*, سَآَّلٌ *importunate, a beggar*, = سَؤُولٌ ; شَارِبٌ *drinking*, شَرَّابٌ *drinking much, addicted to wine*, = شَرُوبٌ ; عَالِمٌ *knowing, learned*, C
عَلَّامٌ *very learned ;* بَاكٍ *weeping*, بَكَّآءٌ *weeping much ;* هَآئِبٌ *fearing*, هَيَّابٌ *timid.*

Rem. *a.* The nouns which indicate professions and trades have usually this form ; as عَطَّارٌ *a druggist*, طَبَّاخٌ *a cook*, خَبَّازٌ *a baker*, خَيَّاطٌ *a tailor*, نَجَّارٌ *a carpenter*, سَقَّآءٌ *a water-carrier*, جَنَّانٌ *a gardener*, رَآَّسٌ *a seller of sheeps' heads*, صَرَّافٌ *a money-changer* or *banker*, بَنَّآءٌ *a builder* or *architect*, حَمَّالٌ *a porter*. Compare in Hebrew and Aram. חַטָּא, גַּנָּב, טַבָּח, מַלָּח, סַבָּל, etc. D

Rem. *b.* Other intensive adjectives, less common than فَعَّالٌ, are 1. فُعَّالٌ, 2. فِعِّيلٌ, 3. فَعُّولٌ or فُعُّولٌ, 4. فُعَّلٌ, and 5. فَاعُولٌ ; as 1. حُسَّانٌ, وُضَّآءٌ, *very handsome*, كُرَّامٌ *very noble*, كُبَّارٌ *very large*, قُرَّآءٌ *one who devotes himself to reading* (*the sacred writings*), دُفَّاعٌ *a strong propeller* or *repeller*, *a great rush* (of water or of people) ; 2. خِمِّيرٌ, سِكِّيرٌ, شِرِّيبٌ, *addicted to wine, drunken*, ضِلِّيلٌ *going astray*,

A *wandering;* عِرِّيضٌ *fond of opposition,* فِخِّيرٌ *boastful,* صِدِّيقٌ *exceedingly veracious,* خِرِّيقٌ *very liberal,* صِرِّيعٌ *one who throws down often* or *violently, a wrestler;* دِرِّىٌّ *glistening intensely* (also دُرِّىٌّ, the only instance of the form فُعِّيلٌ, except مُرِّيقٌ); 3. فَرُّوقٌ *timid,* قَيُّومٌ *everlasting,* سَتُّوقٌ or سُتُّوقٌ *bad* (of money), سَبُّوحٌ or سُبُّوحٌ *all-pure, all-glorious,* قَدُّوسٌ or قُدُّوسٌ *most holy;* 4. قُلَّبٌ, حُوَّلٌ,
B *shifting, turning, knowing, cunning,* خُلَّبٌ *deceitful;* 5. فَارُوقٌ *timid,* جَاسُوسٌ *a spy.*—On the other hand, مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, are, strictly speaking, substantives (nomina instrumenti, § 228), but used metaphorically as adjectives to mean "doing something like a machine, mechanically, and therefore invariably (habitually)." E.g. مِدْفَعٌ *thrusting* or *pushing much,* مِزْحَمٌ *pushing* or *pressing much,* مِصْدَمٌ *a brave warrior,* مِحْرَبٌ, مِحْرَابٌ, *do.,*
C مِطْعَنٌ, مِطْعَانٌ, *thrusting with the spear,* مِهْذَرٌ, مِهْذَارٌ, *talking nonsense,* مِطْعَمٌ, مِطْعَامٌ, *eating much* or *giving much to eat, hospitable,* مِقْوَلٌ, مِقْوَالٌ, *talkative, eloquent,* مِفْرَاحٌ *cheerful,* مِذْعَانٌ *docile, tractable,* مِخْرَاقٌ *very liberal,* مِقْدَامٌ *advancing boldly, daring,* مِكْسَالٌ *slothful,* مِذْكَارٌ *bearing male children,* مِئْنَاثٌ *bearing female children,* مِعْطَآءٌ *very liberal,* مِكْثَارٌ, مِكْثِيرٌ, *very talkative,* مِعْطَارٌ,
D مِعْطِيرٌ, *using perfumes,* مِسْكِينٌ *mean, poor* (מִסְכֵּן, ܡܣܟܢܐ)*.—Similar, too, is the use of such forms as تَفْعَالٌ or تِفْعَالٌ, تِفْعَلَةٌ, and تِفِعَّالٌ, which are abstract substantives (nomina actionis, § 202) used concretely; e.g. تَلْعَابٌ, تِلْعَابٌ, تِلِعَّابٌ, *given to play* or *sport;* تِلِقَّامٌ, تِلْقَامٌ, *swallowing big morsels, greedy;* تِضْرَابٌ *covered by the stallion* (of a she-camel), تِلِقَّاعٌ *talking much and foolishly,* تِكِذَّابٌ *mendacious,* تِلِمَّاظٌ *fickle,* تِقْوَلَةٌ *loquacious,* تِعِلِمَّةٌ *very learned.*

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* [To this class belongs also مِنْتِنٌ, مُنْتِنٌ, مُنْتُنٌ *stinking.* D. G.]

Rem. *c.* Nearly all these adjectives and quasi-adjectives admit A
of being strengthened in their meaning by the addition of the termination ةَ, which is here used, as the grammarians say, لِلْمُبَالَغَةِ, *to signify intensiveness*, or لِتَأْكِيدِ ٱلْمُبَالَغَةِ, *to strengthen the idea of intensiveness.* For example, from فَاعِلٌ comes فَاعِلَةٌ, as رَاوٍ *one who hands down poems* or *historical facts by oral tradition*, رَاوِيَةٌ ; دَاهٍ *crafty*, دَاهِيَةٌ ; دَاعٍ *calling* or *summoning*, *an emissary* or *missionary*, دَاعِيَةٌ ; بَاقِعَةٌ *clever, crafty ;* خَائِنَةٌ *treacherous, faithless ;* B
بَاقِرَةٌ *a deep investigator* (compare in Heb. קֹהֶלֶת from קָהַל); from فُعَلٌ, فُعَلَةٌ, as حُطَمَةٌ *breaking in pieces, crushing to bits*, طُلَعَةٌ *always on the watch*, صُرَعَةٌ *throwing down* or *prostrating often*, سُؤَلَةٌ *asking often, begging*, ضُحَكَةٌ *prone to laughter*, قُوَلَةٌ *loquacious*, نُوَمَةٌ *given to sleep*, لُوَمَةٌ *abusive*, عُيَبَةٌ *finding fault ;* from فَعِيلٌ, فَعِيلَةٌ, as كَرِيمَةٌ, عَقِيلَةٌ, *noble, excellent ;* from فَعُولٌ, فَعُولَةٌ, as مَنُونَةٌ *taunting* (*one*) *with favours* (*conferred on him*), كَذُوبَةٌ *lying*, مَلُولَةٌ *tired of, disgusted with*, هَيُوبَةٌ, فَرُوقَةٌ, *timid ;* from فَعَّالٌ, C
فَعَّالَةٌ, as عَلَّامَةٌ *very learned*, نَسَّابَةٌ *a great genealogist*, رَحَّالَةٌ *a great traveller*, فَهَّامَةٌ *very quick of comprehension*, وَقَّاعَةٌ *ill-natured, slanderous*, قَوَّالَةٌ *very talkative*, جَمَّاعَةٌ *a great collector*, صَنَّاجَةٌ *an excellent player on the cymbals* or *harp* (صَنْجٌ) ; from فُعَّالٌ, فُعَّالَةٌ, as صُرَّاعَةٌ *prostrating* or *throwing down very often*, كُرَّامَةٌ *very generous* or *noble*, لُقَّاعَةٌ *talking much and rashly* or *foolishly ;* from فِعِّيلٌ, فِعِّيلَةٌ, as خِلِّيفَةٌ *very contrarious ;* from فَعُّولٌ, فَعُّولَةٌ, as فَرُّوقَةٌ *very timid ;* from فَاعُولٌ, فَاعُولَةٌ, as حَاذُورَةٌ *very wary* or *cautious*, فَارُوقَةٌ D
very timid ; from مِفْعَالٌ, مِفْعَالَةٌ, as مِلْحَاذَةٌ *very unjust*, مِقْدَامَةٌ *very bold in attacking*, مِهْذَارَةٌ *talking much and sillily ;* from تِفْعَالٌ, تِفْعَالَةٌ, as تِلْعَابَةٌ *addicted to play* or *sport*, تِقْوَالَةٌ *loquacious*, تِعْلَامَةٌ *very learned*, تِعْجَابَةٌ *causing great wonder* or *marvel*, تِلْقَامَةٌ *swallowing big morsels, greedy* (the cognate form تِفْعِيلَةٌ also occurs, as

A تِلْعِيبَةٌ *much addicted to play* or *sport*); from تِفِعَّالٌ, تِفِعَّالَةٌ, as تِلِعَّابَةٌ *much addicted to play* or *sport*, تِلِقَّامَةٌ *swallowing huge morsels, very greedy*, تِلِقَّاعَةٌ *talking much and foolishly*.

Rem. *d*. Besides the forms incidentally noticed above, others of these intensive adjectives occur in Hebrew and Aramaic; for example, فَعُّولٌ, as רַחוּם, חַנּוּן, and فِعِّيلٌ, but with the purer vowel *a* in the first syllable (فَعِّيلٌ), as עֶלְיוֹן, צַדִּיק, אַבִּיר, ܡܫܺܝܚܳܐ,
B ܦܰܠܺܝܛ. Other forms are without exact equivalents in Arabic, as גִּבּוֹר = جَبَّارٌ, שִׁכּוֹר = سِكِّيرٌ, עִזּוּז (coming nearest to قُدُّوسٌ), יִלּוֹד = Aram. ܟܬܘܒ (فَعُّولٌ); and especially the form קִטֵּל, as גִּבֵּן (= حَدِبٌ), עִוֵּר (=أَعْوَرُ), חֵרֵשׁ (=أَخْرَسُ), which may be viewed as an intensive of فَعِلٌ (קָטֵל for קַטֵּל, קִטֵּל = فَعِّلٌ).

C **234.** From verbal adjectives with three radicals*, or with three radicals and a letter of prolongation, are derived adjectives of the form أَفْعَلُ, which have the signification of our comparative and superlative, and are therefore called اِسْمُ ٱلتَّفْضِيلِ, *the noun of preeminence*, or أَفْعَلُ ٱلتَّفْضِيلِ, *the form 'af'alu denoting preeminence.* E.g. عَذْبٌ, حُلْوٌ, *sweet*, أَعْذَبُ, أَحْلَى, *sweeter, sweetest;* حَسَنٌ *beautiful*, أَحْسَنُ *more* or *most beautiful;* قَبِيحٌ *ugly*, أَقْبَحُ *uglier, ugliest;* جَلِيلٌ *great, glorious*, أَجَلُّ *more* or *most glorious.*

D Rem. *a*. In the superlative sense, these adjectives must always have the article, or else be in the construct state, as ٱلْمَدِينَةُ ٱلْعُظْمَى *the greatest city*, كُبْرَى ٱلْمُدُنِ *the largest of the cities.*

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* [A rare exception to this rule is أَعْلَقُ *bitterer*, as derived from عَلْقَمٌ *anything bitter*, spec. *the colocynth*, according to 'Ibn Durèid, *Kitāb ĕl-ištiḳāḳ*, 53, l. 6, 98, l. 16 *seq.* In the *Lisān*, however (xii. 142), it is differently explained. R. S.]

Rem. *b.* Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: אַכְזָב *lying, false* (of a stream that dries up in summer), from כָּזַב = كَاذِبٌ ; אַכְזָר *fierce, cruel,* perhaps connected with كَاسِرٌ *breaking in pieces;* אֵיתָן (for אַיְתָן) *lasting, perennial,* = وَاتِنٌ ; and even these have lost their original signification, and are used as simple adjectives. A

235. No اِسْمُ ٱلتَّفْضِيلِ can, according to strict rule, be formed from the verbal adjectives of the passive voice and the derived forms of the verb, nor from verbal adjectives that denote colours or deformities, because they are themselves of the form أَفْعَلُ (compare § 184, rem. *b*). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we ought to prefix to the corresponding abstract or verbal nouns the comparatives أَشَدُّ *stronger,* أَحْسَنُ *more beautiful,* أَجْوَدُ *more excellent,* أَقْبَحُ *uglier,* خَيْرٌ *better,* شَرٌّ *worse,* and the like. E.g. أَشَدُّ حُمْرَةً (*stronger as to redness*) *redder;* أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا (*more excellent as to teaching and training*) *a better teacher and trainer;* أَجْوَدُ مِنْهُ جَوَابًا (*more excellent than he as to answering*) *more ready than he in answering,* or *giving a better answer than he;* أَسْرَعُ ٱنْطِلَاقًا (*more quick as to departing*) *departing more quickly;* أَقْبَحُ عَوَرًا *more deformed by blindness of one eye.* This form of expression is sometimes employed where a simple comparative might have been used; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً, *then, after that, your hearts became hard, like stones, or even harder* (lit. *stronger as to hardness*), where أَشَدُّ قَسْوَةً = أَقْسَى (ĕl-Ḳor'ān ii. 69).—As a matter of fact, however, the strict rules laid down by the grammarians are constantly violated by usage. (*a*) Examples of أَفْعَلُ formed from the derived forms of the verb, especially from IV.: أَطْهَرُ *more cleansing* or *purifying* (أَكْثَرُ تَطْهِيرًا), from طَهَّرَ *to cleanse* or *purify,* II. of طَهُرَ *to be clean* or *pure;* أَصْفَى لِ

B (para. 235 begins); C (at "شَرٌّ worse"); D (at "then, after that")

A *making clearer* or *purer*, from صَفَّى *to clarify* or *clear*, II. of صَفَا *to be clear;* أَسْلَمُ لِ *preserving better*, from سَلَّمَ, II. of سَلِمَ *to be safe;* أَقْوَمُ لِ *confirming* or *establishing better*, from أَقَامَ, IV. of قَامَ *to stand upright;* أَثْبَتُ لِ *making more firm* or *sure*, from أَثْبَتَ, IV. of ثَبَتَ *to be firm;* أَخْوَفُنِى عَلَى *causing me greater alarm about*, from خَوَّفَ or أَخَافَ, II. or IV. of خَافَ *to fear;* أَعْوَنُ عَلَى *giving more help towards*, from أَعَانَ *to help*, IV. of عَانَ ; أَذْهَبُ لِ *making depart more quickly*,
B from أَذْهَبَ, IV. of ذَهَبَ *to go away;* أَرْخَاهُمَا لِ *that of the two which relaxes*, or *loosens, more*, from أَرْخَى, IV. of رَخُوَ or رَخِىَ *to be flaccid* or *flabby;* أَبْقَى لِ *causing to last longer*, أَبْقَى عَلَى *more merciful to*, from أَبْقَى, IV. of بَقِىَ *to remain, last;* أَهْيَبُ لِ *inspiring more fear* or *respect*, from أَهَابَ, IV. of هَابَ *to fear;* أَنْصَفُ مِنْ *more just than*, from أَنْصَفَ *to be just*, IV. of نَصَفَ *to take the half, reach the middle;* أَطْوَلُ لِ *causing to last longer*, from أَطَالَ, IV. of طَالَ *to be long;*
C أَحْيَى لِ *preserving alive better*, from أَحْيَى, IV. of حَيِىَ *to live;* أَظَلُّ مِنْ *giving more shade than*, from أَظَلَّ *to give shade*, IV. of ظَلَّ ; أَجْوَدُ لِ *causing to be better*, from أَجَادَ, IV. of جَادَ *to be good, excellent;* أَعْطَى لِ *giving more freely*, from أَعْطَى *to give*, IV. of عَطَا ; أَوْلَى لِ *bestowing more liberally*, from أَوْلَى *to bestow*, IV. of وَلِىَ ; أَكْرَمُ لِ
D *showing greater honour to*, from أَكْرَمَ, IV. of كَرُمَ *to be noble;* أَقْفَرُ مِنْ *more desert than*, from أَقْفَرَ *to be desert*, IV. of قَفِرَ ; أَفْلَسُ مِنْ *poorer than*, from أَفْلَسَ *to be poor*, IV. of فَلَسَ ; أَحْوَلُ مِنْ *more crafty than*, from اِحْتَالَ, *to be crafty*, VIII. of حَالَ ; أَقْوَدُ مِنْ *more easily led*, or *more docile, than*, from اِنْقَادَ, VII. of قَادَ *to lead*. (β) Examples of أَفْعَلُ formed from the passive voice: أَخْشَى, أَخْوَفُ, أَهْيَبُ, *more feared*

or *formidable;* أَحْمَدُ *more praiseworthy* or *commendable;* أَعْرَفُ *better known;* أَلْوَمُ *more deserving of blame;* أَسَرُّ *more glad of* or *pleased by;* أَعْذَرُ *more to be excused;* أَوْجَدُ *more readily found;* أَشْغَلُ *more occupied;* أَزْهَى *prouder* (زُهِيَ *to be proud*); أَمْقَتُ *more hated* or *hateful;* أَعْنَى بِ *more occupied with* (عُنِيَ or VIII. اِعْتَنَى); أَخْصَرُ *shorter* (from اُخْتُصِرَ, pass. of VIII.). (γ) Examples of أَفْعَلُ from words denoting colours or defects: أَبْيَضُ مِنْ *whiter than;* أَسْوَدُ مِنْ *blacker than;* أَحْمَقُ مِنْ *more stupid than.* A B

236. The verbal adjectives formed from the active and passive voices of the derived forms of the triliteral verb, and from the quadriliteral verb, are the following.

Triliteral Verb.

	Act.	Pass.		Act.	Pass.
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعَلٌ
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعَلٌّ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌّ	....

C

Quadriliteral Verb. D

I.	مُفَعْلِلٌ	مُفَعْلَلٌ	III.	مُفْعَنْلِلٌ	مُفْعَنْلَلٌ
II.	مُتَفَعْلِلٌ	مُتَفَعْلَلٌ	IV.	مُفْعَلِلٌّ	مُفْعَلَلٌّ

REM. *a.* The characteristic vowel of the second and third radicals is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active participles of the fifth and sixth forms of the triliteral verb and the second form of the

A quadriliteral, in which the second and third radicals have ـِ instead of ـَ.

REM. *b.* The preformative م takes in Arabic the vowel ـُ, in Heb. and Aram. ְ (e.g. מְקַטֵּל, מְהַקְטִיל = מַקְטִיל, מִתְקַטֵּל = מְהִתְ״), but the Æthiopic seems to have retained the original vowel in its prefix መ: *ma*, as መዐምፅ: (ma'ámměẓ) *oppressor*
B (חֹמֵס, חֹמֵץ); መኰንን: (makwánněn) *judge* (מְכוֹנֵן); መናፍቅ: (manāfěḳ) *sceptic, heretic* (مُنَافِق); መርዕድ: (már'ed) *causing to tremble, dreadful* (مُرْعِد, מַרְעִיד); መፍሪ: (máfrī) *fruitful* (מַפְרֶה); መስተምሕር: (mastámhěr) *imploring mercy* (مُسْتَرْحِم); መተርጕም: (matárgwěm) *an interpreter* (مُتَرْجِم).

237. In the formation of verbal adjectives from verba mediæ
C rad. geminatæ, the rules laid down in § 120 are to be observed. Hence مَادِدٌ becomes مَادٌّ (see § 13, rem.); أَشْدَدُ, أَشَدُّ; مُضْلِلٌ, مُضِلٌّ; etc.

238. In the formation of verbal adjectives from the verba hèmzata, the rules laid down regarding those verbs (§§ 131–6) are to be observed. Hence we write آثِرٌ for أَاثِرٌ (§ 135), سَائِلٌ for سَاإِلٌ (§ 133), رَوُوفٌ or رَؤُوفٌ for رَأُوفٌ, لَئِيمٌ for لَإِيمٌ, مُوَاثِرٌ for مُأَاثِرٌ (§ 133), مُوثِرٌ for مُأْثِرٌ (§ 131).

D REM. *a.* أ preceded by kèsra becomes ئ; as هَانِئٌ for هَانِأٌ.

REM. *b.* Final hèmza, preceded by *ī* and *ū*, admits of assimilation; as رَدِيٓءٌ or رَدِيٌّ, دُرِّيٓءٌ or دُرِّيٌّ, مَقْرُوٓءٌ or مَقْرُوٌّ. See § 17, *b*, rem. *b*.

239. In the formation of verbal adjectives from verba primæ rad. ى, the rule laid down in § 147 must be observed; as مُوسِرٌ for مُيْسِرٌ.

240. In the nomina agentis of the first form of verba mediæ A
rad. و et ى, the place of the middle radical is occupied by a ى with hèmza (arising, according to § 133, out of أ); as قَآئِلٌ (for قَاإِلٌ), سَآئِرٌ (for سَاإِرٌ), instead of قَاوِلٌ, سَايِرٌ.

Rem. *a.* This rule does not apply to the verbs mentioned in § 160, which retain their middle radical unchanged; as عَاوِرٌ, صَايِدٌ.

Rem. *b.* The form قَآئِمٌ admits in certain words of being contracted into قَامٌ (compare the Heb. קָם for קָוֵם), as شَاكٌ for شَآئِكٌ, B
in the phrase شَآئِكُ ٱلسِّلَاحِ or شَاكُ ٱلسِّلَاحِ, *bristling with weapons;* مَاهٌ for مَآئِهٌ, in the phrase مَآئِهُ ٱلْفُؤَادِ or مَاهُ ٱلْفُؤَادِ, *water-hearted, cowardly, stupid;* هَارٌ *feeble,* for هَآئِرٌ; هَاعٌ لَاعٌ *timid* or *greedy,* for هَآئِعٌ لَآئِعٌ; شَاهٌ *sharp* (*of sight*), for شَآئِهٌ; سَاسٌ *corroded* or *decayed* (of a tooth), for سَآئِسٌ; طَاعٌ *obedient,* for طَآئِعٌ; طَافٌ *going about,* for طَآئِفٌ; طَانٌ *clayey,* for طَآئِنٌ*. Sometimes the second radical C
is transposed; as شَاطٍ, جَالٍ, لَاعٍ, هَارٍ, مَاهِى ٱلْفُؤَادِ, شَاكِى ٱلسِّلَاحِ, شَاهٍ, لَاثٍ.

Rem. *c.* In the form فَعُولٌ the medial و is usually changed into ؤ; as قَؤُولٌ, صَؤُولٌ, نَؤُومٌ, for قَوُولٌ, صَوُولٌ, نَوُومٌ.

241. In the nomina patientis of the first form of verba mediæ rad. و, the middle radical is elided, after throwing back its ḍamma D
upon the preceding vowelless letter; as مَخُوفٌ, for مَخُووفٌ, from مَخْوُوفٌ. The same thing takes place in verba mediæ rad. ى, with this difference, that (to indicate the elision of the radical ى) the ḍamma is changed into kèsra, and, in consequence, the و productionis into a ى; as مَبِيعٌ, instead of مَبُوعٌ, from مَبْيُوعٌ.

* [A poet even allows himself to say سَارُهَا for سَآئِرُهَا (from سَئِرَ); see Abū Zèid, *Nawādir*, 26 infra. D. G.]

A Rem. The forms مَدْوُوفٌ, مَصْوُونٌ, and مَقْوُودٌ, are said to be used dialectically. From verba med. ى the uncontracted forms are more common, but still rare; as مَبْيُوعٌ, مَخْيُوطٌ, مَدْيُونٌ, مَزْيُوتٌ, مَغْيُومٌ, مَكْيُولٌ, for مَبِيعٌ, مَخِيطٌ, etc.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediæ rad. و et ى, become by transposition فَيْعِلٌ, and then pass into فَيِّلٌ, which is in its turn frequently shortened into فَيْلٌ. E.g. مَيِّتٌ
B or مَيْتٌ, *dead,* for مَيْوِتٌ, مَوِيتٌ (مَاتَ); [عَيِّلٌ *dependent for sustenance,* for عَيْوِلٌ (عَالَ)]; لَيِّنٌ or لَيْنٌ, *soft, easy,* for لَيْيِنٌ, لَيِينٌ (لَانَ); هَيِّنٌ or هَيْنٌ, *easy, contemptible* (هَوِينٌ); نَيِّفٌ or نَيْفٌ, *exceeding* (نَوِيفٌ); نَيِّرٌ, *bright* (نَوِيرٌ); سَيِّءٌ, *wicked* (سَوِيءٌ); بَيِّنٌ, *clear* (بَيِينٌ); خَيْرٌ, *good* (خَيِيرٌ). The verb قَامَ has قَوِيمٌ in the sense of *straight, right, tall,*
C and قَيِّمٌ in that of *having charge of, managing.*

243. Verbal adjectives from the derived forms of verba mediæ rad. و et ى follow the same rules as their Imperfects.

Rem. The learner should observe that the participles of III. and VI. of verba med. ى are written and pronounced with ى, and on no account with hèmza; e.g. مُبَايِنٌ, مُتَبَايِنٌ, like يُبَايِنُ, يَتَبَايَنُ, and not مُبَآئِنٌ, مُتَبَآئِنٌ.

D **244.** The nomina agentis et patientis of the first form of verba ultimæ rad. و et ى have already been mentioned (§ 167, *b*, *β*, and § 170). Verbal adjectives of the forms فَعُولٌ and فَعِيلٌ are treated according to the same rules as the nomina patientis (§ 170); e.g. عَدُوٌّ *hostile, an enemy,* بَغِيٌّ *a harlot,* سَرِيٌّ *generous, noble,* صَبِيٌّ *a boy,* سَبِيٌّ *captive,* for عَدُووٌ, بَغُويٌ, سَرِيوٌ, صَبِيوٌ, سَبِييٌ.

245. In all adjectives derived from verba tertiæ rad. و et ى,

if the second radical be pronounced with fètḥa, the ى and و (which A
is converted into ى) reject their vowel or tènwīn, and assume the nature of the èlif maḳṣūra (§ 7, rem. *b*). If the form be one that admits of complete declension, the tènwīn is transferred to the second radical. According to this rule are formed: (*a*) the nomina patientis of the derived forms, as مُوَلًّى for مُوَلَّيٌ, مُعْطًى for مُعْطَيٌ (مُعْطَوٌ); (*b*) adjectives of the form أَفْعَلُ, as أَرْمَى for أَرْمَيُ, أَبْكَى for أَبْكَيُ, أَرْضَى for أَرْضَيُ (أَرْضَوُ), أَحْلَى for أَحْلَيُ (أَحْلَوُ). Compare § 167, *a*, *β*, a, and *b*, *β*.

b. The Denominative Nouns. B

(*a*) *The Nomina Unitatis or Nouns that denote the Individual.*

246. The أَسْمَآءُ ٱلْوَحْدَةِ, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§ 219), by adding the termination ـَةٌ to the nouns that express the genus or whole. E. g. حَمَامَةٌ *a pigeon* (*male* or *female*), from
حَمَامٌ *pigeons,* with the article, اَلْحَمَامُ, *the genus pigeon* or *the whole* C
number of pigeons spoken of; بَطَّةٌ *a duck* or *drake*, from بَطٌّ *the duck;* بَقَرَةٌ *one head of cattle* (*bull* or *cow*), from بَقَرٌ *cattle;* ثَمَرَةٌ *a fruit*, from ثَمَرٌ *fruit;* تَمْرَةٌ *a date,* from تَمْرٌ *dates;* بَصَلَةٌ *an onion*, from بَصَلٌ *the onion;* ذَهَبَةٌ *a bit of gold, a nugget,* from ذَهَبٌ *gold;* تِبْنَةٌ *a straw,* from تِبْنٌ *straw**.

Rem. *a.* The use of the nom. unit. is almost entirely restricted, as the above examples show, to created things or natural objects. D

* [A peculiar application of the اِسْمُ ٱلْوَحْدَةِ is its use for *a dish* or *portion of any food*, as أُرُزَّةٌ *a dish of rice,* سَمَكَةٌ *a dish of fish* (èl-Mubarrad 173, l. 4), لَحْمَةٌ *a portion of meat,* جُبْنَةٌ *a portion of cheese,* etc. Comp. Gloss. Fragm. Add. 129. This ة is called اَلتَّآءُ لِلتَّخْصِيصِ (Zamaḫšarī, *Fāiḳ*, i. 331, 417, ii. 323. D. G.]

A Examples of artificial or manufactured objects are very rare; e.g. لَبِنَةٌ or لِبْنَةٌ *a brick*, from لَبِنٌ or لِبْنٌ *bricks*; سَفِينَةٌ *a ship* or *boat*, from سَفِينٌ *shipping, boats.*

REM. *b.* Similar forms in Heb. are: נִץ, נִצָּה; שֵׂעָר, שַׂעֲרָה; שׁוֹשַׁן, שׁוֹשַׁנָּה; אֳנִי, אֳנִיָּה; שִׁיר, שִׁירָה.

(β) *The Nomina Abundantiæ vel Multitudinis.*

B **247.** The أَسْمَآءُ ٱلْكَثْرَةِ, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form مَفْعَلَةٌ, and are, consequently, a mere variety of the nouns of place (§ 221). E.g. مَأْسَدَةٌ, مَذْءَبَةٌ, مَسْبَعَةٌ *a place abounding in lions* (أَسَدٌ), *wolves* (ذِئْبٌ), *beasts of prey* (سَبُعٌ); مَحْيَاةٌ or مَحْوَاةٌ, مَفْعَاةٌ, *a place abounding in snakes* (حَيَّةٌ), *vipers* (أَفْعًى); مَبْطَخَةٌ, مَقْثَأَةٌ, *a bed of melons* (بِطِّيخٌ), *cucumbers* (قِثَّآءٌ); مَرْمَنَةٌ, *a place where pomegranates*

C (رُمَّانٌ) *grow abundantly.*

REM. *a.* From quadriliterals this formation is rare; as مَثْعَلَةٌ, مَعْقَرَةٌ, *a place abounding in foxes* (ثَعْلَبٌ, שׁוּעָל), *scorpions* (عَقْرَبٌ).

REM. *b.* Sometimes the fem. participle of the fourth form is used in this sense, with or without أَرْضٌ; as مُضِبَّةٌ, مُجْعِلَةٌ, (*a place*) *abounding in lizards* (ضَبٌّ), *black beetles* (جُعَلٌ), مُقْثِئَةٌ (*a spot*)

D *producing cucumbers.* Similarly from quadriliterals, مُثَعْلِبَةٌ, مُعَقْرِبَةٌ, مُحَرْبِئَةٌ, مُؤَرْنِبَةٌ (*a place*) *abounding in foxes, scorpions, chamæleons* (حِرْبَآءٌ), *hares.* Also from XII. مُغْلَوْلِبَةٌ (*a spot*) *producing many trees.*

REM. *c.* The use of nouns of the form مَفْعَلَةٌ to indicate the *cause* of a certain state or feeling, is only a tropical application of their ordinary meaning; as اَلْوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ *children are a cause*

of cowardice and niggardliness (in their parents); مَطْيَبَةٌ, مَحْسَنَةٌ, A مَخْبَثَةٌ, *a cause of good health, joy* or *happiness, evil* or *ill-feeling;* مَجْلَبَةٌ لِلسَّقَامِ *a cause of bringing on* or *producing disease;* اَلْفُكَاهَةُ مَقْوَدَةٌ إِلَى ٱلْأَذَى *joking leads to annoyance;* and the like.

(γ) *The Nomina Vasis or Nouns denoting the Vessel which contains anything.*

248. The nomina vasis, أَسْمَآءُ ٱلْوِعَآءِ, have the same form as the nomina instrumenti (§ 228); e.g. مِئْبَرٌ *a needle-case,* from إِبْرَةٌ *a needle;* B مِحْلَبٌ *a milk-pail,* from حَلَبٌ or حَلِيبٌ *milk;* مِلْبَنٌ *a milk-pail,* from لَبَنٌ *milk,* or *a brick-mould,* from لِبْنَةٌ *a brick;* مِبْوَلَةٌ *a urinal,* from بَوْلٌ *urine;* مِبْزَقَةٌ *a spittoon,* from بُزَاقٌ *saliva.*

Rem. A very few take the form مُفْعُلٌ or مُفْعُلَةٌ (see § 228, rem.); as مُدْهُنٌ or مُدْهُنَةٌ *an oil-jar,* from دُهْنٌ *oil;* مُحْرُضَةٌ = مِحْرَضَةٌ *a vessel for keeping* حُرُضٌ, i.e. the plants from which alkali or potash is obtained; مُكْحُلَةٌ *a phial for keeping koḥl* or *eye-salve* C (كُحْلٌ), to be carefully distinguished from مِكْحَلٌ, *the mīl* (مِيلٌ) or *instrument with which it is applied to the eye.*

(δ) *The Nomina Relativa or Relative Adjectives.*

249. The relative adjectives, اَلْأَسْمَآءُ ٱلْمَنْسُوبَةُ, or simply اَلنِّسَبَاتُ (*relationes*), are formed by adding the termination ـِىٌّ to the words D from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E.g. أَرْضِىٌّ *earthly,* from أَرْضٌ *the earth;* شَمْسِىٌّ *solar,* from شَمْسٌ *the sun;* جَوِّىٌّ *aërial,* from جَوٌّ *the air, the sky;* حَسَنِىٌّ *descended from ĕl-Ḥasan* (اَلْحَسَنُ); تَمِيمِىٌّ *belonging to the tribe of Tèmīm* (تَمِيمٌ); دِمَشْقِىٌّ *born* or *living at Damascus* (دِمَشْقُ);

A مِصْرِيٌّ *Egyptian*, from مِصْرُ *Egypt*; سَعْدِيٌّ *a freedman of Sa'd* (سَعْدٌ); عِلْمِيٌّ *scientific*, from عِلْمٌ *knowledge, science*; حِسِّيٌّ *relating to sense* (حِسٌّ), *perceptible by one of the senses*; عَقْلِيٌّ *intellectual*, from عَقْلٌ *the intellect*; شَرْعِيٌّ *legal, legitimate*, from شَرْعٌ *the law*; عُرْفِيٌّ *according to common use and wont* (عُرْفٌ); قِيَاسِيٌّ *according to analogy* (قِيَاسٌ); مَجُوسِيٌّ *belonging to*, or *one of*, *the Maǵūs* or *fire-worshippers*
B (اَلْمَجُوسُ); مَالِكِيٌّ *belonging to*, or *one of*, *the sect of Mālik* (مَالِكٌ); طَوِيلِيٌّ from طَوِيلٌ *long*; خَيْرِيٌّ from خَيْرٌ *good*; إِنِّيٌّ from إِنَّ *truly, verily*.

REM. *a*. The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, also from the other kinds of nouns, and even from particles (see § 191).

REM. *b*. The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an
C adjective." [However, in such words as أَحْمَرِيٌّ, خَارِجِيٌّ, أَبَاوِيٌّ, دَوَّارِيٌّ the termination ىٌّ has, according to some, a corroborative or intensifying force (لِلْمُبَالَغَةِ). D. G.]

REM. *c*. This termination is common in Heb. (m. ־ִי, f. ־ִיָּה and ־ִית), as יִשְׂרְאֵלִי *Israelite*, עִבְרִי *Hebrew*, נָכְרִי *strange*. In Æthiopic, *ī* is generally used to form certain adjectives which are derived from other adjectives, as ሐራሲ: (ḥarrāsī) *a ploughman*,
D መሐሪ: (maḥḥārī) *compassionate*, from the obsolete ሐራስ: (= حَرَّاثٌ, חָרָשׁ) and መሐር:; whilst *āwī* and *āy* are the usual relative terminations, as ምድራዊ: (mĕdrāwī) *terrestrial*, ክርስቲያናዊ: (krĕstīyānāwī) *Christian*, አያዊ: ('aiyāwī) or አያይ: ('aiyāy) *like* (from አይ: 'ay, *of what kind? which?*). The Aram. has the last of these forms, viz. ־ַי, ـܳܝܐ, in general use; as מִצְרַי *Egyptian*, ܡܰܕܢܚܳܝܐ *eastern*.

250. In forming the nomina relativa, the primitive nouns undergo A
various changes in regard to the auxiliary consonants, to the final radicals و and ى, and to the vocalisation.

I. *Changes of the Auxiliary Consonants.*

251. The feminine terminations ـَةٌ, ـِيَةٌ, and ـِيَةٌ, are rejected; as مَكَّةُ *Mèkka*, مَكِّىٌّ; اَلْبَصْرَةُ *ĕl-Baṣra*, بَصْرِىٌّ; اَلْكُوفَةُ *ĕl-Kūfa*, كُوفِىٌّ; مَلَطْيَةُ *Malatya*, مَلَطِىٌّ; صِقِلِّيَةُ *Sicily*, صِقِلِّىٌّ; إِفْرِيقِيَةُ *Africa*, إِفْرِيقِىٌّ; B
اَلسُّنَّةُ *the corpus of traditions relating to the ways and habits of Muḥammad*, سُنِّىٌّ; [اَلشِّيعَةُ *the party of ʿAlī*, شِيعِىٌّ*;] اَلْقِبْلَةُ *the ḳibla* or *direction of Mèkka*, to which the Muslim turns in praying, قِبْلِىٌّ; كُوَّةٌ *a window*, كُوِّىٌّ; خَاصِّىٌّ *refined*, عَامِّىٌّ *vulgar*, from اَلْخَاصَّةُ *distinguished persons, the higher classes*, and اَلْعَامَّةُ *the common people, the vulgar;* عِدَةٌ *a promise*, عِدِىٌّ; زِنَةٌ *weight, measure*, زِنِىٌّ. C

Rem. In the case of nouns which, like عِدَةٌ, have lost their first radical, if the third radical be a weak letter, the first ought to be restored and the second to take fètḥa; as شِيَةٌ (from وَشَى), [وِشَوِىٌّ or] وَشَوِىٌّ (on the second و see §§ 258 and foll.). The forms وِشْيِىٌّ [or وِشِيِىٌّ] are mentioned by the grammarians, and also the very irregular عِدَوِىٌّ from عِدَةٌ, [and شِيَوِىٌّ from شِيَةٌ (Ḥammād in ʾAnbārī's *Nozhat ĕl-ʾalibbā* 52. D. G.]. D

252. 1, (*a*) The feminine termination ـَى is rejected in nouns that have *four* or more letters, besides the ى; as حُبَارَى *a bustard*, حُبَارِىٌّ; جُمَادَى *Gumādā*, the name of two months, جُمَادِىٌّ. (*b*) But if the nouns ending in ـَى fem. have only *three* letters besides the

* [Lane has شِيَعِىٌّ; of this form, however, only a single instance has been mentioned in the T. A. D. G.]

A ى, two cases are to be distinguished. (*a*) If the second letter has a vowel, the ى is rejected; as جَمَزَى *a swift ass*, جَمَزِىٌّ; بَرَدَى *Baradā*, the name of a river, بَرَدِىٌّ. (*β*) If the second letter is without a vowel, the ى may either be rejected (which is preferable), or changed into و; as حُبْلَى *pregnant*, حُبْلِىٌّ or حُبْلَوِىٌّ; قُرْبَى *relationship*, قُرْبِىٌّ or قُرْبَوِىٌّ; اَلدُّنْيَا *the* (*present*) *world*, دُنْيِىٌّ or دُنْيَوِىٌّ.— 2, (*a*) The letter ى is likewise rejected in nouns that contain *four* or more letters besides the ى, if it belongs neither to the root nor
B to the feminine termination, but is what the Arab grammarians call أَلِفُ ٱلْإِلْحَاقِ or *the appended èlif* (i. e. which serves to give to the word to which it is appended the form of a quadriliteral or quinqueliteral word, e.g. ذِفْرَى to give it the form of دِرْهَمٌ, قُوبَاءٌ to assimilate it to قُرْطَاسٌ); as حَبَرْكَى *a bug* or *tick*, حَبَرْكِىٌّ; قَبَعْثَرَى *a big, stout camel*, قَبَعْثَرِىٌّ; بَاقِلًّى or بَاقِلَّى, *the bean*, بَاقِلِّىٌّ or بَاقِلِىٌّ. (*b*) But if such
C nouns have only *three* letters besides the ى, it may either be changed into و (which is preferable), or rejected altogether; as عَلْقًى *a sort of heath*, عَلْقَوِىٌّ or عَلْقِىٌّ; أَرْطًى *a sort of shrub* or *small tree*, أَرْطَوِىٌّ.

REM. In 1, *b*, *β*, and 2 *b*, a third form is admissible, viz. ـَاوِىٌّ, as حُبْلَاوِىٌّ, قُرْبَاوِىٌّ, دُنْيَاوِىٌّ, عَلْقَاوِىٌّ, أَرْطَاوِىٌّ; but دُنْيَائِىٌّ, with hèmza, is a vulgarism.

D **253.** The terminations ـِىٌّ and ـِيَّةٌ of relative adjectives fall away when new relative adjectives are to be formed from them; as مَكِّىٌّ, جُعْفِىٌّ *belonging to Mèkkī, Ǵu'fī* (مَكِّىٌّ, جُعْفِىٌّ, names of men); شَافِعِىٌّ *a Šāfi'ite, one of the sect of ès-Šāfi'ī* (اَلشَّافِعِىٌّ); مَرِىٌّ *belonging to Almeria* (اَلْمَرِيَّةُ) in Spain; إِسْكَنْدَرِىٌّ *a native of Alexandria* (اَلْإِسْكَنْدَرِيَّةُ). Similarly, from substantives like كُرْسِىٌّ *a chair, a seat*, and بَرْدِىٌّ *a bullrush*, the relative adjectives are كُرْسِىٌّ and بَرْدِىٌّ.

254. The plural terminations ـُونَ and ـَاتٌ, and the dual termi-

nation ـَانِ, are rejected; as اِثْنَانِ *two,* اِثْنِىٌّ *relating to two, dualistic;* A
اَلْحَرَمَانِ *the two ḥarams* (or sacred territories of Mèkka and ĕl-Medīna), حَرَمِىٌّ; قَيْسَانِ *two men named Ḳais,* قَيْسِىٌّ; اَلْمُسْلِمُونَ *the Muslims,* مُسْلِمِىٌّ; زَيْدُونَ *men of the name of Zèid,* زَيْدِىٌّ; هِنْدَاتٌ *women of the name of Hind,* هِنْدِىٌّ; عَرَفَاتٌ *'Arafāt,* the name of a place, عَرَفِىٌّ.

Rem. *a.* It need hardly be remarked that this rule does not apply to proper names ending in ـَانُ and ـُونُ, as عِمْرَانُ *'Imrān,* عِمْرَانِىٌّ; خَلِيلَانُ *Ḫalīlān,* خَلِيلَانِىٌّ; زَيْدُونُ *Zèidūn,* زَيْدُونِىٌّ. B

Rem. *b.* It is only in later times that such forms are possible as عِشْرِينِىٌّ, from عِشْرُونَ *twenty,* instead of عِشْرِىٌّ; مِئِينِىٌّ, from مِئُونَ, plur. of مِئَةٌ *a hundred,* for مِئَوِىٌّ; اِثْنَيْنِىٌّ *dualistic,* from اِثْنَانِ *two,* instead of ثَنَوِىٌّ or اِثْنِىٌّ.

Rem. *c.* Foreign names of towns, ending in ـِينُ, sometimes change this termination in Arabic into ـُونَ, at other times retain C
it. In the former case the termination is rejected, in the latter it is preserved; as قِنَّسْرُونَ *Kinnèsrīn,* قِنَّسْرِىٌّ, but قِنَّسْرِينُ, قِنَّسْرِينِىٌّ; نَصِيبُونَ *Nisībis,* نَصِيبِىٌّ, but نَصِيبِينُ, نَصِيبِينِىٌّ; يَبْرُونَ *Yèbrīn,* يَبْرِىٌّ, but يَبْرِينُ, يَبْرِينِىٌّ.

Rem. *d.* Some proper names, chiefly foreign, are very irregular in their formations; e.g. اَلْحِيرَةُ, دَارَانِىٌّ; دَارَيَّا, بَحْرَانِىٌّ; اَلْبَحْرَيْنِ, D
حَارِىٌّ; بَغْشُورُ, بَغَوِىٌّ; اَلرَّىُّ, رَازِىٌّ; إِصْطَخْرُ, إِصْطَخْرَزِىٌّ; سِجِسْتَانُ, سِجْزِىٌّ; مَرْوُ (اَلشَّاهْجَانِ), مَرْوَزِىٌّ; اَلْقَيْرَوَانُ, قَرَوِىٌّ; أَذْرَبِيجَانُ, طَبَرَانِىٌّ; طَبَرِيَّةُ *Tiberias,* طَبَرِىٌّ; طَبَرِسْتَانُ, لُرِّىٌّ; لُرِّسْتَانُ, أَذْرِىٌّ or أَذْرَبِىٌّ. We may, however, use حِيرِىٌّ, إِصْطَخْرِىٌّ, مَرْوِىٌّ, قَيْرَوَانِىٌّ, سِجِسْتَانِىٌّ.—حَرَّانُ makes either حَرَّانِىٌّ or حَرْنَانِىٌّ:

A دَارَابْجِرْدُ or دَرَابْجِرْدُ has دَرَاوَرْدِىٌّ, as well as the regular formation; [مَانِى *Manes* makes مَنَانِىٌّ, مَنَوِىٌّ and مَانِىٌّ. D. G.]

Rem. *e.* Quite peculiar are: تَهَامٍ (with the art. اَلتَّهَامِى), fem. تَهَامِيَةٌ, from تِهَامَةُ, *Tihāma;* شَآمٍ (with the art. اَلشَّآمِى), fem. شَآمِيَةٌ, from اَلشَّأْمُ *Syria;* and يَمَانٍ (with the art. اَلْيَمَانِى), fem. يَمَانِيَةٌ, from اَلْيَمَنُ *ĕl-Yĕmĕn;* instead of تِهَامِىٌّ, شَأْمِىٌّ, and يَمَنِىٌّ, which
B are also used. The forms تَهَامِىٌّ, شَآمِىٌّ, and يَمَانِىٌّ likewise occur. Comp. the words ثَمَانٍ, رَبَاعٍ and شَنَاحٍ (=شَنَاحِىٌّ).

255. The letter ى in words of the forms فَعِيلَةٌ and فُعَيْلَةٌ, when not derived from verba mediæ rad. geminatæ or infirmæ (و or ى), is rejected, the kèsra of فَعِيلَةٌ being at the same time changed into fèt̠ha*;
C as فَرِيضَةٌ *a statute,* فَرَضِىٌّ; جَزِيرَةٌ *an island,* or اَلْجَزِيرَةُ *Mesopotamia,* جَزَرِىٌّ; اَلْمَدِينَةُ *ĕl-Medīna,* مَدَنِىٌّ; سَفِينَةٌ *a ship,* سَفَنِىٌّ; جُهَيْنَةُ, ضُبَيْعَةُ (tribes), جُهَنِىٌّ, ضُبَعِىٌّ. But, if they come from verba mediæ rad. geminatæ or mediæ و vel ى, they remain unchanged; as حَقِيقَةٌ *reality,* حَقِيقِىٌّ; حَدِيدَةٌ *a piece of iron, an iron tool,* حَدِيدِىٌّ; قُلَيْلَةٌ *a small jug,* قُلَيْلِىٌّ.—In the forms فَعِيلٌ and فُعَيْلٌ, the ى is rejected only when
D the third consonant of the radical is و or ى; as عَدِىٌّ, غَنِىٌّ (tribes), عَدَوِىٌّ, غَنَوِىٌّ; عَلِىٌّ, قُصَىٌّ (men), عَلَوِىٌّ, قُصَوِىٌّ. Otherwise it remains unchanged, as تَمِيمٌ (a tribe), تَمِيمِىٌّ; عَقِيلٌ (a man), عَقِيلِىٌّ; زَبِيدُ (a town), زَبِيدِىٌّ; عُقَيْلٌ, نُمَيْرٌ (tribes), عُقَيْلِىٌّ, نُمَيْرِىٌّ.

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* [According to Zamaḫšarī, *Fāiḳ* i. 160 the same thing happens to the و of the form فَعُولَةٌ, as in شَنَائِىٌّ (شَنَئِىٌّ) from شَنُوءَةٌ, غَضَبِىٌّ from غَضُوبَةٌ. Comp. also *Mufaṣṣal* 90, l. 7 and Sībawèih ii. 66, § 319. D. G.]

Rem. *a.* There are, however, exceptions to these rules. E.g. A
طَبِيعَةٌ *nature*, طَبِيعِيٌّ ; مَدِينَةٌ *a city*, مَدِينِيٌّ (to distinguish it from مَدَنِيٌّ *belonging to ĕl-Medīna*), جَزِيرِيٌّ *belonging to Algeziras* in Spain (to distinguish it from جَزَرِيٌّ *Mesopotamian*); عَمِيرِيٌّ, سَلِيمِيٌّ, from عَمِيرَةُ, سَلِيمَةُ (tribes); خُرَيْبِيٌّ from خُرَيْبَةُ (a place); قُرَيْشٌ, هُذَيْلٌ, سُلَيْمٌ, فُقَيْمٌ (tribes), قُرَشِيٌّ, هُذَلِيٌّ, سُلَمِيٌّ, فُقَمِيٌّ ; عَتِيكٌ, ثَقِيفٌ (tribes), عَتَكِيٌّ, ثَقَفِيٌّ ; خَرِيفٌ *autumn*, خَرَفِيٌّ.—نَبِيٌّ, *a prophet*, B
makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

Rem. *b.* Words of the form فَيِّلٌ (for فَعِيلٌ, § 242) from radicals mediæ و et ى, reject the second ى along with its vowel kèsra, or in other words follow the shorter form فَيْلٌ ; as سَيِّدٌ *a lord* or *master*, سَيْدِيٌّ ; طَيِّبٌ *good*, طَيْبِيٌّ. But طَيِّءٌ (a tribe) has طَآئِيٌّ.—The same remark applies to every penultimate double ى with kèsra (يِّ); as أُسَيِّدٌ, dimin. of أَسْوَدُ, *black*, أُسَيْدِيٌّ ; حُمَيِّرٌ, dimin. of حِمَارٌ, C
an ass, حُمَيْرِيٌّ. [But أُسَيِّدٌ as a tribal name has أُسَيِّدِيٌّ.]

256. The ى productionis of the nomen patientis in verba tertiæ ى may be rejected, and the radical ى changed into و, whilst the kèsra of the second radical becomes fètḥa; as مَرْمِيٌّ *thrown*, مَرْمَوِيٌّ. But many grammarians prefer to reject both the ى productionis and the radical ى, so that the relative adjective coincides in form with the nomen patientis, مَرْمِيٌّ. D

257. Lastly, the و productionis in the form فَعُولَةٌ, derived from verba tertiæ و (§ 244), is rejected, and the second radical takes fètḥa instead of ḍamma; as عَدُوَّةٌ, *a female enemy*, عَدَوِيٌّ. Many, however, form عَدُوِّيٌّ from both عَدُوٌّ and عَدُوَّةٌ.

A II. *Changes of the Final Radicals* و *and* ى.

258. The *ĕlif maḳṣūra* (ا or ى, § 7, rem. *b*), as the third radical of a *triliteral* noun, is changed into و before adding the termination ـِىٌّ; as فَتًى *a youth*, فَتَوِىٌّ; رَحًى *a mill*, رَحَوِىٌّ; عَصًا *a staff*, عَصَوِىٌّ; قَذًى *a mote*, قَذَوِىٌّ. But if the noun has *four* letters, the final ى (ا does not occur in such words in good Arabic) may either be changed
B into و, which is the better form, or be rejected; as أَعْشَى *purblind*, أَعْشَوِىٌّ; مَلْهًى *play*, or مِلْهًى *a musical instrument*, مَلْهَوِىٌّ or مَلْهِىٌّ; مَعْنًى *meaning*, مَعْنَوِىٌّ or مَعْنِىٌّ. If the noun contains *five* or more letters, the ى is always rejected; as مُصْطَفًى *chosen*, مُصْطَفِىٌّ.—The same rules apply to the final ى of radicals tertiæ و et ى, which falls away in some nouns after kèsra (see § 167, *b*, *β*); but it must be borne in mind that the missing ى is to be counted as one of the letters
C of the word, and also, if it be changed into و, that the kèsra always becomes fètḥa. E.g. عَمٍ (for عَمِىٌ) *blind*, عَمَوِىٌّ; شَجٍ (for شَجِىٌ) *sorrowful*, شَجَوِىٌّ; قَاضٍ (for قَاضِىٌ) *a judge*, قَاضِىٌّ (which is the preferable form) or قَاضَوِىٌّ; مُعْتَدٍ (for مُعْتَدِىٌ), مُشْتَرٍ (for مُشْتَرِىٌ), مُسْتَعْلٍ (for مُسْتَعْلِىٌ), مُعْتَدِىٌّ, مُشْتَرِىٌّ, مُسْتَعْلِىٌّ.

REM. *a.* The addition of the feminine termination ـَةٌ does not
D affect the rule of formation; as دَوَاةٌ *an inkhorn* or *writing-case*, دَوَوِىٌّ *one who carries an inkhorn*; حَمَاةُ *Ḥamā* (חֲמָת), حَمَوِىٌّ; اَلشَّرَاةُ, a district in Palestine, شَرَوِىٌّ; مِرْقَاةٌ *a ladder*, مِرْقَوِىٌّ; حَانَاةٌ or حَانِيَةٌ *a wine-shop*, حَانَوِىٌّ or حَانِىٌّ *a vintner*.

REM. *b.* Such forms as دَوَاتِىٌّ for دَوَوِىٌّ, مَعْنَاوِىٌّ for مَعْنَوِىٌّ, and مُصْطَفَوِىٌّ for مُصْطَفِىٌّ, are modern and corrupt.

259. The hèmza of the termination ـَآءُ (the *èlif mèmdūda*, § 23, rem. *a*), is always changed into و; as عَذْرَآءُ *a virgin*, عَذْرَاوِىٌّ; اَلْبَيْضَآءُ (a town in Persia), بَيْضَاوِىٌّ; خُنْفَسَآءُ *the black beetle*, خُنْفَسَاوِىٌّ; زَكَرِيَّآءُ *Zachariah*, زَكَرِيَّاوِىٌّ. But in the termination ـَآءٌ, whether the hèmza be sprung from an original radical و or ى, or be not a radical but merely the so-called هَمْزَةُ ٱلْإِلْحَاقِ (see § 252, 2, *a*), it may either be retained unaltered (which is better) or be changed into و; as تَآءٌ the letter A

tā, رِدَآءٌ *a garment*, كِسَآءٌ *a robe*, سَمَآءٌ *the heaven*, تَآئِىٌّ, رِدَآئِىٌّ, كِسَآئِىٌّ, B

سَمَآئِىٌّ, or تَاوِىٌّ, رِدَاوِىٌّ, كِسَاوِىٌّ, سَمَاوِىٌّ; عِلْبَآءٌ *a large sinew in the neck*, حِرْبَآءٌ *a male chameleon*, بَاقِلَآءٌ *the bean*, عِلْبَآئِىٌّ, حِرْبَآئِىٌّ, بَاقِلَآئِىٌّ, or عِلْبَاوِىٌّ, حِرْبَاوِىٌّ, بَاقِلَاوِىٌّ. On the contrary, if the hèmza be an original أ, it always remains unaltered; as قُرَّآءٌ (rad. قَرَأَ), قُرَّآئِىٌّ.

Rem. The termination ـَآءُ is very rarely dropped in proper names; as جَلُولَآءُ, حَرُورَآءُ (places), جَلُولِىٌّ, حَرُورِىٌّ.—In a few cases too the letter ن is substituted for the hèmza; as رَوْحَآءُ (a place), رَوْحَانِىٌّ; بَهْرَآءُ (a tribe), بَهْرَانِىٌّ; صَنْعَآءُ (a city in èl-Yèmèn), صَنْعَانِىٌّ; with which compare the Hebrew forms שִׁילֹנִי, גִּילֹנִי, from שִׁילֹה, גִּילֹה. C

260. Primitive defective substantives, i.e. those which have lost their third weak radical,—as أَبٌ, أَخٌ, حَمٌ, لُغَةٌ, لِثَةٌ, etc.,—necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و, whether it was originally ى or not. E.g. أَبٌ (for أَبَوٌ, dual أَبَوَانِ) *a father*, أَبَوِىٌّ; أَخٌ (for أَخَوٌ, du. أَخَوَانِ) *a brother*, أَخَوِىٌّ; حَمٌ (for حَمَوٌ) *a husband's father* or *brother*, حَمَوِىٌّ; D

A لُغَةٌ (rad. لغو) *a dialect,* لُغَوِىٌّ ; لِثَةٌ (rad. لثى) *the gum,* لِثَوِىٌّ ; مِئَةٌ (rad. مأى) *a hundred,* مِئَوِىٌّ ; أَمَةٌ (rad. امو) *a female slave,* أَمَوِىٌّ ; سَنَةٌ (rad. سنو) *a year,* سَنَوِىٌّ ; اِبْنٌ (for بَنَىٌ, du. اِبْنَانِ) *a son,* اِبْنِىٌّ or بَنَوِىٌّ ; اِسْمٌ (rad. سمو) *a name,* اِسْمِىٌّ or سُمَوِىٌّ (from سِمٌ) ; اِسْتٌ (rad. سته) *podex,* اِسْتِىٌّ or سَتَهِىٌّ (from سَتَهٌ) or سَهِىٌّ (from سَهٌ) ; يَدٌ (for يَدْىٌ, du. يَدَانِ) *a hand,* يَدِىٌّ or يَدَوِىٌّ ; دَمٌ *blood,* دَمِىٌّ or دَمَوِىٌّ ; غَدٌ *to-*
B *morrow,* غَدِىٌّ or غَدَوِىٌّ.

REM. *a.* أُخْتٌ, *a sister,* and بِنْتٌ, *a daughter,* make أُخْتِىٌّ and بِنْتِىٌّ, as well as أَخَوِىٌّ and بَنَوِىٌّ.—شَفَةٌ, *a lip,* has the three forms شَفَوِىٌّ, شَفَهِىٌّ, or شَفِىٌّ ; حِرٌ, *vulva,* makes حِرِىٌّ or حِرَحِىٌّ (from حِرْحٌ).—شَاةٌ (شَآءٌ) has شَاوِىٌّ, شَاهِىٌّ and شَاءِىٌّ.

REM. *b.* Where the original form was فِعْلٌ, some retain the
C gèzm ; as يَدْيِىٌّ, دَمْوِىٌّ, غَدْوِىٌّ, سِمْوِىٌّ, حِرْحِىٌّ.

261. The third radical و or ى of the forms فِعْلٌ and فِعْلَةٌ is retained unchanged ; as نَحْوٌ *grammar,* نَحْوِىٌّ *a grammarian ;* ظَبْىٌ *a gazelle,* ظَبْيِىٌّ ; غَزْوَةٌ *a foray,* غَزْوِىٌّ ; رِشْوَةٌ *a bribe,* رِشْوِىٌّ ; عُرْوَةٌ *a handle,* عُرْوِىٌّ ; قَرْيَةٌ *a village,* قَرْيِىٌّ ; دُمْيَةٌ *an image,* دُمْيِىٌّ. But
D if the final ى of فِعْلَةٌ be changed into و, the second radical takes fèt·ha, as قَرَوِىٌّ, دُمَوِىٌّ, قِنَوِىٌّ, from قَرْيَةٌ, دُمْيَةٌ, and قِنْيَةٌ *a possession ;* a rule which is extended by some to words in which the third radical was originally و, as غَزَوِىٌّ, رِشَوِىٌّ, عُرَوِىٌّ, from غَزْوَةٌ, etc.—If the second radical in such nouns be a و or ى, combining with the third radical into ىّ, this ىّ is resolved into its original consonants, the second radical takes fèt·ha, and final ى is converted into و ; as طَىٌّ (for طَوْىٌ) *a fold,* طَوَوِىٌّ ; حَىٌّ (for حَيْىٌ) *living,* حَيَوِىٌّ ; لَيَّةٌ *a*

twist or *turn,* لَوَوِىٌّ ; حَيَّةٌ *a snake,* حَيَوِىٌّ.—In words of the form فُعَالَةٌ, final و is retained, as شَقَاوَةٌ *misery,* شَقَاوِىٌّ ; but final ى is changed into hèmza, as سِقَايَةٌ *a drinking-vessel,* سِقَآئِىٌّ, عَظَايَةٌ *a sort of lizard,* عَظَآئِىٌّ.—Words of the form آيَةٌ *a sign,* ثَايَةٌ *a place where cattle, etc., rest at night,* رَايَةٌ *a banner,* make آيِىٌّ, آئِىٌّ, or آوِىٌّ, etc. A

Rem. *a.* بَدْوٌ, *a desert,* makes irregularly بَدَوِىٌّ (instead of B بَدْوِىٌّ) *an inhabitant of the desert, a Bèdawī.*

Rem. *b.* Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فُعَيْلٌ, فُعَيْلَةٌ, etc. from verba tertiæ rad. و et ى, reject the ى productionis and change a radical ى into و ; as غَنِىٌّ. غَنَوِىٌّ ; ضَرِيَّةُ (a town), ضَرَوِىٌّ ; قُصَىٌّ, قُصَوِىٌّ ; أُمَيَّةُ (a man's name), أُمَوِىٌّ (rarely أُمَيِّىٌّ, and, though very incorrectly, أَمَوِىٌّ). See §§ 255–6. C

III. *Changes in the Vocalisation.*

262. In the forms فَعِلٌ and فَعِلَةٌ, the kèsra of the middle radical is changed into fètḥa ; as مَلِكٌ *a king,* مَلَكِىٌّ ; كَبِدٌ *the liver,* كَبَدِىٌّ ; اَلنَّمِرُ, اَلصَّدِفُ (tribes), نَمَرِىٌّ, صَدَفِىٌّ ; شَقِرَةُ (a tribe), شَقَرِىٌّ. So also in فُعِلٌ, as اَلدُّئِلُ (a tribe), دُؤَلِىٌّ. But in فِعِلٌ, the kèsra may be retained, as إِبِلٌ *camels,* إِبَلِىٌّ or إِبِلِىٌّ. D

Rem. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. From تَغْلِبُ (a tribe) and يَثْرِبُ (the ancient name of ĕl-Medīna) the forms تَغْلِبِىٌّ and يَثْرَبِىٌّ are admissible, though تَغْلَبِىٌّ and يَثْرِبِىٌّ are preferred ; أَذْرِعَاتٌ makes أَذْرَعِىٌّ ; مَنْبِجُ, مَنْبَجَانِىٌّ and أَنْبَجَانِىٌّ, as well as مَنْبِجِىٌّ.

A **263.** Kèsra or ḍamma of the penultimate consonant is changed into fètḥa in all forms in which a و or ى has been rejected, or in which a final ى has been changed into و ; as اَلْجَزِيرَةُ, جَزَرِىٌّ ; غَنِىٌّ, غَنَوِىٌّ (see the preceding §§).

REM. Of rare and arbitrary changes, such as بُصْرِىٌّ from اَلْبَصْرَةُ, حِرْمِىٌّ from اَلْحَرَمُ *the sacred territory of Mèkka,* دُهْرِىٌّ from
B دَهْرٌ *time,* إِمْسِىٌّ from أَمْسِ *yesterday,* a grammar can take no account.

264. If a relative adjective is to be formed from a proper name which is compounded of *two words,* the following points must be attended to.—A. If the two words form a proposition (مُرَكَّبٌ إِسْنَادِىٌّ or تَرْكِيبٌ إِسْنَادِىٌّ), as تَأَبَّطَ شَرًّا (*he carried mischief under his arm,* the nickname of a celebrated poet and warrior), بَرَقَ نَحْرُهُ (*his throat*
C *shone*)*—or are contracted into one compound word (مُرَكَّبٌ مَزْجِىٌّ, *mixed compound*) as مَعْدِيكَرِبُ, a man's name, بَعْلَبَكُّ, قَالِيقَلَا, the towns of *Ba'albèk* and *Ḳālīḳalā,*—then the second word is omitted, and the termination ـِىٌّ appended to the first; as تَأَبَّطِىٌّ, بَرَقِىٌّ, مَعْدِىٌّ, بَعْلِىٌّ, قَالِىٌّ.—B. If the first word is in the status constructus, governing the second in the genitive, two cases arise. (1) If the governing word be
D one of the nouns أَبٌ *father,* اِبْنٌ *son,* أُمٌّ *mother,* or بِنْتٌ *daughter,* it is rejected, and ـِىٌّ appended to the governed word; as أَبُو بَكْرٍ, بَكْرِىٌّ ; أَبُو حَنِيفَةَ, حَنَفِىٌّ ; أَبُو بَيْهَسٍ, بَيْهَسِىٌّ ; اِبْنُ ٱلْأَزْرَقِ, أَزْرَقِىٌّ ; اِبْنُ ٱلزُّبَيْرِ, زُبَيْرِىٌّ. (2) If the first word be any other than these four, two secondary cases arise. (*a*) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker,—as

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* Compare the nickname of one of the Earls of Douglas, *Archibald Bell-the-cat.*

in غُلَامُ حُسَيْنٍ, *the slave of Ḥosèin*,—the first word is rejected, and A
the second takes ـِىٌّ ; as حُسَيْنِىٌّ. (*b*) But if the idea of definiteness is no longer present to the mind of the speaker, then: (*α*) in cases where no uncertainty can arise as to the person intended, ـِىٌّ is attached to the first word, and the second is omitted; as فَخْرُ ٱلدِّينِ, فَخْرِىٌّ ; تَقِىُّ ٱلدِّينِ, تَقَوِىٌّ ; نِظَامُ ٱلْمُلْكِ, نِظَامِىٌّ ; عُبَيْدُ ٱللّٰهِ, عُبَيْدِىٌّ ;
تَيْمُ ٱللَّاتِ, تَيْمِىٌّ ; أَنْفُ ٱلنَّاقَةِ (*Camel's-nose*, nickname of a man), أَنْفِىٌّ ; B
عَبْدُ ٱلْقَيْسِ, عَبْدِىٌّ ; اِمْرُؤُ ٱلْقَيْسِ, اِمْرَئِىٌّ or مَرْئِىٌّ ; سَعْدُ ٱلْعَشِيرَةِ, سَعْدِىٌّ ; [وَادِى ٱلْقُرَى, وَادِىٌّ]; but (*β*) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as عَبْدُ ٱلْمُطَّلِبِ, مُطَّلِبِىٌّ ; عَبْدُ ٱلْأَشْهَلِ, أَشْهَلِىٌّ ; عَبْدُ مَنَافٍ, مَنَافِىٌّ ; وَادِى ٱلْحِجَارَةِ, *Guadalaxara* in Spain, حِجَارِىٌّ. أَزْدُ شَنُوءَةَ (a tribe) makes شَنَائِىٌّ or شَنَوِىٌّ (from the assimilated form شَنُوَّةَ).

Rem. *a*. In the case of the مُرَكَّبَاتٌ مَزْجِيَّةٌ, some allow a C
double formation, from both parts of the word; e.g. from رَامَهُرْمُزُ, رَامِىٌّ هُرْمُزِىٌّ. In later times it became very common to form the *nisba* from the whole compound word, as بَعْلَبَكِّىٌّ, رَامَهُرْمُزِىٌّ; and this license was extended to innumerable names which fall under the class B. For example: from بَيْتُ سَوَا, بَيْتَسَوَانِىٌّ, with the
article اَلْبَيْتَسَوَانِىٌّ; from تَلُّ عُكْبَرَا and تَلُّ مَنَّسَ, تَلَعُكْبَرِىٌّ and D
تَلَّمَنَّسِىٌّ; from عَيْنُ زَرْبَى, عَيْنَزَرْبِىٌّ; from دَارُ ٱلْقُطْنِ, دَارَقُطْنِىٌّ; from دَيْرُ ٱلْعَاقُولِ, دَيْرَعَاقُولِىٌّ; from نَهْرُ تِيرَى, نَهْرَتِيرِىٌّ; from مَرْوُ ٱلرُّوذِ, مَرْوَرُّوذِىٌّ; from وَادِى آشَ, *Guadix* in Spain, وَادِيآشِىٌّ; from عَبْدُ ٱلْمَلِكِ, عَبْدَمَلِكِىٌّ; from تَاجُ ٱلْمُلْكِ, تَاجَمُلْكِىٌّ. To this stage of the language, too, belong such words as ذُنُّونِىٌّ from ذُو ٱلنُّونِ (a

A family in Spain); بُومَالِكِىٌّ from أَبُو مَالِكٍ; [بَلْعَدَوِيَّةٌ *a woman of the Bènū 'Adī* (§ 21, *c*, footn.)]; بُوجَدِىٌّ *an ignoramus* (Fr. *abécédaire*), from ابجد *'abuǵèd*, the first four letters of the alphabet (§ 32).

REM. *b*. In many cases falling under B, 2, *b*, *α* and *β*, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E.g. حَضْرَمِىٌّ from حَضْرَمَوْتُ *Ḥaḍramaut;* عَبْدَرِىٌّ
B from عَبْدُ ٱلدَّارِ (a family in Mèkka); عَبْقَسِىٌّ from عَبْدُ ٱلْقَيْسِ (a tribe); عَبْشَمِىٌّ from عَبْدُ شَمْسٍ (a tribe); رَسْعَنِىٌّ from رَأْسُ عَيْنٍ *Rās-'ain;* شُرْنُبْلَالِىٌّ from شُبْرَى بُلُولَةَ (a village in Egypt); اَلطَّبَرْخَزِىُّ, the name of a poet, whose mother was from طَبَرِسْتَانُ, and his father from خُوَارِزْمُ.

265. A relative adjective is never formed, in classical Arabic, from the plural, even where the sense might seem to demand it, but
C always from the singular; e.g. فَرَضِىٌّ *acquainted with the divine institutions,* from فَرِيضَةٌ, plur. فَرَائِضُ; حَصِيرِىٌّ *a seller of mats,* from حَصِيرٌ, plur. حُصُرٌ; صَحَفِىٌّ *one who makes mistakes in reading manuscript,* also *a learner* or *student,* from صَحِيفَةٌ *a written sheet, a letter, a book,* plur. صُحُفٌ or صَحَائِفُ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted;
D e.g. أَنْمَارٌ (plur. of نَمِرٌ *a leopard*) the tribe of *'Anmār,* أَنْمَارِىٌّ; كِلَابٌ (plur. of كَلْبٌ *a dog*), the tribe of *Kilāb,* كِلَابِىٌّ; هَوَازِنُ (a tribe), هَوَازِنِىٌّ; مَعَافِرُ (a tribe), مَعَافِرِىٌّ; اَلْمَدَائِنُ (the name of a city, *Ctesiphon,* properly the plur. of مَدِينَةٌ), مَدَائِنِىٌّ; اَلْأَنْصَارُ *the Helpers* (of Muḥammad, epithet of the tribes of *ĕl-'Aus,* اَلْأَوْسُ, and *ĕl-Ḫazraǵ,* اَلْخَزْرَجُ, at ĕl-Medīna), أَنْصَارِىٌّ; اَلْأَعْرَابُ *the Arabs of the desert,*

أَعْرَابِيٌّ; [الأَحْلَافُ *the confederate tribes*, أَحْلَافِيٌّ, as 'Omar is called in a A
tradition; الأَبْنَآءُ *the Persian colonists in ĕl-Yĕmĕn*, أَبْنَاوِيٌّ. D. G.]

Rem. In more modern Arabic, on the contrary, a host of relative adjectives are formed from the plurals of nouns that indicate the object with which a person usually occupies himself in his trade, studies, etc. E.g. أَنْمَاطٌ (plur. of نَمَطٌ) *rugs*, أَنْمَاطِيٌّ *a maker* or *seller of rugs*; كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيٌّ *a bookseller*; حُصُرٌ (plur. of حَصِيرٌ) *mats*, حُصُرِيٌّ *a maker* or *seller of mats*; قَوَارِيرُ (plur. of قَارُورَةٌ) *glass bottles*, قَوَارِيرِيٌّ *a dealer in* B
bottles; مَنَاخِلُ (plur. of مُنْخُلٌ) *sieves*, مَنَاخِلِيٌّ *a maker* or *seller of sieves*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيٌّ *a watchmaker*; مَشَاعِلِيٌّ *a bearer of the cresset called* مَشْعَلَةٌ; خَرَآئِطُ (plur. of خَرِيطَةٌ) *pouches* or *bags*, خَرَآئِطِيٌّ *one who makes* or *sells them*; جَرَآئِحُ (pl. of جَرِيحَةٌ) *wounds*, جَرَآئِحِيٌّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities*, *attributes*, صِفَاتِيٌّ *one who recognises in God attributes distinct from* C
His essential nature; فَرَآئِضِيٌّ = فَرَضِيٌّ; صُحُفِيٌّ = صَحَفِيٌّ.—Similar forms in Syriac, of early date, are ܢܶܫܰܝܳܐ, *belonging to women*, from ܢܶܫ̈ܐ, plur. of ܐܰܢ̱ܬܬ݂ܳܐ, *a woman*, and ܩܽܘܪ̈ܳܝܳܐ from ܩܽܘܪ̈ܶܐ, plur. of ܩܪܺܝܬ݂ܳܐ.

266. Biliteral particles may double their second consonant or D
not, at pleasure, if it be a strong letter; as كَمْ *how much?* كَمِّيٌّ or كَمِيٌّ; لَمْ *not*, لَمِّيٌّ or لَمِيٌّ. But if the second consonant be weak, the opinions of grammarians differ. In the case of و, the simple doubling is permitted, as لَوْ *if*, لَوِّيٌّ; or else a fèthà is inserted between the two wāws, as لَوَوِيٌّ. In the case of ى, this latter form is alone admissible, the second ى being changed into و; as كَيْ *that*, كَيَوِيٌّ; فِى *in*,

A فِيَوِىٌّ. If the second letter be a quiescent èlif, there is inserted between it and the termination ـِىٌّ a hèmza, which may be changed into a و ; as لَا *not*, لَآءِىٌّ or لَاوِىٌّ. The pronoun مَا *what?* forms مَآئِىٌّ and مَاهِىٌّ.

267. We have seen above (§§ 231, 232) that the termination ـَانُ or ـَانٌ in adjectives is one of those which imply a certain degree
B of intensity; and a few examples of rarer forms may here be given, as تَيَّهَانٌ *daring, reckless;* صِقِّتَانٌ or صِقِتَّانٌ, *strong, robust;* جُلُبَّانٌ *clamorous, vociferous;* إِنْفِخَانٌ *corpulent;* أُسْحُلَانٌ or مُسْحُلَانٌ *tall* or *straight-haired;* مَلْكَعَانٌ *vile, sordid;* كُذُبْذُبَانٌ and مَكْذَبَانٌ or مَكْذَبَانَةٌ, *mendacious.* Hence we may form from many nouns a relative adjective ending in ـَانِىٌّ, as the grammarians say, لِتَأْكِيدِ ٱلنِّسْبَةِ, *to strengthen the relation;* e.g. from مَنْظَرٌ, *aspect, appearance,*
C the ordinary nisba is مَنْظَرِىٌّ, but مَنْظَرَانِىٌّ is = حَسَنُ ٱلْمَنْظَرِ *good-looking.* So: شَعْرَانِىٌّ *having much* or *long hair* (شَعْرٌ), لِحْيَانِىٌّ *having a long beard* (لِحْيَةٌ), جُمَّانِىٌّ *having a large head of hair* (جُمَّةٌ), رَقَبَانِىٌّ *bull-necked* (رَقَبَةٌ *the neck*), جُسْمَانِىٌّ *large in the body* (جِسْمٌ), إِنْفُخَانِىٌّ *corpulent,* إِسْحِلَانِىٌّ *tall* or *long-bearded,* مُسْحُلَانِىٌّ *tall* or *straight-haired,* حَوْصَلَانِىٌّ *having a large crop or craw* (حَوْصَلَةٌ), [نَفْسَانِىٌّ
D *smiting with the evil eye* (from نَفْسٌ in the sense of *eye*), صَيْدَلَانِىٌّ or صَيْدَنَانِىٌّ *a drugseller* (from original صَنْدَلَانِىٌّ *seller of ṣandalwood,* Fleischer, *Kl. Schr.* i. 245, n. 1). D. G.] In later times this termination was more extensively employed, both in common speech and in scientific writings (in the latter, perhaps, under the influence of the Aramaic); e.g. فَاكِهَانِىٌّ *a fruiterer,* بَاقِلَانِىٌّ *one who sells beans,* سِمْسِمَانِىٌّ *one who sells sesame,* instead of فَاكِهِىٌّ, بَاقِلِّىٌّ, بَاقِلَآئِىٌّ or

بَاقِلَاوِيٌّ, and سِمْسِمِيٌّ ; جَوَّانِيٌّ *inner, interior, private,* بَرَّانِيٌّ *outward,* A
external, public; فَوْقَانِيٌّ *upper,* تَحْتَانِيٌّ *lower;* رُوحَانِيٌّ *spiritual*
(ܪܘܚܢܝܐ), نَفْسَانِيٌّ *relating to the soul,* (ܢܦܫܢܝܐ), جَسَدَانِيٌّ *corporeal,*
نُورَانِيٌّ *relating to light,* رَبَّانِيٌّ *learned and devout* (רַבָּן).

Rem. A form expressing intensiveness, and applicable exclusively to the members of the body, is فُعَالِيٌّ ; as رُؤَاسِيٌّ *having a* B
large head; أُنَافِيٌّ, أُذَانِيٌّ, عُضَادِيٌّ, *having a large* or *long nose, ears, arms;* سُتَاهِيٌّ, أُيَارِيٌّ. Another rare form is exemplified by شَدْقَمٌ and سَتْهَمٌ = أَشْدَقُ and أَسْتَهُ.

(ε) *The Abstract Nouns of Quality,* أَسْمَآءُ ٱلْكَيْفِيَّةِ.

268. The feminine of the relative adjective serves in Arabic C
as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit, keit, schaft, thum,* and to English ones in *head, dom, ty,* etc. E.g. اَلْإِلٰهِيَّةُ [and اَلْأُلُهَانِيَّةُ D. G.] *the divine nature, Godhead* (اَلْإِلٰهُ *God*); إِنْسَانِيَّةٌ *humanity* (إِنْسَانٌ *a human being*); اَلرُّبُوبِيَّةُ *Lordship, Godhead* (اَلرَّبُّ);
رُجُولِيَّةٌ *manhood;* [خَصُوصِيَّةٌ or خُصُوصِيَّةٌ *particularity*]; وَصْفِيَّةٌ ,اِسْمِيَّةٌ, D
substantivity, adjectivity, from اِسْمٌ, *a substantive,* and وَصْفٌ, *an adjective;* أَمْكَنِيَّةٌ *the belonging to the fully-inflected class* (مُتَمَكِّنٌ أَمْكَنُ) *of nouns;* مَاهِيَّةٌ *substance, quiddity* (مَا *what?*); مَآئِيَّةٌ *wateriness* (مَآءٌ *water*); جَمْعِيَّةٌ *totality;* شَاعِرِيَّةٌ *what constitutes the being a poet, the poetic mind* or *temperament;* مَفْهُومِيَّةٌ *the capability of being understood, intelligibility;* اَلْحَنَفِيَّةُ *what constitutes being a Ḥanefite, the school of*

A *the Ḥanîfites;* اَلنَّصْرَانِيَّةُ *Christendom, the Christian religion;* اَلْيَهُودِيَّةُ *Judaism.*

REM. In a few cases the termination ـُوتٌ, borrowed from the Aramaic ־וּת, is similarly employed; as لَاهُوتٌ *divinity,* (ܐܠܗܘܬܐ), نَاسُوتٌ *humanity* (ܐܢܫܘܬܐ), مَلَكُوتٌ *kingdom* (מַלְכוּת, ܡܠܟܘܬܐ), جَبَرُوتٌ *pride, haughtiness, omnipotence,* etc. [These nouns are, in Arabic, of the masculine gender.]

B (ζ) *The Diminutive.*

269. The diminutive, اَلِاسْمُ ٱلْمُصَغَّرُ or اَلتَّصْغِيرُ, and اَلِاسْمُ ٱلْمُحَقَّرُ or اَلتَّحْقِيرُ, when formed from a *triliteral* noun (اَلِاسْمُ ٱلْمُكَبَّرُ or اَلتَّكْبِيرُ), takes the form فُعَيْلٌ; as رَجُلٌ *a man,* رُجَيْلٌ; كَلْبٌ *a dog,* كُلَيْبٌ; عَمْرٌو *'Amr* (a man's name), عُمَيْرٌ; جَبَلٌ *a hill,* جُبَيْلٌ. When the noun is *quadriliteral,* it takes the form فُعَيْعِلٌ; as عَقْرَبٌ *a scorpion,*
C عُقَيْرِبٌ; دِرْهَمٌ *a dirham,* دُرَيْهِمٌ; مَسْجِدٌ *a mosque,* مُسَيْجِدٌ; أَرْطًى *a kind of tree,* أُرَيْطٍ (for أُرَيْطِيٌ). When the noun is *quinqueliteral,* but the fourth letter *weak,* the diminutive is فُعَيْعِيلٌ; as عُصْفُورٌ *a sparrow,* عُصَيْفِيرٌ; مِفْتَاحٌ *a key,* مُفَيْتِيحٌ.

REM. *a.* The diminutive is used, not merely in its literal sense, but also to express endearment (as أُبَيٌّ, أُخَيٌّ, بُنَيٌّ) or contempt (as
D عُدَيٌّ), and even enhancement (لِلتَّعْظِيمِ, as دُوَيْهِيَةٌ *a great misfortune,* سُنَيَّةٌ *a terrible year of drought* or *dearth,* خُيَيْرٌ *the very best,* صُدَيِّقٌ *a special friend*), [اَلدُّهَيْمَآءُ *a very black calamity, a severe trial*].

REM. *b.* In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فُعَيْعِلٌ; as أَزْرَقُ *blue,* أُزَيْرِقُ; مِعْطَفٌ *a mantle,* مُعَيْطِفٌ. See however § 283.

Rem. *c.* The first syllable of the form فُعَيْل is occasionally pronounced with kĕsra instead of ḍamma, when the second radical of the primitive is ى; as بِيَيْت, شِيَيْء, شِيَيْخ, نِيَيْب, for بُيَيْت, شُيَيْء, شُيَيْخ, نُيَيْب, from بَيْت, شَيْء, شَيْخ, and نَاب (for نَيَب). A

Rem. *d.* Traces of this diminutive form in Aramaic are עוּלֵימָא, ܥܠܝܡܐ, *a youth* (غُلَيِّم, from غُلَام), and ܓܙܝܠܐ *a fawn* (غُزَيِّل, from غَزَال). In Hebrew we may perhaps consider as such, זְעֵיר *little, a little* (صُغَيِّر), פְּלֵיטָה *a band of fugitives*, שְׁפִיפוֹן *the cerastes*, a sort of snake (سُفّ), and אֱמִינוֹן (from אַמְנוֹן, a contemptuous diminutive, like الْأُخَيْطِل). If so, the vowel ־ֵי must be regarded as a weakening of ־ִי (orig. ־ַי), like גָּלִית for גָּלֵית (גָּלְיָת). This view derives some confirmation from the modern pronunciation of North Africa, where, for example, قُفَيْفَة, the diminutive of قُفَّة, *a basket*, is sounded *ḳ'fîfè* or *g'fîfè*,—in post-biblical Hebrew קוּפָּה and קְפִיפָה. B

Rem. *e.* Diminutives may be formed not only from nouns (substantive or adjective), but also (1) from the demonstrative pronoun ذَا and its derivatives, as well as the relative pronoun اَلَّذِى; (2) from certain prepositions, which are, however, obviously substantives in the accusative, as قُبَيْلَ *a little before*, بُعَيْدَ *a little after*, فُوَيْقَ *a little above*, دُوَيْنَ *a little below, a little nearer than*, etc.; and (3) from a few of the verbs of surprise or wonder (§ 184, rem. *f*). On the other hand, they cannot be formed from nouns which have already the measure of a diminutive, as جُمَيْل, *a kind of small bird*, كُمَيْت *a bay horse*. C D

270. When the noun contains *five* letters, of which the fourth is *strong*, or more than five, the diminutive فُعَيْعِل is commonly formed from the first four, and the rest are rejected; as سَفَرْجَل *a quince*,

A سُفَيْرِجٌ ; عَنْدَلِيبٌ *a nightingale,* عُنَيْدِلٌ ; عَنْكَبُوتٌ *a spider,* عُنَيْكِبٌ. But if there be among the consonants several servile letters, these are rejected, or some of them; as إِسْتَبْرَقٌ *thick gold-brocade,* أُبَيْرِقٌ ; مُتَدَحْرِجٌ *rolling oneself,* دُحَيْرِجٌ ; مُسْتَكْمِلٌ *trying to render perfect,* مُكَيْمِلٌ ; مُخْتَارٌ *chosen,* مُخَيِّرٌ (for مُخَيْيِرٌ), and not مُخَيْتِرٌ ; مُقْعَنْسِسٌ *having a hump in front,* مُقَيْعِسٌ.

B REM. *a.* The rule as to quinqueliterals like سَفَرْجَلٌ is not always strictly observed. Thus جَحْمَرِشٌ *a fat, lazy, old woman,* فَرَزْدَقٌ *a burnt cake,* and قُذَعْمِلٌ *a big camel* or *a little, ugly woman,* are said to make either جُحَيْمِرٌ, فُرَيْزِدٌ, قُذَيْعِمٌ, or جُحَيْرِشٌ, فُرَيْزِقٌ, قُذَيْعِلٌ.

REM. *b.* If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained.
C In مُسْتَكْمِلٌ, for example, م is preserved in preference to س or ت, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of عَلَنْدًى, *a sort of thorn,* is either عُلَيْنِدٌ or عُلَيْدٍ (for عُلَيْدِىٌ); of قَلَنْسُوَةٌ, *a sort of cap,* قُلَيْنِسَةٌ or قُلَيْسِيَةٌ ; of حَبَنْطًى, *short and big-bellied,* حُبَيْنِطٌ or حُبَيْطٍ (for حُبَيْطِىٌ).

REM. *c.* The termination ـَانٌ, when appended to nouns of four
D or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as زَعْفَرَانٌ *saffron,* زُعَيْفِرَانٌ ; أُفْعُوَانٌ *a male snake,* أُفَيْعِيَانٌ.

REM. *d.* Nouns containing five or more consonants do not exceed the form فُعَيْعِلٌ, as قَرَعْبَلَانَةٌ *a tick,* قُرَيْعِبَةٌ ; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the cases specified in rem. *b*, and in § 269). In place of the rejected consonants, however,

ى may be inserted immediately before the last letter; as سُفَيْرِيجٌ, A
عُنَيْكِيبٌ, مُكَيْمِيلٌ, and the like.

271. The feminine terminations ـَةٌ, ـَى, and ـَآءُ; the relative termination ـِىٌّ; the ending ـَانُ in adjectives of which the feminine is فَعْلَى, and in proper names; the dual and plural terminations ـَانِ, ـُونَ, and ـَاتٌ; and the second syllable of the plural form أَفْعَالٌ; are all disregarded. The diminutives must be formed out of the B
preceding consonants, and these terminations added to them. E.g. قَلْعَةٌ *a castle*, قُلَيْعَةٌ; طَلْحَةُ (a man's name), طُلَيْحَةُ; مَسْلَمَةُ (a man's name), مُسَيْلِمَةُ; حُبْلَى *pregnant*, حُبَيْلَى; سَلْمَى (a woman's name), سُلَيْمَى; حَمْرَآءُ *red*, حُمَيْرَآءُ; عَبْقَرِىٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *ǵinn*) *demoniacal, mighty, perfect*, عُبَيْقِرِىٌّ; بَصْرِىٌّ *belonging to ĕl-Baṣra*, بُصَيْرِىٌّ; سَكْرَانُ (fem. سَكْرَى) *drunken*, C
سُكَيْرَانُ; سَلْمَانُ (a man's name), سُلَيْمَانُ; مُسْلِمَانِ *two Muslims*, مُسَيْلِمَانِ; مُسْلِمُونَ *Muslims*, مُسَيْلِمُونَ; مُسْلِمَاتٌ *Muslim women*, مُسَيْلِمَاتٌ; أَجْمَالٌ *camels*, أَصْحَابٌ *companions*, أَلْفَاظٌ *words*, أَبْيَاتٌ *verses*, أُجَيْمَالٌ, أُصَيْحَابٌ, أُلَيْفَاظٌ, أُبَيَّاتٌ.

Rem. *a.* The fem. ـَى is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as D
قَرْقَرَى *the back*, قُرَيْقِرٌ; لُغَيْزَى *a riddle*, لُغَيْغِيزٌ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ى, may be omitted; as حُبَارَى *a bustard*, حُبَيْرَى or حُبَيِّرٌ (for حُبَيْيِرٌ).

Rem. *b.* Other plurals, besides أَفْعَالٌ, of the class called جُمُوعُ ٱلْقِلَّةِ (see § 307) form their diminutives regularly; viz. فِعْلَةٌ, as وِلْدَةٌ *children*, وُلَيْدَةٌ; غِلْمَةٌ *boys, slaves*, غُلَيْمَةٌ; أَفْعُلٌ, as

A أَكْلُبٌ *dogs*, أُكَيْلِبٌ ; أَضْلُعٌ *ribs*, أُضَيْلِعٌ ; and أَفْعِلَةٌ, as أَجْرِبَةٌ *bags*, أُجَيْرِبَةٌ ; أَعْمِدَةٌ *pillars*, أُعَيْمِدَةٌ ; أَغْلِمَةٌ *boys, slaves*, أُغَيْلِمَةٌ ; أَصْبِيَةٌ *children*, أُصَيْبِيَةٌ. In regard to the جُمُوعُ ٱلْكَثْرَةِ (see § 307), two courses may be adopted. We may fall back on the singular, adding to its diminutive the appropriate plural termination; e.g. شُعَرَآءُ *poets*, شُوَيْعِرُونَ, from شَاعِرٌ, شُوَيْعِرٌ (see § 277); دُورٌ *houses*, دُوَيْرَاتٌ,
B from دَارٌ, دُوَيْرَةٌ (see § 274). Or we may have recourse to the جَمْعُ ٱلْقِلَّةِ, if such exist; e.g. فِتْيَانٌ *youths*, فُتَيُّونَ, from فَتًى, فُتَيٌّ, or فُتَيَّةٌ, from the plural فِتْيَةٌ; أَذِلَّآءُ *base fellows*, ذُلَيِّلُونَ, from ذَلِيلٌ, ذُلَيِّلٌ (see § 278), or أُذَيْلَّةٌ (for أُذَيْلِلَةٌ), from the plural أَذِلَّةٌ (for أَذْلِلَةٌ).

272. The termination ـَانٌ in *triliteral* nouns, of which the feminine
C is *not* فَعْلَى, and which are not proper names, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِيلٌ; as سُلْطَانٌ *power, a sultan*, سُلَيْطِينٌ; سِرْحَانٌ *a wolf*, سُرَيْحِينٌ; شَيْطَانٌ *a devil*, شُيَيْطِينٌ; رَيْحَانٌ *sweet basil*, رُوَيْحِينٌ.

273. Proper names, consisting of two words (see § 264), form their diminutives from the *first* word, the second remaining unchanged;
D as عَبْدُ ٱللّٰهِ *ʻAbdu ’llāh*, عُبَيْدُ ٱللّٰهِ *ʻObèidu ’llāh*; مَعْدِيكَرِبُ, مُعَيْدِيكَرِبُ; بَعْلَبَكُّ, بُعَيْلَبَكُّ; حَضْرَمَوْتُ, حُضَيْرَمَوْتُ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ـَةٌ is added to the diminutive, provided that the primitive has no nomen unitatis (§ 246). E.g. هِنْدٌ (a woman's name), هُنَيْدَةٌ; شَمْسٌ *the sun*, شُمَيْسَةٌ; دَارٌ *a house*, دُوَيْرَةٌ; سِنٌّ *a tooth*, سُنَيْنَةٌ; إِبِلٌ *camels*, أُبَيْلَةٌ; غَنَمٌ *a flock of sheep* or *goats*, غُنَيْمَةٌ; عَيْنٌ *an eye* or *fountain*, عُيَيْنَةٌ or عِيَيْنَةٌ (see § 269, rem. *c*).

But if the primitive has a nomen unitatis, ـَةٌ is not appended to the diminutive, in order to avoid ambiguity. E.g. شَجَرٌ *trees*, شُجَيْرٌ, but شَجَرَةٌ *a tree*, شُجَيْرَةٌ; بَقَرٌ *cattle*, بُقَيْرٌ, but بَقَرَةٌ *an ox* or *cow*, بُقَيْرَةٌ. A

Rem. *a.* The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ـَةٌ for the same reason; e.g. خَمْسٌ *five* (fem.), خُمَيْسٌ, but خَمْسَةٌ *five* (masc.), خُمَيْسَةٌ. But see § 319, rem. *a*.

Rem. *b.* If the noun contains more than three consonants, ـَةٌ is not added to the diminutive. B

Rem. *c.* There are a few exceptions to the rules of this § and rem. *b*. For example, حَرْبٌ, *war*, makes حُرَيْبٌ; دِرْعٌ *a coat of mail*, دُرَيْعٌ; ذَوْدٌ, *a herd of she-camels*, ذُوَيْدٌ; عَرَبٌ *Arabs*, عُرَيْبٌ; قَوْسٌ, *a bow*, قُوَيْسٌ; نَعْلٌ *a shoe*, نُعَيْلٌ; [عَرُوسٌ *a bride*, عُرَيِّسٌ; قَلُوصٌ *a young she-camel*, قُلَيِّصٌ, D. G.]; whilst قُدَّامٌ, *the front*, and وَرَآءٌ, *the rear* or *back*, have قُدَيْدِيمَةٌ, and وُرَيِّئَةٌ (for وُرَيْيِئَةٌ).—قَوْمٌ *one's people* or *tribe*, which is masc. and fem., has قُوَيْمٌ or قُوَيْمَةٌ; but رَهْطٌ and نَفَرٌ, though also of both genders, seem to make only رُهَيْطٌ and نُفَيْرٌ. عُرْسٌ, *a wedding-feast*, is usually masculine, and therefore has عُرَيْسٌ. بَحْرٌ *a sea*, which is masc., makes بُحَيْرَةٌ. C

275. The double consonants in nouns formed from verba mediæ rad. geminatæ are resolved; as تَلٌّ *a hill*, تُلَيْلٌ; طَسٌّ *a cup* (Fr. *tasse*), طُسَيْسٌ; مُدَّةٌ *time*, مُدَيْدَةٌ.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E.g. بَابٌ (بَوَبٌ) *a door*, بُوَيْبٌ; نَابٌ (نَيَبٌ) *an eye-tooth* or *canine tooth*, نُيَيْبٌ; رِيحٌ (رِوْحٌ) *wind*, رُوَيْحَةٌ; قِيمَةٌ (قِوْمَةٌ) *price, value*, قُوَيْمَةٌ; مُوسِرٌ (مُيْسِرٌ) *rich*, مُيَيْسِرٌ; مِيزَانٌ (مِوْزَانٌ) *a pair of scales*, مُوَيْزِينٌ. D

A REM. شَىْءٌ, *a thing*, commonly makes شُوَىٌّ (for شُوَيْءٌ), and vulgarly شُوَيَّةٌ, instead of شُيَيْءٌ. From بَيْتٌ *a house*, شَيْخٌ *an old man*, عَيْنٌ *an eye* or *fountain*, بَيْضَةٌ *an egg*, and ضَيْعَةٌ *a farm*, may be formed بُوَيْتٌ, شُوَيْخٌ, عُوَيْنَةٌ, بُوَيْضَةٌ, and ضُوَيْعَةٌ, but the regular forms are preferable. Conversely, عِيدٌ, *a festival*, though derived from the radical عود, makes عُيَيْدٌ, following the plural أَعْيَادٌ.

277. If the second letter be either a servile èlif, or an èlif, the
B origin of which is unknown, it is changed into و; as شَاعِرٌ *a poet*, شُوَيْعِرٌ; دَاهِيَةٌ *a calamity*, دُوَيْهِيَةٌ; فَارِسٌ *a horseman*, فُوَيْرِسٌ; خَاتَمٌ *a signet-ring*, خُوَيْتِمٌ; دَابَّةٌ *an animal*, دُوَيْبَّةٌ (for دُوَيْبِبَةٌ); عَاجٌ *ivory*, عُوَيْجٌ; صَابَةٌ *a certain bitter tree*, صُوَيْبَةٌ.

REM. *a.* Words of the form فَاعِلٌ, in which the initial letter is و, change it into أ in forming the diminutive; e.g. وَاصِلٌ, أُوَيْصِلٌ, not وُوَيْصِلٌ. In other cases this change is optional, as in أُرَيْقٌ for
C وُرَيْقٌ, formed according to § 283 from أَوْرَقُ.

REM. *b.* Words of the form of دُوَيْبَّةٌ sometimes substitute ـَا for ـَيْ, to lighten the pronunciation, as دُوَابَّةٌ and شُوَابَّةٌ, the latter for شُوَيْبَّةٌ, from شَابَّةٌ *a young woman*. [Comp. § 13, rem.]

278. If the third letter be weak, it coalesces with the preceding ى of the diphthong ـَيْ into ىّ; as غُلَامٌ *a youth, a slave*, غُلَيِّمٌ; طَعَامٌ *food*, طُعَيِّمٌ; أَكُولٌ *a glutton*, أُكَيِّلٌ; ظَلِيمٌ *a male ostrich*, ظُلَيِّمٌ;
D جَدْوَلٌ *a brook*, جُدَيِّلٌ; أَسْوَدُ *black*, أُسَيِّدُ; فَتًى *a youth*, فُتَيٌّ; عَصًا *a staff*, عُصَيَّةٌ; رَحًى *a mill*, رُحَيَّةٌ; عُرْوَةٌ *a handle*, عُرَيَّةٌ.

REM. *a.* The forms جُدَيْوِلٌ and أُسَيْوِدُ are also used.

REM. *b.* In words of which the second and third radicals are contracted into ىّ, these letters must be separated, and treated according to this rule and § 276; e.g. طَىٌّ *a fold* (طَوْىٌ), طُوَيٌّ; حَيَّةٌ *a snake*, (حَيْيَةٌ), حُيَيَّةٌ.

279. A quadriliteral or quinqueliteral, of which the last two A
letters are *weak*, rejects one of them; as يَحْيَى *Yaḥyā* (*John*), يُحَيٌّ
(for يُحَيِّيٌ); أَحْوَى *black*, أُحَيٌّ (for أُحَيِّيٌ); صَبِيٌّ *a boy*, صُبَيٌّ (for
صُبَيِّيٌ); عَدُوٌّ *an enemy*, عُدَيٌّ (for عُدَيِّيٌ); عَطَآءٌ *a gift, pay*, عُطَيٌّ
(for عُطَيِّيٌ); سَمَآءٌ *the sky* or *heaven*, سُمَيَّةٌ; إِدَاوَةٌ *a small water-skin*,
أُدَيَّةٌ (for أُدَيِّيَةٌ); مُعَاوِيَةُ (a man's name), مُعَيَّةُ (for مُعَيِّيَةُ).

Rem. Instead of أُحَيٌّ, some say أُحَيْوٍ (accus. أُحَيْوِيَ, like B
أُسَيْوِدُ, § 278, rem. *a*), others أُحَيٍّ (accus. أُحَيَّ, for أُحَيِّيَ, like
أُسَيِّدُ, § 278), and others still, but irregularly, أُحَيٌّ.—From مُعَاوِيَةُ
the forms مُعَيْوَةُ and مُعَيِّيَةُ are also said to be in use.

280. The infinitives of verba primæ و, which reject the first
radical and take the fem. termination ـَةٌ in exchange (§ 206), resume C
the و in their diminutives; as عِدَةٌ *a promise*, وُعَيْدَةٌ; جِدَةٌ *affluence*,
وُجَيْدَةٌ; شِيَةٌ *being spotted, spots*, وُشَيَّةٌ.

Rem. They are distinguished by the ة from the diminutives of
the form فَعْلٌ in the same verbs; such as وُعَيْدٌ from وَعْدٌ, etc.

281. Nouns which have lost their third radical,—whether they
have the fem. termination ـَةٌ or not,—recover it in the diminutive. D
E.g. أَبٌ *a father* (ابو), أُبَيٌّ; أَخٌ *a brother* (اخو), أُخَيٌّ; دَمٌ *blood*,
دُمَيٌّ; يَدٌ *a hand*, يُدَيَّةٌ; حِرٌ *vulva*, حُرَيْحٌ; مَآءٌ *water*, مُوَيْهٌ and مُوَيٌّ;
شَاةٌ *a sheep* or *goat*, شُوَيْهَةٌ; شَفَةٌ *a lip*, شُفَيْهَةٌ; أَمَةٌ *a maidservant*,
أُمَيَّةٌ; لُغَةٌ *a dialect*, لُغَيَّةٌ; سَنَةٌ *a year*, سُنَيْهَةٌ and سُنَيَّةٌ; هَنَةٌ *a thing*,
هُنَيْهَةٌ, هُنَيْئَةٌ, and هُنَيَّةٌ.

Rem. *a.* فَمٌ, *mouth*, of which the radical is فُوهٌ or فَوَهٌ, forms its
diminutive accordingly, فُوَيْهٌ.

Rem. *b.* A lost first or second radical is not restored, if the

A word consists of three letters, exclusive of the feminine ة; as نَاسٌ (for أُنَاسٌ) *people,* نُوَيْسٌ; هَارٌ (for هَآئِرٌ, § 240, rem. *b*) *feeble,* هُوَيْرٌ; شَاكٌ (for شَآئِكٌ) *bristling* (*with weapons*), شُوَيْكٌ; مَيْتٌ (for مَيِّتٌ, § 242) *dead,* مُيَيْتٌ; خَيْرٌ (for خَيِّرٌ) *good,* خُيَيْرٌ. Otherwise the diminutives would have been أُنَيِّسٌ, هُوَيْئِرٌ, شُوَيْئِكٌ, مُيَيِّتٌ, and خُيَيِّرٌ. [Words of the form فَاعِلٌ retain in the diminutive the termination ــٍ, as قُوَيْضٍ from قَاضٍ *a judge,* رُوَيْعٍ from رَاعٍ *a pastor.* D. G.]

B **282.** Those nouns which, after having lost their third radical, take a prosthetic èlif, reject the èlif, and recover their original letter. E.g. اِسْمٌ *a name,* سُمَيٌّ; اِبْنٌ *a son,* بُنَيٌّ; اِسْتٌ *the anus,* سُتَيْهَةٌ.

Rem. The diminutives of أُخْتٌ *sister,* بِنْتٌ *daughter,* and هَنْتٌ *a thing,* are formed like those of أَخٌ, اِبْنٌ, and هَنَةٌ, and distinguished in the first two by the fem. termination; أُخَيَّةٌ, بُنَيَّةٌ, هُنَيَّةٌ (see
C § 281).

283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four,* فُعَيْعِلٌ (see § 269, rem. *b*). E.g. مِعْطَفٌ, عُطَيْفٌ; هَمَّامٌ, هُمَيْمٌ; أَسْوَدُ, سُوَيْدٌ; قَاضٍ, قُضَيٌّ; حَامِدٌ, حُمَيْدٌ; حَارِثٌ, حُرَيْثٌ; قِرْطَاسٌ, قُرَيْطِسٌ; عُصْفُورٌ, عُصَيْفِرٌ; أَوْرَقُ, وُرَيْقٌ or أُرَيْقٌ; نَافِعٌ, نُفَيْعٌ;
D مُقْعَنْسِسٌ, قُعَيْسٌ; [مَعَدِّيٌّ مُعَيْدِيٌّ]. This sort of diminutive is called تَصْغِيرُ ٱلتَّرْخِيمِ, *the softened* or *curtailed diminutive.*

284. With regard to this kind of diminutive the following rules are to be observed. (*a*) If a masc. noun ends in ـَةٌ, this termination falls away; e.g. حَارِثَةُ (a name), حُرَيْثٌ. (*b*) Fem. nouns in ـَى and ـَآءُ reject these terminations and take ـَةٌ; as حُبْلَى, حُبَيْلَةٌ; حَمْرَآءُ, حُمَيْرَةٌ.

REM. Very irregular diminutives are: رَجُلٌ *a man*, رُوَيْجِلٌ; A دُخَانٌ *smoke*, دُوَيْخِنٌ; مَغْرِبٌ *sunset*, مُغَيْرِبَانٌ; عَشِيٌّ or عَشِيَّةٌ *nightfall*, عُشَيْشَةٌ, عُشَيْشِيَةٌ, عُشَيَّانٌ, عُشَيْشَانٌ, and عُشَيْشِيَانٌ; إِنْسَانٌ *a human being*, أُنَيْسِيَانٌ; لَيْلَةٌ *a night*, لُيَيْلِيَةٌ (compare the plur. لَيَالٍ for لَيَالِيُ); بَنُونَ *sons* (plur. of اِبْنٌ), أُبَيْنُونَ; أُصْلَانٌ (derived from the plur. of أَصِيلٌ *the evening*), أُصَيْلَانٌ, أُصَيْلَالٌ, and أُصَيَّالٌ. Further, دِينَارٌ *a dīnār*, دُنَيْنِيرٌ, and دِيوَانٌ *a register, an account-book,* B *a collection of poems, a public office* or *bureau*, دُوَيْوِينٌ, as if from دِنَّارٌ and دِوَّانٌ (see § 305, II., rem. *b*); دِيبَاجٌ *brocade*, دُيَيْبِيجٌ or دُبَيْبِيجٌ, as if from دِبَّاجٌ.

(η) *Some other Nominal Forms.*

285. (*a*) The form فِعْلَةٌ frequently means a *small piece* of C anything; as فِلْذَةٌ, قِطْعَةٌ, *a piece*, كِسْرَةٌ *a fragment*, جِذْوَةٌ *a firebrand, a live coal*, خِرْقَةٌ *a rag*, فِرْقَةٌ *a sect*, حِصَّةٌ *a portion*, خِطَّةٌ *a piece of land, an allotment*.—(*b*) The form فُعْلَةٌ is often used to signify a *small quantity*, such as can be contained in a place at once; as قُبْضَةٌ *a handful*; أُكْلَةٌ, لُقْمَةٌ, مُضْغَةٌ, *a morsel, a mouthful*; جُرْعَةٌ, بُلْعَةٌ, *a gulp, a sup* or *sip*; شُرْبَةٌ *a draught* (*of water*). It also denotes *colour*; as حُمْرَةٌ *redness*, صُفْرَةٌ *yellowness*, زُرْقَةٌ *a light blue*, دُكْنَةٌ *a blackish* D *brown*.

286. (*a*) The form فِعَالٌ indicates *vessels* and *implements*; as إِنَآءٌ, وِعَآءٌ, *a vessel*, جِرَابٌ *a bag*, حِلَابٌ *a milk-pail*, خِلَالٌ *a wooden pin*, سِقَآءٌ *a water-skin*, شِرَاكٌ *the thong* or *strap of a sandal*, لِبَاسٌ *a garment*, إِزَارٌ, رِدَآءٌ, certain garments, لِحَافٌ *a coverlet, a pelisse*.—(*b*) The form فُعَالٌ denotes *diseases*; as حُمَامٌ *a fever*, زُكَامٌ *a cold*, سُعَالٌ *a cough*,

A صُدَاعٌ *a headache*, طُحَالٌ, كُبَادٌ, *disease of the spleen* (طِحَالٌ), *of the liver* (كَبِدٌ)*.

287. (*a*) The form فِعَالَةٌ indicates *a post* or *office;* as كِتَابَةٌ *the post of secretary* (كَاتِبٌ); عِمَالَةٌ, وِلَايَةٌ, *the post of governor* (عَامِلٌ, وَالٍ); إِمَارَةٌ *the office of ĕmīr* (أَمِيرٌ); خِلَافَةٌ *the caliphate;* نِيَابَةٌ *deputyship*
B (نَائِبٌ); قِيَادَةٌ *the post of general* (قَائِدٌ); عِرَافَةٌ *the post of inspector, centurion,* etc. (عَرِيفٌ).—(*b*) The form فُعَالَةٌ denotes *small portions* which are broken off or thrown away; as بُرَادَةٌ, قُرَاضَةٌ, *filings;* بُرَايَةٌ *chips, shavings;* قُلَامَةٌ, قُصَاصَةٌ, *parings;* كُنَاسَةٌ, كُسَاحَةٌ, قُمَامَةٌ, *sweepings;* رُضَاضَةٌ *brayed* or *pounded fragments;* كُسَارَةٌ *broken pieces;* قُطَاعَةٌ *cuttings;* عُجَالَةٌ *a little food got ready in haste;* عُفَاوَةٌ *a small quantity*
C *of broth* (left in a borrowed pot, when it is returned). Some of these words admit of a masculine collective form فُعَالٌ, indicating a larger quantity, as بُرَاءٌ, قُمَامٌ, رُضَاضٌ, كُسَارٌ, حُطَامٌ, دُقَاقٌ, فُتَاتٌ.

288. The form فَعَّالَةٌ (the feminine of فَعَّالٌ, § 233) is frequently employed to designate (*a*) an instrument or machine, as doing something, or by means of which something is done, regularly and constantly; or (*b*) the place where something is constantly obtained or prepared.
D E.g. بَرَّادَةٌ *a vessel* or *stand for cooling water;* حَرَّاقَةٌ *a fire-ship, a galley;* رَعَّادَةٌ, عَرَّادَةٌ, دَبَّابَةٌ, *engines of war;* طَرَّاحَةٌ *a mattrass* or *cushion, a fishing-net;* زَرَّاقَةٌ *a short javelin;* طَرَّادَةٌ *a spear, a bolt;* حَرَّاضَةٌ *a*

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* [According to D. H. Müller (Aṣmaʿī's *Kitāb al-Farḳ*, p. 26 *seqq.*) the forms فُعَالٌ, فُعَالَةٌ and فَعِيلٌ are often used to denote excretions, as *spittle* or *phlegm* بُصَاقٌ, لُعَابٌ, مُجَاجٌ, مُجَاجَةٌ, رُؤَالٌ, رُعَامٌ (رُغَامٌ), لُغَامٌ; *sweat* حُمَامٌ, حَمِيمٌ, رَشِيحٌ, صُوَاحٌ; *blood issuing from the nose* رُعَافٌ; *excrements* سُلَاحٌ; *sperma* سُلَالَةٌ; *drippings* قُطَارَةٌ. D. G.]

place where potash is made (by burning the plants called حُرْضٌ); A
جَصَّاصَةٌ *a place where gypsum* or *plaster* (جِصٌّ) *is made;* كَلَّاسَةٌ *a chalk-pit* or *quarry* (كِلْسٌ); مَلَّاحَةٌ *a salt-pan* or *salt-mine* (مِلْحٌ); قَيَّارَةٌ *a well of bitumen* (قَارٌ); جَبَّاسَةٌ *a place where gypsum is found* or *prepared;* زَرَّاعَةٌ *a land that is sown.* Hence the tropical application of this form to persons, as an intensive (§ 233, rem. *c*).

Rem. As فَعَّالَةٌ has been transferred from things to persons, as
an intensive adjective, so also فَاعِلَةٌ (§ 233, rem. *c*); for سَاقِيَةٌ is B
a camel that draws water, an irrigating machine, a water-wheel; سَانِيَةٌ, *a water-wheel* and *the camel that works it;* رَاوِيَةٌ, *a water-skin, a camel that carries* or *draws water;* دَاعِيَةٌ, *a call* or *invitation;* عَادِيَةٌ, *a hindrance, an injury;* etc.

2. *The Gender of Nouns.*

289. In respect of gender, Arabic nouns are divisible into *three* C
classes; (*a*) those which are only *masculine* (مُذَكَّرٌ); (*b*) those which are only *feminine* (مُؤَنَّثٌ); (*c*) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

Rem. *a.* None of the Semitic languages have what we call the *neuter* gender.

Rem. *b.* Feminines may be either *real* or *natural* (مُؤَنَّثٌ حَقِيقِىٌّ), as اِمْرَأَةٌ *a woman,* نَاقَةٌ *a she-camel;* or *unreal, unnatural* (غَيْرُ
حَقِيقِىٍّ), or *tropical* (مَجَازِىٌّ), as اَلشَّمْسُ *the sun,* نَعْلٌ *a shoe* or D
sandal, ظُلْمَةٌ *darkness,* بُشْرَى *good news.*

290. That a noun is of the *fem.* gender may be ascertained either (*a*) from its *signification*, or (*b*) from its *form.*

a. Feminine by signification (اَلْمُؤَنَّثُ ٱلْمَعْنَوِىُّ) are:—

(α) All common nouns and proper names which denote females, as أُمٌّ *a mother,* عَرُوسٌ *a bride,* عَجُوزٌ *an old woman,* [خَادِمٌ *a female*

A *servant*]; مَرْيَمُ *Mary,* هِنْدُ *Hind,* سُعَادُ *Su'ād,* زَيْنَبُ *Zèinèb* [; or that
are represented as females, as شَعُوبُ *Death,* ذُكَآءُ *the Sun*].

(β) Proper names of countries and towns, because the common nouns أَرْضٌ, بُقْعَةٌ, مَدِينَةٌ, بَلْدَةٌ, and قَرْيَةٌ, are feminine*; as مِصْرُ *Egypt,* مُخَا *Mocha.* Those names, however, which belong to the triptote declension, are originally masculine, as اَلشَّأْمُ *Syria,* اَلْعِرَاقُ *ĕl-'Irāk,* مِنًى, وَاسِطٌ, دَابِقٌ, فَلْجٌ, هَجَرٌ; but they may also be inflected
B as diptotes, and are then feminine, as مِنَى, وَاسِطُ, etc.

REM. The names of the quarters or directions, as أَمَامٌ, قُدَّامٌ, *the front,* خَلْفٌ, وَرَآءٌ, *the rear,* may also be treated as feminine, following the gender of جِهَةٌ.

(γ) The names of the winds and the different kinds of fire, because the common nouns رِيحٌ, *wind,* and نَارٌ, *fire,* are feminine; as قَبُولٌ *the east wind,* دَبُورٌ *the west wind,* شَمَالٌ *the north wind,* جَنُوبٌ
C *the south wind;* سَعِيرٌ, جَحِيمٌ, *blazing fire,* [جَهَنَّمُ,] سَقَرُ, لَظَى, *hell-fire.*
Except إِعْصَارٌ *a dust-storm with whirlwinds,* which is masc.

(δ) The names of many parts of the body, especially those that are double; as يَدٌ *a hand,* رِجْلٌ *a leg* or *foot,* عَيْنٌ *an eye,* أُذُنٌ *an ear,* سِنٌّ *a tooth,* كَتِفٌ *a shoulder,* سَاقٌ *a shank,* رَحِمٌ *the womb,* اِسْتٌ *the anus.*

D REM. رَأْسٌ *the head,* وَجْهٌ *the face,* أَنْفٌ *the nose,* فَمٌ *the mouth,* صَدْرٌ *the breast,* ظَهْرٌ *the back,* [خَدٌّ *the cheek,*] and the names of the blood, muscles, sinews, and bones, are masc.; as also, in most instances, رَحِمٌ, when it means *relationship.* [قَدَمٌ is sometimes masc. and so كَفٌّ.]

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* [Some admit also the use of the masculine gender, because the word مِصْرٌ is masc., بَلَدٌ masc. or fem. See Muḳaddasī, p. 7, l. 16 *seq.* D. G.]

(ε) Collective nouns (شِبْهُ ٱلْجَمْعِ, *resembling the plural*), which A denote living objects that are destitute of reason, and do not form a nomen unitatis; as إِبِلٌ *camels*, ذَوْدٌ *a herd of she-camels*, غَنَمٌ *sheep* or *goats*.

b. Feminine by form (ٱلْمُؤَنَّثُ ٱللَّفْظِيُّ) are:—

(α) Nouns ending in ـَةٌ; as جَنَّةٌ *a garden*, ظُلْمَةٌ *darkness*, حَيَاةٌ, or حَيٰوةٌ, *life*.

(β) Nouns ending in ـَى or ـَا (ĕlif maḳṣūra, § 7, rem. *b*), when B that termination does not belong to the root; as دَعْوَى *a claim, a demand*, نَجْوَى *a secret*, لَوْمَى *blame*, أُرَبَى *misfortune*, ذِكْرَى *memory*, دِفْلَى *the oleander*, ذِفْرَى *the prominent bone behind the ear*, مِعْزَى *goats*, بُهْمَى *barley-grass*, اَلدُّنْيَا *the world*, رُؤْيَا *a vision* or *dream*, بُشْرَى *good news*, حُمَّى *a fever*.

Rem. But those who say دِفْلًى, ذِفْرًى, مِعْزًى, and بُهْمًى, regard C them as masculine, the ى being considered as an أَلِفُ إِلْحَاقٍ [§ 252].

(γ) Nouns ending in ـَآءُ, when that termination does not belong to the root; as صَحْرَآءُ, بَيْدَآءُ, *a plain* or *desert*, ضَرَّآءُ *harm, mischief*, بَغْضَآءُ *hatred*, قَاصِعَآءُ *a jerboa's hole*, كِبْرِيَآءُ *glory* (of God), *pride* (of man), خُيَلَآءُ *vainglory, arrogance*, سِيَرَآءُ *a sort of striped cloth*.

Rem. A few nouns ending in ـَةٌ, and those verbal adjectives D to which ـَةٌ is added to intensify their signification (§ 233, rem. *c*), are masc., because they apply to males; e.g. خَلِيفَةٌ *a successor, deputy*, or *caliph* (compare in Italian *il podestà*), عَلَّامَةٌ *very learned*, رَاوِيَةٌ *a traditionary*.

291. The following is a list of nouns which are feminine, not by form or signification, but merely by usage.

A أَرْضٌ *the earth, the ground, the floor.*

بِئْرٌ *a well.*

حَرْبٌ *war.*

خَمْرٌ *wine.*

دِرْعٌ *a coat of mail.*

دَلْوٌ *a bucket.*

B دَارٌ *a house.*

رَحًى *a mill.*

رِيحٌ *wind.*

اَلشَّمْسُ *the sun.*

ضَبُعٌ *a hyæna.*

[طَاغُوتٌ *idol.*]

عَرُوضٌ *metre.*

C عَصًا *a staff.*

عُقَابٌ *an eagle.*

عَقْرَبٌ *a scorpion.*

عِيرٌ *a caravan.*

فَأْسٌ *an axe.*

اَلْفِرْدَوْسُ *Paradise.*

أَفْعًى *a viper.*

[قَدُومٌ *an adze.*]

كَأْسٌ *a cup.*

[كَرْشٌ or كِرْشٌ *the maw.*]

مَنْجَنُونٌ *a water-wheel.*

مَنْجَنِيقٌ *a catapult.*

مُوسَى *a razor.*

نَارٌ *fire.*

نَعْلٌ *a shoe* or *sandal.*

نَفْسٌ *the soul.*

نَوًى *a traveller's destination.*

REM. Of these حَرْبٌ, خَمْرٌ, دِرْعٌ, دَارٌ, دَلْوٌ, رِيحٌ, ضَبُعٌ, مَنْجَنِيقٌ, and نَارٌ, are occasionally used as masculine; whilst دِرْعٌ *a woman's shift,* شَمْسٌ *a collar* or *pendant,* and فِرْدَوْسٌ *a garden* or *park,* are masculine. Those who say مُوسًى instead of مُوسَى, regard the word of course as masculine.

D **292.** Masculine or feminine are :—

(*a*) Collective nouns (أَسْمَآءُ الْجِنْسِ), chiefly denoting animals and plants, which form a nomen unitatis; e.g. حَمَامٌ *pigeons,* شَآءٌ *sheep* or *goats,* بَقَرٌ *cattle,* جَرَادٌ *grasshoppers, locusts,* نَحْلٌ *bees;* شَجَرٌ *trees,* نَخْلٌ *palm-trees,* تَمْرٌ *dates;* [شَعِيرٌ *barley* (gen. masc.)]; سَحَابٌ *clouds,* لَبِنٌ or لِبْنٌ *bricks,* ذَهَبٌ *gold.* These are masc. by form, fem. by signification (اَلْجَمَاعَةُ *totality*).

[(*b*) Collective nouns (أَسْمَاءُ ٱلْجَمْعِ or أَشْبَاهُ ٱلْجَمْعِ), denoting A
rational beings and not forming a nomen unitatis; e.g. قَوْمٌ *one's people* or *tribe*, رَهْطٌ *do.*, نَفَرٌ *a small number of men* (3—7), نَاسٌ *men* (gen. masc.), تَجْرٌ *a company of merchants*, رَكْبٌ *a company of wayfarers*, etc. But أَهْلٌ and آلٌ *one's family*, are masc. D. G.]

(*c*) The names of the letters of the alphabet, which are more usually feminine; as هٰذِهِ ٱلْأَلِفُ, or هٰذَا ٱلْأَلِفُ, *this ĕlif*.

[(*d*) The nomina verbi (*maṣdar*). One may say أَوْجَعَنِى ضَرْبُكَ B
and أَوْجَعَتْنِى ضَرْبُكَ *your striking caused me pain**. D. G.]

(*e*) Words regarded merely as such. These may be masculine, following the gender of لَفْظٌ, or feminine, following that of كَلِمَةٌ or لُغَةٌ. A noun may also be masculine, taking the gender of اِسْمٌ; a verb, taking that of فِعْلٌ; and a particle, taking that of حَرْفٌ. But a particle is more usually feminine, following the gender of أَدَاةٌ. The C
verb كَانَ, *to be*, seems by common consent to be taken as feminine (كَانَ ٱلنَّاقِصَةُ, كَانَ ٱلتَّامَّةُ). Such mere words are treated like proper names, and therefore do not take the article, as مَآءٌ هٰذَا or مَآءٌ هٰذِهِ, *this word* مَآءٌ (*water*).

(*f*) A considerable number of nouns, of which the following are those that most frequently occur.

[إِبْطٌ *the armpit* (gen. masc.).]
إِزَارٌ *an article of dress.*
آلٌ *the mirage.*
بَشَرٌ *a human being, human beings.*
بَطْنٌ *the belly* (gen. masc.). D
[بَعِيرٌ *camel* (gen. masc.).]
إِبْهَامٌ *the thumb* or *great toe* (gen. fem.).
ثَدْىٌ *a breast* (*mamma*).

* [This seems to be the explanation of صَوْتٌ being used as a fem. noun, *Ḥamāsa* 78, vs. 1, هٰذِهِ ٱلصَّوْتُ *this crying*. Comp. Lane. D. G.]

A ثَعْلَبٌ *a fox.*

جَنَاحٌ *a wing* (gen. masc.).

حَالٌ *state, condition* (gen. fem.).

حَانُوتٌ *a booth, a shop.*

[خَيَالٌ *a phantom.*]

أَرْنَبٌ *a hare* (gen. fem.).

دُكَّانٌ *a shop.*

B [ذِرَاعٌ *cubit* (gen. fem.).]

ذَنُوبٌ *a large bucket.*

رُوحٌ *spirit, soul* [when signifying *a celestial being* always masc.]

[زُقَاقٌ *a street* or *lane.*]

زَنْدٌ *the upper of the two pieces*
C *of wood, used in producing fire* (gen. masc.).

سَبِيلٌ *a path, a road.*

سُرًى *journeying by night.*

سِكِّينٌ *a knife* (gen. masc.).

سِلَاحٌ *a weapon, weapons.*

D سُلْطَانٌ [prop. *authority,* hence] *power, a sovereign.*

سِلْمٌ *peace.*

سُلَّمٌ *a ladder.*

سَمَآءٌ *the sky* or *heaven, the clouds, rain.*

[سُورٌ *a wall* (gen. masc.).]

سُوقٌ *a market.*

إِصْبَعٌ *a finger* (gen. fem.).

صِرَاطٌ *a way, a road* (via *strata*).

صُلْحٌ *peace.*

صَاعٌ *a measure for corn, etc.*

ضُحًى *the forenoon.*

ضَرَبٌ *white honey.*

[ضِرْسٌ *a tooth.*]

طِبَاعٌ *nature, natural disposition* [gen. fem.].

طَرِيقٌ *a road.*

عَجُزٌ *the hinder part, the rump* [gen. fem.].

عُرْسٌ *a wedding, a marriage.*

عَسَلٌ *honey.*

[عَنْبَرٌ *ambergris.*]

عُنُقٌ *the neck.*

عَنْكَبُوتٌ *a spider* (gen. fem.).

فَرَسٌ *a horse* [gen. fem.].

فُلْكٌ *a ship.*

[فِهْرٌ *a stone for bruising perfume.*]

قِدْرٌ *a pot, a kettle* (gen. fem.).

قَفًا *the nape of the neck.*

قَلِيبٌ *a well.*

قَوْسٌ *a bow* (gen. fem.).

كَبِدٌ *the liver.*

كُرَاعٌ *the tibia* or *shin-bone.*	مِعًى *an intestine* (gen. masc.). A
لِسَانٌ *the tongue.*	مِلْحٌ *salt* (gen. fem.).
لَيْلٌ *the night* (gen. masc.).	[مُلْكٌ *dominion.*]
مِسْكٌ *musk* (gen. masc.).	[هُدًى *the right direction.*]

Rem. *a.* زَنْدٌ *the bone* (either *radius* or *ulna*) *of the fore-arm,* سَمَآءٌ *a roof* or *ceiling,* and usually عُرْسٌ *a wedding-feast,* are masculine. B

Rem. *b.* The above list, and that contained in § 291, cannot lay claim either to absolute completeness or to perfect accuracy, since the usage of the language has varied considerably at different periods. For example, in later times فَمٌ, *the mouth,* and مَرْكَبٌ, *a boat* or *ship,* are used as feminine; whilst عَضُدٌ, *the upper arm,* كَتِفٌ, *the shoulder,* [كَرِشٌ, *the maw,*] and بِئْرٌ, *a well,* become masculine. The masculine gender too preponderates in later times over the feminine in words which were anciently of both genders, as نَارٌ *fire,* كَبِدٌ *the liver.* C

293. From most adjectives and some substantives of the masculine gender, feminines are formed by adding the terminations ـَةٌ, ـَى, or ـَآءُ (§ 290, *b*).

Rem. Only ـَةٌ is appended to the masculine without farther affecting the form of the word; ـَى and ـَآءُ have forms distinct from the masculine, which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masculine feminines are formed, is ـَةٌ; as عَظِيمٌ *great,* عَظِيمَةٌ; D فَرِحٌ glad, فَرِحَةٌ; نَدْمَانٌ *repentant,* نَدْمَانَةٌ; ضَارِبٌ *striking,* ضَارِبَةٌ; مَضْرُوبٌ *struck,* مَضْرُوبَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother;* فَتًى (for فَتَيٌ) *a young man,* فَتَاةٌ (for فَتَيَةٌ) *a young woman.*

[Rem. *a.* The hèmza of the termination آءٌ of nouns derived from verbs tertiæ و or ى may be replaced, before ة, by the radical letter, as سَمَاوَةٌ from سَمَآءٌ, سَقَّايَةٌ from سَقَّآءٌ, *a water-carrier,* but the

A forms with hèmza, as سَقَّآءَةٌ, غَزَّآءَةٌ, are preferable; comp. *Kāmil*, p. 87, l. 10—15, and below § 299, rem. *c*, § 301, rem. *e*.]

REM. *b*. ـَةٌ is a compromise in orthography between the original ـَتْ, *at*, the old pausal form ـَهْ, *ah*, and the modern ـَه, *a*, in which last the ه is silent (see the footnote to p. 7 supra). This view is confirmed by the comparison of the other Semitic languages; see *Comp. Gr.* 133—137.

B **295.** Feminines in ـَى are formed :—

(*a*) From adjectives of the form فَعْلَانُ, the feminine of which is فَعْلَى; as غَضْبَانُ *angry*, غَضْبَى; سَكْرَانُ *drunk*, سَكْرَى; شَبْعَانُ *sated*, شَبْعَى; غَرْثَانُ *hungry*, غَرْثَى; عَطْشَانُ, ظَمْآنُ, *thirsty*, عَطْشَى, ظَمْأَى; مَلْآنُ *full*, مَلْأَى; خَشْيَانُ *timid, fearing*, خَشْيَا.

(*b*) From adjectives of the form أَفْعَلُ, when they have the *superlative* signification, and are defined by the article or by a fol-
C lowing genitive, in which case the feminine is فُعْلَى; as اَلْأَكْبَرُ *the largest*, اَلْكُبْرَى; اَلْأَصْغَرُ *the smallest*, اَلصُّغْرَى; اَلْأَعْظَمُ *the greatest*, اَلْعُظْمَى; كُبْرَى ٱلْمُدُنِ *the largest of the cities*.

REM. *a*. Adjectives of the forms فَعْلَانٌ and فُعْلَانٌ form their feminine by adding ـَةٌ; as سَيْفَانٌ *tall and slender*, سَيْفَانَةٌ; عُرْيَانٌ *naked*, عُرْيَانَةٌ.

D REM. *b*. The feminine of اَلْأَوَّلُ (for اَلْأَوْءَلُ or اَلْأَأْوَلُ) *the first*, is اَلْأُولَى; that of آخَرُ (for أَأْخَرُ) *other, another*, أُخْرَى. The latter word can be used indefinitely, because it is superlative only in form, not in signification. The numeral أَحَدٌ, *one*, has إِحْدَى.

REM. *c*. There are some feminine adjectives of the form فُعْلَى, not superlatives, without any corresponding masculines; as أُنْثَى *female, feminine*, حُبْلَى *pregnant*, رُبَّى *which has recently yeaned* (of a ewe or she-goat).

296. Feminines in ـَآءُ are formed from adjectives of the form أَفْعَلُ, which have not the comparative and superlative signification; as أَصْفَرُ *yellow,* صَفْرَآءُ; أَجْهَرُ *of pleasing aspect,* جَهْرَآءُ; أَحْدَبُ *hump-backed,* حَدْبَآءُ. Many of these adjectives are not in actual use in the masculine; as هَطْلَآءُ *heavy and continuous (rain),* حَسْنَآءُ *beautiful,* شَوْكَآءُ *rough to the feel* (a new dress), اَلْعَرَبُ ٱلْعَرْبَآءُ *the Arabs of pure race.* A

Rem. The form فَعْلَآءُ sometimes serves as feminine to فَعْلَانُ, e.g. جَذْلَانُ *joyful,* جَذْلَآءُ; حَيْرَانُ *perplexed, amazed,* حَيْرَى and حَيْرَآءُ. B

297. All adjectives have not a separate form for the feminine. The following forms are of both genders.

(*a*) فَعُولٌ, when it has the meaning of فَاعِلٌ (transitive or intransitive), and is attached to a substantive in the singular, or serves as predicate to a substantive or a pronoun in the singular; as C
رَجُلٌ صَبُورٌ وَشَكُورٌ *a patient and grateful man,* اِمْرَأَةٌ صَبُورٌ وَشَكُورٌ *a patient and grateful woman;* رَجُلٌ كَذُوبٌ *a lying man,* اِمْرَأَةٌ كَذُوبٌ *a lying woman;* كَانَتْ صَبُورًا *she was patient;* رَأَيْتُهَا صَبُورًا *I saw that she was,* or *I thought her, patient;* [بَقَرَةٌ شَبُوبٌ *a full grown antelope*]. But if no substantive or pronoun be expressed, فَعُولٌ makes a feminine فَعُولَةٌ, and also if it has the meaning of مَفْعُولٌ; as رَأَيْتُ صَبُورَةً *I saw a patient* (*woman*); مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ *he has not a* D *she-camel to ride, nor one to carry loads, nor one for milking,* where رَكُوبَةٌ and مَرْكُوبَةٌ = حَلُوبَةٌ and مَحْلُوبَةٌ, whilst حَامِلَةٌ = حَمُولَةٌ.

Rem. *a.* Exceptions are rare; as عَدُوٌّ *hostile, an enemy,* fem. عَدُوَّةٌ; [and again, لَا حَلُوبَ فِى ٱلْبَيْتِ *there is no milch-ewe in the tent,* as we read in the tradition of Umm Maʻbad, نَاقَةٌ ضَبُوثٌ or نَاقَةٌ ضَغُوثٌ and شَاةٌ جَزُوزٌ *a shorn sheep.* D. G.]

A [REM. *b*. Hence the fem. nouns صَعُودٌ *an acclivity*, كَؤُودٌ *a mountain-road difficult of ascent*, حَدُورٌ and هَبُوطٌ *a declivity*. D. G.]

(*b*) فَعِيلٌ, when it has the meaning of مَفْعُولٌ, and under the same conditions as فَعُولٌ; e.g. عَيْنٌ كَحِيلٌ *an eye adorned with koḥl*, اِمْرَأَةٌ جَرِيحٌ *a wounded woman*, فَتَاةٌ قَتِيلٌ *a murdered woman*; but رَأَيْتُ قَتِيلَةَ ٱلْحَرُورِيَّةِ *I saw (the woman) whom the Ḥarūrīs had murdered*; هٰذِهِ أَكِيلَةُ سَبُعٍ *this is (a sheep) which has been (partly)*
B *eaten by a beast of prey*. If فَعِيلٌ has the meaning of فَاعِلٌ (transitive or intransitive), it forms a feminine in ـَةٌ; as نَصِيرٌ *a helper*, نَصِيرَةٌ; شَفِيعٌ *an intercessor*, شَفِيعَةٌ; عَفِيفٌ *temperate, chaste*, عَفِيفَةٌ; مَرِيضٌ *sick*, مَرِيضَةٌ.

REM. Exceptions in either case are rare. For example: فِعْلَةٌ حَمِيدَةٌ *a praiseworthy way of acting*, = مَحْمُودَةٌ; خَصْلَةٌ ذَمِيمَةٌ *a*
C *blameworthy habit*, = مَذْمُومَةٌ; and, on the other hand, مِلْحَفَةٌ جَدِيدٌ *a new wrapper*, إِنَّ رَحْمَةَ ٱللّٰهِ قَرِيبٌ مِنَ ٱلْمُحْسِنِينَ *verily God's mercy is nigh unto them who do well*.

(*c*) مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, which were originally nomina instrumenti (§ 228), but afterwards became intensive adjectives (§ 233, rem. *b*), under the same conditions as فَعُولٌ and فَعِيلٌ; e.g.
D اِمْرَأَةٌ مِغْشَمٌ *an obstinate, self-willed woman*; نَاقَةٌ مِذْعَانٌ *a docile she-camel*; جَارِيَةٌ مِعْطَارٌ, or جَارِيَةٌ مِعْطِيرٌ, *a young woman who uses much perfume*; but رَأَيْتُ مِعْطَارَةً *I saw (a woman) who uses much perfume*.

REM. Exceptions are rare; as مِسْكِينٌ *poor*, مِيقَانٌ *speaking the truth*, fem. مِسْكِينَةٌ, مِيقَانَةٌ [; but اِمْرَأَةٌ مِسْكِينٌ is allowed. D. G.]

[(*d*) Those adjectives that are properly infinitives (§ 230, rem. *c* A
and Vol. ii. § 136, *a*) e.g. بُورٌ, جَدْبٌ, جُنُبٌ, دَنَسٌ, عَدْلٌ, غَمٌّ, قَلْبٌ, مَحْضٌ, وَعْرٌ and some others as جَبَانٌ, عُضَالٌ etc. D. G.]

Rem. Adjectives which are, by their signification, applicable to females only, do not form a feminine in ـَةٌ, when they designate an action or state as natural and permanent, or, at any rate, as lasting for a certain period of time (صِفَةٌ ثَابِتَةٌ); as حَامِلٌ *pregnant*,
عَاقِرٌ, *barren*, كَاعِبٌ, نَاهِدٌ, *having swelling breasts*, حَائِضٌ, طَامِثٌ, B
عَارِكٌ, مُعْصِرٌ, [مِيلَاثٌ 'Ibn Hiśām 15, last l. R. S.] *menstruating*, طَالِقٌ *divorced*, عَاطِلٌ *without ornaments*, حَاسِرٌ *with the head and bust naked*, مُرْضِعٌ *giving suck*, مُتْئِمٌ *bearing twins*, مُطْفِلٌ *having a child* or *a young one with her*, مُشْدِنٌ *having a fawn with her*, مُجْرٍ *having a whelp with her*, [حَصَانٌ *chaste*, رَزَانٌ *staid*, عَانِسٌ *unmarried and of middle age*] and likewise مُعَضِّلٌ, مُطَرِّقٌ مُرَاسِلٌ. But if they
designate the said action or state as beginning, actually in progress, C
or about to begin (صِفَةٌ حَادِثَةٌ), they form a feminine in ـَةٌ; as هِىَ حَائِضَةٌ ٱلْيَوْمَ *she is menstruating to-day;* هِىَ طَالِقَةٌ غَدًا *she will be divorced to-morrow;* لِكُلِّ حَامِلَةٍ تَمَامٌ *every woman who is pregnant has her time* or *term;* يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ *on the day when ye shall see it, every woman who is suckling* (in the act of giving suck) *shall become heedless of that which she has been*
suckling. D

3. *The Numbers of Nouns.*

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural (see § 81).

299. The *dual* is formed by adding ـَانِ to the singular (omitting, of course, the tènwīn); as كِتَابٌ *a book*, كِتَابَانِ; رَشَأٌ *a fawn*, رَشَأَانِ or رَشَآنِ.

A REM. *a.* If the singular ends in ـَةٌ, ة is changed into ت (see § 294, rem.); as أُمَّةٌ *a nation*, أُمَّتَانِ. But أَلْيَةٌ *a buttock*, and خُصْيَةٌ *a testicle*, usually make أَلْيَانِ and خُصْيَانِ.

REM. *b.* If the singular ends in a quiescent ى (ـًى or ـَى), which was originally ى *mobile* (compare § 167, *a*, *β*, a), it becomes so again in the dual; as فَتًى *a youth*, for فَتَيٌ, فَتَيَانِ; رَحًى *a mill*, رَحَيَانِ; حِمًى *interdicted ground*, حِمَيَانِ; مَرْمًى *a butt for shooting*,
B مَرْمَيَانِ; فَتْوَى *a legal opinion*, فَتْوَيَانِ; حُبْلَى *pregnant*, حُبْلَيَانِ; حُبَارَى *a bustard*, حُبَارَيَانِ. From حِمًى the form حِمَوَانِ is said to occur. If the singular ends in a quiescent ا (ـًا or ـَا), which was originally و *mobile* (compare § 167, *a*, *β*, a), the و is restored in the dual; as عَصًا *a staff*, for عَصَوٌ, عَصَوَانِ; قَفًا *the nape of the neck*, قَفَوَانِ.—If the singular of a quadriliteral noun ends in a quiescent ى, which was originally a و, the و is *not* restored in the dual, but
C becomes ى *mobile*, as مِلْهًى *a musical instrument* (from لَهَا for لَهَوَ), مِلْهَيَانِ; أَعْشَى *purblind* (from عَشِيَ for عَشِوَ), أَعْشَيَانِ; مُسَمًّى *named* (from اِسْمٌ for سِمْوٌ), مُسَمَّيَانِ; مُرْضًى *rendered contented* (from رَضِيَ for رَضِوَ), مُرْضَيَانِ. A solitary exception seems to be مِذْرَوَانِ *the upper parts of the two buttocks*, the singular of which, if used, would be مِذْرًى.

REM. *c.* The hèmza of the termination ـَآءُ, denoting the femi-
D nine (§ 296), becomes و; as بَطْحَآءُ *a wide water-course* or *bottom*, بَطْحَاوَانِ; صَحْرَآءُ *a desert*, صَحْرَاوَانِ; حَمْرَآءُ *red*, حَمْرَاوَانِ; صَفْرَآءُ *yellow*, صَفْرَاوَانِ. Forms like حَمْرَآءَانِ, صَحْرَآءَانِ, and even صَحْرَايَانِ, are, however, said by some to be admissible.—In the termination ـَآءٌ, when sprung from a radical و or ى, the hèmza may either be retained or changed into و, though the former is preferable; as كِسَآءٌ *a dress* (for كِسَاوٌ), كِسَآءَانِ or كِسَاوَانِ; رِدَآءٌ *a mantle* (for رِدَايٌ), رِدَآءَانِ or رِدَاوَانِ. Some, however, admit the forms رِدَايَانِ

and كِسَايَانِ (comp. § 294, rem. *a*). In the case of a هَمْزَةُ ٱلْإِلْحَاقِ A (see § 259), the better course is to change it into و; as عِلْبَآءٌ, عِلْبَاوَانِ or عِلْبَآءَانِ; حِرْبَآءٌ, حِرْبَاوَانِ or حِرْبَآءَانِ. If the hèmza of ـَآءٌ be radical, it cannot be changed into و; as قُرَّآءٌ (from قَرَأَ), قُرَّآءَانِ; وُضَّآءٌ (from وَضُؤَ), وُضَّآءَانِ.—In words of five or more letters, the rejection of the terminations ى and ـَآءٌ is admissible; as خَوْزَلَى *a sluggish mode of walking*, خَوْزَلَانِ; زِبَعْرًى *having a hairy face*, زِبَعْرَانِ; قَبَعْثَرًى *a big, stout camel*, قَبَعْثَرَانِ; قَاصِعَآءٌ *a jerboa's hole*, B قَاصِعَانِ; خُنْفَسَآءٌ *a black beetle*, خُنْفَسَانِ; instead of خَوْزَلَيَانِ, زِبَعْرَيَانِ, قَبَعْثَرَيَانِ, قَاصِعَاوَانِ, and خُنْفَسَاوَانِ.

Rem. *d.* If a ى has been elided in the singular after a kèsra and before a ḍamma with tènwīn (see § 167, *b*, *β*), it is restored in the dual; as رَامٍ, for رَامِيٌ, رَامِيَانِ; رَاضٍ, for رَاضِيٌ, رَاضِيَانِ; شَجٍ, for شَجِيٌ, شَجِيَانِ (compare § 166, *a*).—In like manner, an elided و C is restored in the dual of some words; as أَبٌ, أَخٌ, حَمٌ (for أَبَوٌ, أَخَوٌ, حَمَوٌ), أَبَوَانِ, أَخَوَانِ (rarely أَخَانِ), حَمَوَانِ. اِبْنٌ and اِسْمٌ (for بَنَيٌ and سِمْوٌ) have اِبْنَانِ, اِسْمَانِ; بِنْتٌ or اِبْنَةٌ makes بِنْتَانِ or اِبْنَتَانِ. يَدٌ, دَمٌ, and فَمٌ, have يَدَانِ, دَمَانِ, and فَمَانِ, rarely يَدَيَانِ, دَمَيَانِ, فَمَوَانِ, still more rarely دَمَوَانِ and فَمَيَانِ. حِرٌ makes حِرَانِ; هَنٌ, هَنَوَانِ or هَنَانِ.

Rem. *e.* If the third radical has been elided before ة in the D singular, it is not restored; as أَمَةٌ, for أَمَوَةٌ, أَمَتَانِ; لُغَةٌ, for لُغْوَةٌ, لُغَتَانِ; لِثَةٌ, for لِثْيَةٌ, لِثَتَانِ; شَفَةٌ, for شَفْهَةٌ, شَفَتَانِ; سَنَةٌ, for سَنْهَةٌ, سَنَتَانِ; هَنَةٌ, for هَنَوَةٌ, هَنَتَانِ.

Rem. *f.* The dual is commonly employed in Arabic to signify two individuals of a class, as رَجُلَانِ *two men*, or a pair of anything, as جَلَمَانِ, or مِقَصَّانِ, *a pair of scissors.* When two objects are

A constantly associated, in virtue either of natural connection or opposition, a dual may be formed from one of them, which shall designate both, and the preference given to the one over the other is termed تَغْلِيبٌ, *the making it prevail over the other.* For example: أَبَوَانِ *father and mother*, from أَبٌ *father;* أَخَوَانِ *brother and sister,* from أَخٌ *brother;* اَلْقَمَرَانِ *the sun and moon,* from اَلْقَمَرُ *the moon;* اَلْمَشْرِقَانِ *the east and west,* from اَلْمَشْرِقُ *the east;* [اَلْعِرَاقَانِ *Baṣra*
B *and Kūfa;* اَلرَّقَّتَانِ *Raḳḳa and Rāfiḳa;* اَلْفُرَاتَانِ *the Euphrates and Tigris**;] اَلْحَسَنَانِ *ĕl-Ḥasan and ĕl-Ḥosèin,* from اَلْحَسَنُ *ĕl-Ḥasan* (the elder son of ʿAlī); اَلْعُمَرَانِ *ʿOmar ʾibn ĕl-Ḫaṭṭāb and ʾAbū Bèkr,* from عُمَرُ *ʿOmar.* Compare in Sanskrit *pitarau,* "father and mother," *bhrātarau,* "brother and sister," *rōdasī,* "heaven and earth," *ahanī,* "day and night," *uṡāsau,* "morning and evening," *Mitrā,* "Mitra and Varuṇa," etc.

[REM. *g.* The Arabs like to designate two different objects by
C the dual of an adjective used as a substantive and denoting a quality that the two have in common, as اَلْأَبْرَدَانِ *the two coolest* (of things) for *morning and evening;* اَلْأَطْيَبَانِ *the two best ones* for *eating and coitus;* اَلْأَحْمَرَانِ *the two red ones* for *meat and wine;* اَلْأَسْوَدَانِ *dates and water;* اَلْأَبْيَضَانِ *milk and water;* اَلْجَدِيدَانِ or اَلْأَجَدَّانِ *the two new ones* for *the night and the day;* اَلْأَصْغَرَانِ *the heart and the tongue;* اَلْكَرِيمَتَانِ *the two eyes;* اَلْأَخْبَثَانِ *urine and*
D *dung* or *sleeplessness and disquietude of mind;* اَلرَّافِدَانِ *the Tigris and Euphrates.* D. G.]

REM. *h.* The dual is sometimes formed from broken plurals (§ 300, *b*), or from أَشْبَاهُ ٱلْجَمْعِ (§ 290, *a*, ϵ), to designate two bodies or troops (جَمَاعَتَانِ or فِرْقَتَانِ) of the objects in question. E.g. إِبِلَانِ *two herds of camels* (إِبِلٌ), غَنَمَانِ *two flocks of sheep* or

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* [The dual of place-names in poetry sometimes means only the two sides of the town; see Schol. on ʾIbn Hiṡām, p. 121, l. 16. R. S.]

goats (غَنَمٌ), جِمَالَانِ *two herds of he-camels* (from جِمَالٌ, pl. of جَمَلٌ), لِقَاحَانِ *two herds of milch-camels* (from لِقَاحٌ, pl. of لِقْحَةٌ); A
بَيْنَ رِمَاحَىْ مَالِكٍ وَنَهْشَلٍ *between the (collected) spears of (the tribes of) Mālik and Nahšal* (from رِمَاحٌ, pl. of رُمْحٌ); ٱلْأُصُولَانِ *the fundamental principles of theology* (أُصُولُ ٱلدِّينِ) *and of law* (أُصُولُ ٱلْفِقْهِ), from أُصُولٌ, pl. of أَصْلٌ *a root;* [comp. in Hebrew חֹמֹתַיִם]. B

Rem. *i.* Proper names of the class مُرَكَّبٌ مَزْجِيٌّ (§ 264) vary in their mode of forming the dual. If the first part of the compound be indeclinable and the second declinable, the latter takes the termination ـَانِ; as مَعْدِيكَرِبَانِ, مَعْدِيكَرِبُ. But if both parts be indeclinable, as in سِيبَوَيْهِ,—or, when taken together, form a proposition, as in تَأَبَّطَ شَرًّا,—recourse must be had to a periphrasis with ذُو *possessor of;* as ذَوَا سِيبَوَيْهِ, ذَوَا تَأَبَّطَ شَرًّا, *two men called Sībawèih* or *Ta'abbaṭa šarran.* If the first part be in the status constructus, it is simply put in the dual, as عَبْدَا مَنَافٍ *two men called* عَبْدُ مَنَافٍ *'Abd Menāf,* أَبَوَا زَيْدٍ *two men called* أَبُو زَيْدٍ *'Abū Zèid,* اِبْنَا ٱلزُّبَيْرِ *two men called* اِبْنُ ٱلزُّبَيْرِ *'Ibnu 'z-Zubèir.* But in the case of compounds with أَبٌ, اِبْنٌ, etc., it is allowable to put the second part in the dual likewise, as أَبَوَا زَيْدَيْنِ. C

300. There are two kinds of *plurals* in Arabic. D

(*a*) The one, which has only a single form, is called اَلْجَمْعُ ٱلصَّحِيحُ, or اَلْجَمْعُ ٱلْمُصَحَّحُ, *the sound* or *perfect plural* (*pluralis sanus*), and اَلْجَمْعُ ٱلسَّالِمُ, or جَمْعُ ٱلسَّلَامَةِ, *the complete* or *entire plural,* because all the vowels and consonants of the singular are retained in it.

(*b*) The other, which has various forms, is called اَلْجَمْعُ ٱلْمُكَسَّرُ,

A or جَمْعُ ٱلتَّكْسِيرِ, *the broken plural* (*pluralis fractus*), because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masculine nouns is formed by adding the termination ـُونَ to the singular; as سَارِقٌ *a thief*, سَارِقُونَ. The pluralis sanus of feminine nouns, which end in ـَةٌ, is formed by changing ـَةٌ into ـَاتٌ, as سَارِقَةٌ, سَارِقَاتٌ; of those which do not

B end in ـَةٌ, by adding ـَاتٌ to the sing., as مَرْيَمُ *Mary*, مَرْيَمَاتٌ.

REM. *a.* If the singular ends in èlif maksūra, with or without tènwīn (ـًى or ـَى),—or in kèsra with tènwīn (ـٍ), arising out of ـِيٌ (§ 167, *b*, *β*),—or in a quiescent ى preceded by kèsra (ـِى), arising out of ـِيُ,—then the rules laid down in § 166, *b*, *a* and *β*, and § 167, *a*, *β*, c, are to be observed. E.g. مُصْطَفًى, for مُصْطَفَيٌ (§ 245), *chosen*, مُصْطَفَوْنَ, for مُصْطَفَيُونَ, and in the oblique cases

C مُصْطَفَيْنَ, for مُصْطَفَيِينَ; مُوسَى *Moses*, مُوسَوْنَ for مُوسَيُونَ; قَاضٍ, for قَاضِيٌ, *a judge*, قَاضُونَ, for قَاضِيُونَ, and in the oblique cases قَاضِينَ, for قَاضِيِينَ; اَلْحَافِى, for اَلْحَافِيُ, *the barefooted*, اَلْحَافُونَ, for اَلْحَافِيُونَ; حُبْلَى *pregnant*, حُبْلَيَاتٌ; اَلصُّغْرَى *the smallest*, اَلصُّغْرَيَاتُ; سُمَانَى *a quail*, سُمَانَيَاتٌ.

REM. *b.* The gèzma of the middle radical in feminine substantives of the forms فَعْل and فَعْلَة, فِعْل and فِعْلَة, فُعْل and فُعْلَة,

D derived from roots which are not mediæ radicalis geminatæ or mediæ و vel ى, passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha. E.g. دَعْدٌ *Da'd*, دَعَدَاتٌ; أَرْضٌ *the earth, the ground*, أَرَضَاتٌ (אֲרָצוֹת); عَبْلَةُ *'Abla*, عَبَلَاتٌ; قَصْعَةٌ, جَفْنَةٌ, *a dish*, جَفَنَاتٌ, قَصَعَاتٌ; قَرْيَةٌ *a village*, قَرَيَاتٌ; غَدْوَةٌ *a coming in the morning*, غَدَوَاتٌ; هِنْدٌ *Hind*, هِنَدَاتٌ or هِنِدَاتٌ; كِسْرَةٌ *a fragment*, كِسَرَاتٌ or كِسِرَاتٌ, سِدْرَةٌ *the lotus-tree*, سِدَرَاتٌ or سِدِرَاتٌ; جُمْلٌ *Ġuml*, جُمُلَاتٌ or

جُمَلَاتٌ ; ظُلْمَةٌ *darkness*, ظُلُمَاتٌ or ظُلَمَاتٌ ; غُرْفَةٌ *an upper chamber*, A
غُرُفَاتٌ or غُرَفَاتٌ. In the forms فُعْلٌ and فُعْلَةٌ, the ǵèzma may also be retained, as كِسْرَاتٌ, ظُلْمَاتٌ, [غُرْفَاتٌ]; but in فَعْلَةٌ this can be done only by poetic license, as رَفْضَاتٌ from رَفْضَةٌ *looseness* or *slackness* (*of the joints*), زَفْرَاتٌ from زَفْرَةٌ *a sigh*. Names of men of the form فَعْلَةٌ have likewise فَعَلَاتٌ, as طَلْحَةُ *Talḥa*, طَلَحَاتٌ ; حَمْزَةُ *Ḥamza*, حَمَزَاتٌ. The word عُرْسٌ or عُرُسٌ, *a wedding* or *marriage*, has عُرُسَاتٌ.—In فِعْلَةٌ, if the third radical be و, the form B
فِعِلَاتٌ is not admissible, as ذِرْوَةٌ *a summit*, ذِرْوَاتٌ or ذِرَوَاتٌ (but not ذِرِوَاتٌ). A rare exception is جِرِوَاتٌ from جِرْوَةٌ *a whelp*. [If the third radical be ى, the form فِعِلَاتٌ is likewise disapproved. One may say لِحْيَاتٌ, as كِسْرَاتٌ, but not لِحِيَاتٌ, instead of which one uses لِحًى. R. S.]—In فُعْلَةٌ, if the third radical be ى, the form
فُعُلَاتٌ is inadmissible, as رُقْيَةٌ *a charm*, كُلْيَةٌ *a kidney*, رُقْيَاتٌ, C
كُلْيَاتٌ (but not رُقُيَاتٌ, كُلُيَاتٌ).—If the middle radical be و or ى, the ǵèzma of these three forms is retained; as جَوْزَةٌ *a nut*, جَوْزَاتٌ ; رَوْضَةٌ *a garden*, رَوْضَاتٌ ; بَيْضَةٌ *an egg, a helmet*, بَيْضَاتٌ ; عَيْبَةٌ *a fault*, عَيْبَاتٌ ; دِيمَةٌ (for دِوْمَةٌ) *a lasting, still rain*, دِيمَاتٌ ; بِيعَةٌ (for بِيْعَةٌ) *a church*, بِيعَاتٌ ; دُولَةٌ (for دُوْلَةٌ) *a turn of fortune, a vicissitude*, دُولَاتٌ. The vowel fètḥa is, however, admitted dialectically*, especially in the form فَعْلَةٌ, as جَوَزَاتٌ, بَيَضَاتٌ, دِيَمَاتٌ, بِيَعَاتٌ, D
دُوَلَاتٌ.—Substantives of the forms فُعْلَةٌ, derived from verbs med. rad. gemin. always retain the ǵèzma; as ذَرَّةٌ *a mote*, ذَرَّاتٌ ; شَدَّةٌ *a charge* or *attack*, شَدَّاتٌ ; عِدَّةٌ *a certain number, a few*, عِدَّاتٌ ; سُرَّةٌ *a navel*, سُرَّاتٌ. The same is the case with all adjectives, as ضَخْمَةٌ *big*, ضَخْمَاتٌ (not ضَخَمَاتٌ) ; سَهْلَةٌ *easy*, سَهْلَاتٌ ; عِلْجَةٌ *fat*

* [Viz. in the dialect of Huḏèil, according to Zamaḫśarī, *Fāïḳ*, i. 43. D. G.]

A *and strong*, عِلْجَاتٌ ; حُلْوَةٌ *sweet*, حُلْوَاتٌ. Exceptions are, رَبْعَةٌ *of middle stature*, رَبَعَاتٌ or رَبْعَاتٌ, and لَجْبَةٌ *having little milk* (of a sheep or goat), لَجَبَاتٌ.

REM. *c*. If و and ى, as third radicals, reject their fètḥa in the fem. singular, and become quiescent before ة, passing into ا (§ 214, and § 7, rem. *c* and *d*), they are restored in the plural along with the vowel. E.g. صَلٰوةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ ; قَنَاةٌ,
B *a cane, spear, tube* (for قَنَوَةٌ), قَنَوَاتٌ ; فَتَاةٌ, *a young woman* (for فَتَيَةٌ), فَتَيَاتٌ ; مُرْمَاةٌ, *thrown* (for مُرْمَيَةٌ), مُرْمَيَاتٌ (compare § 167, *a*, *β*, a, with § 166, *a*).

REM. *d*. If the third radical has been elided in the sing. before ـَةٌ, it may be restored in the plural or not, according to usage. E.g. عِضَةٌ (for عِضْوَةٌ or عِضَهَةٌ) *a thorny tree*, عِضَوَاتٌ and عِضَهَاتٌ ; سَنَةٌ (for سَنْوَةٌ or سَنْهَةٌ) *a year*, سَنَوَاتٌ and سَنَهَاتٌ ; شَفَةٌ (for شَفْهَةٌ
C or شَفْوَةٌ) *a lip*, شَفَهَاتٌ or شَفَوَاتٌ ; أَمَةٌ (for أَمَوَةٌ) *a female slave*, أَمَوَاتٌ or أَمَاتٌ ; هَنَةٌ (for هَنَوَةٌ), *a thing*, هَنَوَاتٌ or هَنَاتٌ ; ظُبَةٌ (for ظُبْوَةٌ) *the point of a weapon*, ظُبَاتٌ ; بُرَةٌ (for بُرْوَةٌ) *an armlet, a ring*, بُرَاتٌ ; ثُبَةٌ (for ثُبْوَةٌ) *a troop* or *band*, ثُبَاتٌ ; لِثَةٌ (for لِثْيَةٌ) *the gum*, لِثَاتٌ ; رِئَةٌ (for رِئْيَةٌ) *a lung*, رِئَاتٌ ; مِئَةٌ (for مِئْيَةٌ) *a hundred*, مِئَاتٌ.—بِنْتٌ or اِبْنَةٌ (for بَنَيَةٌ), *a daughter*, makes بَنَاتٌ ; and أُخْتٌ (for أَخَوَةٌ), *a sister*, أَخَوَاتٌ.

D REM. *e*. The hèmza in the terminations ـَآءٌ and ـَآءٍ is subject to the same rules in the plural as in the dual (§ 299, rem. *c*). Hence from صَحْرَآءُ, دَكَّآءُ, بَرْقَآءُ, سَمَآءٌ, are formed صَحْرَاوَاتٌ, دَكَّاوَاتٌ, بَرْقَاوَاتٌ, سَمٰوَاتٌ or سَمَاوَاتٌ.—Words of five or more letters sometimes reject the terminations ى and ـَآءُ (see § 299, rem. *c*); as حُبَارَى, حُبَارَيَاتٌ or حُبَارَاتٌ ; قَاصِعَآءُ *a jerboa's hole*, قَاصِعَاتٌ.

302. The pluralis sanus masc. is formed from :—

(*a*) Proper names of men (excepting those which end in ـَةٌ, as

طَلْحَةُ), their diminutives, and the diminutives of common nouns A which denote rational beings; as عُثْمٰنُ *'Othmān*, عُثْمَانُونَ; عُبَيْدٌ *'Obèid* (dimin. of عَبْدٌ *'Abd*), عُبَيْدُونَ; رُجَيْلٌ (dimin. of رَجُلٌ *a man*), رُجَيْلُونَ; شُوَيْعِرٌ (dimin. of شَاعِرٌ) *an inferior poet*, شُوَيْعِرُونَ.

(*b*) Verbal adjectives which form their fem. by adding ـَةٌ.

(*c*) Adjectives of the form أَفْعَلُ, which have the comparative and superlative signification. [The corroboratives of كُلٌّ viz. أَجْمَعُ, أَكْتَعُ, etc. have also the plur. san. masc., though by their fem. sing. جَمْعَآءُ, B كَتْعَآءُ, etc. they might seem to belong rather to the class of adjectives exemplified by أَصْفَرُ, etc. § 296. For the plur. fem. see § 304, II. 2, rem. D. G.]

(*d*) The relative adjectives in ـِىٌّ.

(*e*) The words ابْنٌ (for بَنَىٌ) *a son*, عَالَمٌ *one of the four classes of created beings*, أَرْضٌ *the earth*, أَهْلٌ *one's family*, إِوَزٌّ *the goose*, ذُو *the possessor* (of a thing); which make بَنُونَ, عَالَمُونَ, أَرَضُونَ C (rarely أَرْضُونَ), أَهْلُونَ, إِوَزُّونَ and ذَوُونَ (used only in the construct state ذَوُو, see § 340, rem. *c*)*.

Rem. *a.* Adjectives, however, have the plur. sanus masc. only when joined to substantives denoting rational beings.

Rem. *b.* Plurales fracti are also formed from substantives and adjectives that have the plur. sanus masc., but more especially from adjectives when used substantively. D

Rem. *c.* To the words enumerated under (*e*) may be added عِلِّيُّونَ, *the highest heavens*, and أُولُو or أُلُو (construct form of

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* In a poem of èn-Nābiġa (Ahlw. App. 13, vs. 5) we find تُبَّعُونَ from تُبَّعٌ, and in the commentary on the Dīw. of Hudèil, p. 120, last l. بُوهُونَ from بُوهٌ. We ought to mention also the expressions عَمِلَ بِهِ ٱلْعِمِلِّينَ and بَلَغْتَ مِنَّا ٱلْبِلَغِينَ, لَقِيتُ مِنْهُ ٱلْبُرَحِينَ.

A أُولُونَ, with the first syllable short, see § 340, rem. *c*), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§ 323). Further, حُشٌّ *a privy*, حُشُّونَ; هَنٌ *a thing*, هَنُونَ; حِرٌ *vulva*, حِرُونَ; and the rarer forms أَبُونَ, أَخُونَ, from أَبٌ and أَخٌ.

REM. *d.* Some fem. nouns in ـَةٌ, especially those of which the third radical (و, ى, ه) has been elided, have a plur. sanus masc., the termination ـَةٌ disappearing entirely; as حَرَّةٌ *a stony, volcanic*
B *district*, حَرُّونَ (and, very irregularly, أَحَرُّونَ); عِضَةٌ *a thorny tree*, عِضُونَ; رِئَةٌ *a lung*, رِئُونَ; كُرَةٌ *a ball, a sphere*, كُرُونَ; قُلَةٌ *a stick used by children at play*, قُلُونَ [cas. obliq. قِلِينَ]; سَنَةٌ *a year*, سُنُونَ. From the oblique case of this last word, viz. سِنِينَ, arises a secondary formation سِنِينٌ, [like مِئِينٌ § 325, rem. *a*. Comp. also ii. § 108].

REM. *e.* In proper names of the class مُرَكَّبٌ مَزْجِىٌّ (§ 264),
C the formation of the plural is analogous to that of the dual (§ 299, rem. *h*). Thus مَعْدِيكَرِبُ, in which the second member only is declinable, makes مَعْدِيكَرِبُونَ; but سِيبَوَيْهِ and تَأَبَّطَ شَرًّا, which are wholly indeclinable, form ذَوُو سِيبَوَيْهِ and ذَوُو تَأَبَّطَ شَرًّا, *men called Sībawèih* and *Ta'abbaṭa šarran*. Construct compounds, like عَبْدُ مَنَافٍ, أَبُو زَيْدٍ, and ٱبْنُ ٱلزُّبَيْرِ, form عَبْدُو مَنَافٍ, آبَآءُ زَيْدٍ, and أَبْنَآءُ ٱلزُّبَيْرِ, *men called 'Abd Menāf, 'Abū Zèid*, and *'Ibnu 'z-Zubèir;*
D but in the case of compounds with أَبٌ, ٱبْنٌ, etc., it is also allowable to say آبَآءُ زَيْدِينَ and the like.—It may be added that compounds with ٱبْنٌ, when they are the names, not of persons, but of animals or other objects (see § 191, rem. *b*, 6), take the feminine plural بَنَاتٌ (from بِنْتٌ or ٱبْنَةٌ); e.g. ٱبْنُ عِرْسٍ *a weasel*, ٱبْنُ مَآءٍ *a water-fowl*, ٱبْنُ نَعْشٍ *any one of the stars in the tail of the Great Bear*, بَنَاتُ عِرْسٍ, etc.

[Rem. *f.* If a word in the status constructus is put in the plural, the following genitive of possession may be put also in the plural, as شِبْهُ ٱلْجَمْعِ pl. أَشْبَاهُ ٱلْجُمُوعِ or أَشْبَاهُ ٱلْجَمْعِ; فِعْلُ ٱلْقَلْبِ, أَفْعَالُ ٱلْقُلُوبِ or أَفْعَالُ ٱلْقَلْبِ; صَاحِبُ ٱلْبَرِيدِ, أَصْحَابُ ٱلْبُرُدِ or أَصْحَابُ ٱلْبَرِيدِ; لَيْلَةُ ٱلْجُمْعَةِ has لَيَالِى ٱلْجُمَعِ; بَيْتُ ٱلْمَالِ, بُيُوتُ ٱلْأَمْوَالِ; etc. D. G.] A

303. The pluralis sanus fem. is formed from :— B

(*a*) Proper names of women, and such names of men as end in ـَة; as زَيْنَبُ *Zèinèb*, زَيْنَبَاتٌ; هِنْدٌ *Hind*, هِنْدَاتٌ; عَزَّةُ *'Azza*, عَزَّاتٌ; طَلْحَةُ *Talḥa* (a man's name), طَلَحَاتٌ (§ 301, rem. *b*).

Rem. According to some grammarians the plur. sanus fem. may be formed from *any* word ending in ـَة; as ظَبْيَةٌ *a gazelle*, ظَبَيَاتٌ; قَرْيَةٌ *a village*, قَرَيَاتٌ; عَلَّامَةٌ *a very learned man*, عَلَّامَاتٌ.

(*b*) Feminine adjectives, the masculine gender of which has the pluralis sanus. C

(*c*) Feminine nouns in ـَى and ـَآءُ; as حُبْلَى *pregnant*, حُبْلَيَاتٌ; ذِكْرَى *memory*, ذِكْرَيَاتٌ; ضَرَّآءُ *distress*, ضَرَّاوَاتٌ (§ 301, rem. *e*); حُبَارَى *a bustard*, حُبَارَيَاتٌ.

(*d*) The names of the letters, which are usually feminine (§ 292, *b*); as أَلِفٌ *an èlif*, أَلِفَاتٌ; مِيمٌ *an m*, مِيمَاتٌ.

(*e*) The names of the months; as اَلْمُحَرَّمُ *the Moḥarram*, مُحَرَّمَاتٌ; رَمَضَانُ *Ramaḍān*, رَمَضَانَاتٌ; شَوَّالٌ *Sauwāl*, شَوَّالَاتٌ. D

(*f*) The feminine nomina verbi (§ 196), and all nomina verbi of the derived forms (§ 202); as تَعْرِيفٌ *a definition*, تَعْرِيفَاتٌ; إِقْطَاعٌ *a feof*, إِقْطَاعَاتٌ; اِصْطِلَاحٌ *a technical term*, اِصْطِلَاحَاتٌ.

Rem. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as تَصْنِيفٌ,

A تَأْلِيفٌ, *a literary composition, a book,* تَصَانِيفُ, تَوَالِيفُ (compare § 136); تَأْرِيخٌ *a date, an era, a chronicle,* تَوَارِيخُ; تَبَارِيحُ *distresses, difficulties;* تَبَاشِيرُ *annunciations, prognostics;* تَعَاجِيبُ *wonders, marvels;* إِرْجَافٌ *a false rumour,* أَرَاجِيفُ; إِسْنَادٌ *a chain* or *series of authorities,* أَسَانِيدُ.

B (*g*) Substantives of foreign origin, even when they denote persons; as سُرَادِقٌ *an awning, a tent,* سُرَادِقَاتٌ; بِيمَارِسْتَانٌ *a hospital,* بِيمَارِسْتَانَاتٌ; شَاذُرْوَانٌ *a jet d'eau, a fountain,* شَاذُرْوَانَاتٌ; أَغَا *an Aga,* أَغَوَاتٌ; بَاشَا *a Pasha,* بَاشَوَاتٌ; أُسْتَا (for أُسْتَاذٌ) *a teacher,* أُسْتَوَاتٌ.

(*h*) Many masc. substantives, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as سِبَحْلٌ *a stout camel,* سِبَحْلَاتٌ; حَمَّامٌ *a warm bath,* حَمَّامَاتٌ; جَمَادٌ *an*
C *inanimate* or *inorganic thing,* جَمَادَاتٌ; حَيَوَانٌ *a living thing, an animal,* حَيَوَانَاتٌ; عَقَارٌ *landed property,* عَقَارَاتٌ; مَاجَرَى *an event* or *occurrence* (lit. مَا جَرَى *what happened* or *occurred*), مَاجَرَيَاتٌ; أَهْلٌ *one's family* or *relations,* أَهْلَاتٌ or أَهَلَاتٌ, which some, however, derive (according to § 301, rem. *b*) from أَهْلَةٌ; عِيرٌ *a caravan of loaded camels,* عِيرَاتٌ or عِيَرَاتٌ; سَمَآءٌ *the sky* or *heavens,* سَمَاوَاتٌ (though this word is also masc.); أَرْضٌ *the earth* or *ground,* أَرَضَاتٌ (see § 301,
D rem. *b*); مَنْجَنُونٌ *a waterwheel,* مَنْجَنُونَاتٌ; عُرْسٌ or عُرُسٌ *a wedding* or *marriage,* عُرُسَاتٌ. From أَرْبَعِينَ *a collection of forty traditions* is formed أَرْبَعِينَاتٌ.

(*i*) Verbal adjectives, which are used in the plural as substantives; as كَآئِنَاتٌ *entities* (from كَآئِنٌ *being*); مَوْجُودَاتٌ *beings* (from مَوْجُودٌ *found, existing*); مَخْلُوقَاتٌ *creatures* (from مَخْلُوقٌ *created*); مُصَنَّفَاتٌ *literary compositions, works* (from مُصَنَّفٌ *arranged, classified*);

مُجَلَّدَاتٌ *bound books, volumes* (from مُجَلَّدٌ *covered with skin,* A
bound).

(*j*) All diminutives, except those specified in § 302, *a*; as جُبَيْلٌ *a hillock,* جُبَيْلَاتٌ; كُتَيِّبٌ *a little book,* كُتَيِّبَاتٌ.

304. The more common forms of the plur. fractus of substantives and adjectives, which are derived from triliteral roots, and in none of which (excepting أَفْعَلُ) does any letter precede the first radical, are B
twenty-nine in number. The following is a list of these forms, with the principal corresponding singulars, and examples.

Plur. Fract.

I. فُعَلٌ. *Sing.*

1. فُعْلَةٌ; as تُحْفَةٌ *a present,* تُحَفٌ; رُكْبَةٌ *a knee,* رُكَبٌ; غُرَّةٌ *the white spot,* or *blaze* (Germ. *Blässe*), on a horse's forehead, غُرَرٌ; أُمَّةٌ *a nation,* أُمَمٌ; قُبَّةٌ [*a leather tent,*] *a dome,* قُبَبٌ; صُورَةٌ *a form,* صُوَرٌ; كُورَةٌ *a district* (Gr. χώρα), كُوَرٌ; جُذْوَةٌ *a* C
fire-brand, جُذًى (for جُذَيٌ or جُذَوٌ, § 213); كُلْيَةٌ *a kidney,* كُلًى (for كُلَيٌ); [بُهْمَةٌ *courageous,* بُهَمٌ].

2. فُعْلَى, fem. of أَفْعَلُ as a superlative (§ 234 and § 295, *b*); as اَلْكُبْرَى *the largest,* اَلْكُبَرُ; اَلصُّغْرَى *the smallest,* اَلصُّغَرُ; اَلْعُظْمَى *the greatest,* اَلْعُظَمُ; اَلْأُولَى *the first* (fem. of اَلْأَوَّلُ), اَلْأُوَلُ; اَلْعُلْيَا *the highest,* اَلْعُلَى.

Rem. Similarly أُخْرَى *other, another* (fem. of آخَرُ, see D
§ 295, rem. *b*), أُخَرُ, without tènwīn.

3. فَعْلَةٌ (especially from verba mediæ rad. و), فِعْلَةٌ, rare; as دَوْلَةٌ *a turn of fortune, a dynasty,* دُوَلٌ; نَوْبَةٌ *a turn,* نُوَبٌ; قَرْيَةٌ *a village,* قُرًى (for قُرَيٌ, § 213); لِحْيَةٌ *a beard,* لُحًى (for لُحَيٌ); حِلْيَةٌ *a trinket,* حُلًى (for حُلَيٌ).

A *Plur. Fract.*

II. فُعْلٌ. *Sing.*

1. أَفْعَلُ, not comparative and superlative (§§ 232 and 235); as أَحْمَرُ *red*, حُمْرٌ; أَحْدَبُ *humpbacked*, حُدْبٌ; أَصَمُّ *deaf*, صُمٌّ; أَبْيَضُ *white*, بِيضٌ (for بُيْضٌ); أَسْوَدُ *black*, سُودٌ (for سُوْدٌ); أَعْمَى *blind*, عُمْىٌ.

2. فَعْلَآءُ, fem. of أَفْعَلُ, not comparative and superlative (§ 296);
B as صَفْرَآءُ *yellow*, صُفْرٌ; عَرْجَآءُ *lame*, عُرْجٌ; etc. [Accordingly بَيْدَآءُ *a desert* has بِيدٌ.]

REM. جَمْعَآءُ, كَتْعَآءُ, بَصْعَآءُ, and بَتْعَآءُ (fem. of أَجْمَعُ, etc., corroboratives of كُلٌّ *all*), make جُمَعُ, كُتَعُ, بُصَعُ, بُتَعُ, without tènwīn [§ 309, *a*, δ], *all together*. [Comp. § 302, *c*, and vol. ii. § 137 and rem. *c*.]

3. فَعَالٌ, فِعَالٌ, فُعَالٌ, derived from verba med. rad. و; as عَوَانٌ
C *a middle-aged married woman*, عُونٌ (for عُوْنٌ); نَوَارٌ *timid, retiring* (of a woman), نُورٌ; بِوَانٌ *the pole of a tent*, بُونٌ; خِوَانٌ *a table, a plate*, خُونٌ; سِوَارٌ *a bracelet*, سُورٌ; أُوَارٌ *heat*, أُورٌ. [They may be contractions from original فُعُلٌ, as e.g. سِوَاكٌ *a tooth-stick*, has certainly both سُوكٌ and سُوُكٌ. R. S.]

4. فَاعِلٌ, derived from verba med. rad. و; as عَائِذٌ *having newly had young*, عُوذٌ (for عُوْذٌ); عَائِطٌ [and حَائِلٌ *farrow*,] *not bearing*
D *young for some years*, عُوطٌ [or عِيطٌ, حُولٌ]. [Also in some other cases, as فُرْهٌ from فَارِهٌ and بُزْلٌ from بَازِلٌ. They may, however, be contractions from فُرُهٌ and بُزُلٌ (comp. III. 5, rem.). D. G.]

[REM. نَاقَةٌ *a she-camel* has نُوقٌ.]

III. فُعُلٌ.

1. فَعَالٌ, فِعَالٌ, فُعَالٌ, not derived either from verba mediæ rad.

Plur. Fract. A

III. فُعُلٌ continued. *Sing.*

geminatæ or verba tertiæ rad. و et ى ; as رَدَاحٌ *a large bowl* or *dish*, رُدُحٌ ; قَذَالٌ *the neck*, قُذُلٌ ; سَيَالٌ *a mimosa tree*, سُيُلٌ ; كِتَابٌ *a book*, كُتُبٌ ; فِرَاشٌ *a bed*, فُرُشٌ ; خِمَارٌ *a veil*, خُمُرٌ ; حِصَانٌ *a stallion*, حُصُنٌ ; سِوَاكٌ *a tooth-stick*, سُوُكٌ ; شِيَارٌ *Saturday*, شُيُرٌ ; كُرَاعٌ *the shinbone of an animal*, كُرُعٌ ; قُرَادٌ *a tick*, قُرُدٌ. B

Rem. Exceptions are حِجَاجٌ *the bone over the eye*, حُجُجٌ ; عِنَانٌ *a rein*, عُنُنٌ. [A rare case is أُنُثٌ from أُنْثَى *female*, as though it were formed from إِنَاثٌ.]

2. فَعِيلٌ, فَعِيلَةٌ, فَعُولٌ, not derived from verba tertiæ rad. و et ى ; as قَضِيبٌ *a twig* or *rod*, قُضُبٌ ; كَثِيبٌ *a sandhill*, كُثُبٌ ; سَرِيرٌ *a seat, throne, bier*, سُرُرٌ ; سَفِينَةٌ *a ship*, سُفُنٌ ; مَدِينَةٌ *a city*, C مُدُنٌ ; صَحِيفَةٌ *a leaf* or *page*, صُحُفٌ ; عَمُودٌ *a pillar*, عُمُدٌ ; رَسُولٌ *a message, a messenger*, رُسُلٌ.

3. فَعِيلٌ, فَعُولٌ, verbal adjectives not having a passive signification, and not derived from verba tertiæ rad. و et ى ; as نَذِيرٌ *one who warns*, نُذُرٌ ; صَبُورٌ *patient*, صُبُرٌ ; ذَلُولٌ *docile*, [*a dromedary*,] ذُلُلٌ ; غَيُورٌ *jealous*, غُيُرٌ ; بَيُوضٌ *laying many eggs*, بُيُضٌ.

4. فَعْلٌ, فَعَلٌ, فَعَلَةٌ, فَعِلٌ, فَعُلٌ, rare ; as سَقْفٌ *a roof*, سُقُفٌ ; سَحْلٌ D *a thin, white piece of cloth*, سُحُلٌ ; أَسَدٌ *a lion*, أُسُدٌ ; فَلَكٌ *a sphere, the heavens*, فُلُكٌ ; وَثَنٌ *an idol*, وُثُنٌ ; بَدَنَةٌ *a victim for sacrifice*, بُدُنٌ ; خَشَبَةٌ *a piece of wood*, خُشُبٌ ; أَجَمَةٌ *a brake* or *thicket*, أُجُمٌ ; نَمِرٌ *a leopard*, نُمُرٌ ; خَشِنٌ *rough*, خُشُنٌ ; ضَبُعٌ *a hyæna*, ضُبُعٌ.

A *Plur. Fract.*

III. فُعُلٌ continued. *Sing.*

5. فَاعِلٌ, rare; as تَاجِرٌ *a merchant*, تُجُرٌ; بَازِلٌ *a full-grown camel*, بُزُلٌ.

REM. The form فُعْلٌ is admissible in all these cases*, unless the word comes from a radical mediæ geminatæ; e.g. كُتْبٌ, قُضْبٌ, رُسْلٌ, أُسْدٌ, [غُدْرٌ, بُشْرٌ.] شِيرٌ (for شُيْرٌ), بِيضٌ (for
B بُيْضٌ, instead of which بُوضٌ is sometimes used), نِيبٌ *full-grown she-camels* (for نُيْبٌ), from نَابٌ (for نَيَبٌ). Forms like لَذِيذٌ *pleasant*, لُذٌّ, ذُبَابٌ *the common fly*, ذُبٌّ, are rare. Sometimes the ḍamma of words med. rad. gemin. is changed into fètḥa, as سَرِيرٌ, سُرَرٌ; جَدِيدٌ *new*, جُدُدٌ or جُدَدٌ.

IV. فِعَلٌ.

C 1. فِعْلَةٌ; as قِطْعَةٌ *a piece*, قِطَعٌ; حِكْمَةٌ *a maxim*, حِكَمٌ; لِمَّةٌ *a lock of hair*, لِمَمٌ; سِيرَةٌ *mode of walking, manner of living, character*, سِيَرٌ; إِسْوَةٌ *an example* or *pattern*, إِسًى (for إِسَيٌ); بِنْيَةٌ *a building*, بِنًى; [رِشْوَةٌ *a bribe*, رِشًا or رِشًى].

2. فَعْلَةٌ, فَعَلَةٌ, rare; as خَيْمَةٌ *a tent*, خِيَمٌ; ضَيْعَةٌ *a farm*, ضِيَعٌ; بَدْرَةٌ *a skin for milk*, بِدَرٌ; هَضْبَةٌ *a shower of rain*, هِضَبٌ;
D تَارَةٌ *a time*, تِيَرٌ; قَامَةٌ *a fathom*, قِيَمٌ; [ثَلَّةٌ *a flock of sheep*, ثِلَلٌ].

V. فِعَالٌ.

1. فَعْلٌ (not primæ or secundæ rad. ى), فِعْلٌ, فُعْلٌ; as بَحْرٌ *a sea*,

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* [Again, شُدُفٌ *Persian curved bows* (Ṭabarī, i. 957, l. 1) is said to be the plural of شَدْفَآءُ. R. S. It may be a poetical license for شُدْفٌ. For, as a rule, just as the form فُعُلٌ may be changed into فُعْلٌ (عَلَى مَذْهَبِ ٱلتَّعْوِيضِ), so فُعْلٌ may be replaced by فُعُلٌ.]

Plur. Fract. A

V. فِعَالٌ continued. *Sing.*

بِحَارٌ ; ثَوْبٌ *a piece of cloth, a dress,* ثِيَابٌ ; ظَبْيٌ *a gazelle,* ظِبَآءٌ ; قِدْحٌ *an arrow,* قِدَاحٌ ; ذِئْبٌ *a wolf,* ذِئَابٌ ; رِيحٌ *a wind,* رِيَاحٌ ; ظِلٌّ *a shade, a shadow,* ظِلَالٌ ; رُمْحٌ *a spear,* رِمَاحٌ ; خُفٌّ *a boot,* خِفَافٌ.

2. فَعْلَةٌ, فِعْلَةٌ (rare), فُعْلَةٌ ; as قَصْعَةٌ *a dish,* قِصَاعٌ ; مَرَّةٌ *an occasion,* B *a time,* مِرَارٌ ; رَوْضَةٌ *a garden,* رِيَاضٌ ; ضَيْعَةٌ *a farm,* ضِيَاعٌ ; لِقْحَةٌ *a milch-camel,* لِقَاحٌ ; رُقْعَةٌ *a scrap of cloth* or *paper, a note,* رِقَاعٌ ; بُقْعَةٌ *a low-lying, level district,* بِقَاعٌ ; قُبَّةٌ *a dome,* قِبَابٌ.

Rem. اِمْرَأَةٌ, *a woman,* has a plural of this form, نِسَآءٌ.

3. فَعَلٌ, فَعَلَةٌ, not derived from verba mediæ rad. geminatæ or C tertiæ rad. و et ى ; as جَبَلٌ *a hill,* جِبَالٌ ; جَمَلٌ *a he-camel,* جِمَالٌ ; رَقَبَةٌ *the neck,* رِقَابٌ ; ثَمَرَةٌ *a fruit,* ثِمَارٌ ; حَسَنٌ, fem. حَسَنَةٌ, *handsome,* حِسَانٌ.

4. فَعُلٌ ; as رَجُلٌ *a man,* رِجَالٌ ; سَبُعٌ *a beast of prey,* سِبَاعٌ ; ضَبُعٌ *a hyæna,* ضِبَاعٌ.

5. فُعْلٌ, fem. فُعْلَةٌ, verbal adjectives ; as صَعْبٌ *difficult,* صِعَابٌ ; D عَذْبٌ *sweet,* عِذَابٌ ; صُلْبٌ *hard,* صِلَابٌ.

6. فُعَلٌ ; as رُطَبٌ *fresh ripe dates,* رِطَابٌ ; رُبَعٌ *an early born camel's colt,* رِبَاعٌ ; هُبَعٌ *a late born camel's colt,* هِبَاعٌ.

7. فُعْلَى, not fem. superlatives ; as أُنْثَى *female,* إِنَاثٌ ; خُنْثَى *a hermaphrodite,* خِنَاثٌ.

A *Plur. Fract.*

V. فِعَالٌ continued. *Sing.*

8. فُعْلَانٌ, fem. فُعْلَانَةٌ, verbal adjectives; as نَدْمَانٌ *repentant*, نِدَامٌ; خُمْصَانٌ *lean, slim*, خِمَاصٌ.

9. فَعْلَانٌ, fem. فَعْلَى, verbal adjectives; as عَطْشَانٌ *thirsty*, عِطَاشٌ; غَضْبَانُ *angry*, غِضَابٌ; رَيَّانُ, f. رَيَّا, *satisfied with*
B *drink*, رِوَآءٌ.

10. فَعِيلٌ, fem. فَعِيلَةٌ, verbal adjectives, not having a passive signification; as كَبِيرٌ *large, old*, كِبَارٌ; كَرِيمٌ, شَرِيفٌ, *noble*, كِرَامٌ, شِرَافٌ; مَرِيضٌ *sick*, مِرَاضٌ; [ضَعِيفٌ *feeble*, ضِعَافٌ]; طَوِيلٌ *long*, طِوَالٌ (rarely طِيَالٌ); لَئِيمٌ *base*, لِئَامٌ; جَيِّدٌ (for جَوِيدٌ) *good*, جِيَادٌ; خَيْرٌ (for خَيِّرٌ, خَيِيرٌ) *good*, خِيَارٌ.

C REM. From words tertiæ rad. و et ى this form is rarely used; as نَقِيٌّ *pure*, نِقَآءٌ. An example of the passive signification is فَصِيلٌ *a weanling*, فِصَالٌ.

11. فَاعِلٌ, verbal adjectives; as صَاحِبٌ *a companion*, صِحَابٌ; تَاجِرٌ *a merchant*, تِجَارٌ; نَاهِلٌ *drinking, thirsty*, نِهَالٌ; قَآئِمٌ *standing*, قِيَامٌ; نَآئِمٌ *sleeping*, نِيَامٌ; رَاعٍ (for رَاعِيٌ) *a shepherd*,
D رِعَآءٌ; نَاوٍ *fat*, نِوَآءٌ.

[REM. *a.* Rare cases are جِيَادٌ from جَوَادٌ *a courser;* بِطَاحٌ from بَطْحَآءُ *the channel of a torrent;* عِجَافٌ from أَعْجَفُ fem. عَجْفَآءُ *lean;* عِشَارٌ and نِفَاسٌ from عُشَرَآءُ and نُفَسَآءُ.]

[REM. *b.* The plural فُعَالٌ is said to occur in a few words (see Ḥarīrī, *Dorrat*, ed. Thorb. 97 *seq.* and H̱afāğī's comm.

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V. فِعَالٌ continued. *Sing.*

141 *seq.*) as بُسَاطٌ from بُسْطٌ *a she-camel with her own calf,* ثُنَآءٌ from ثَنِىٌّ *a sheep* or *goat in the second year,* رُخَالٌ from رِخْلٌ or رَخِلٌ *a ewe lamb,* رُذَالٌ from رَذْلٌ *mean,* رُعَآءٌ from رَاعٍ *a shepherd,* صُبَآءٌ from صَابِئٌ *a Sabian* (see the Gloss. to Ṭabarī). Some say that it is another form for فِعَالٌ, others B that it is really a collective (اِسْمُ جَمْعٍ). D. G.]

VI. فُعُولٌ.

1. فَعْلٌ, فِعْلٌ, فُعْلٌ; as بَحْرٌ *a sea,* بُحُورٌ; نَفْسٌ *the soul,* نُفُوسٌ; كَهْلٌ *a middle-aged man,* كُهُولٌ; ضِرْسٌ *a molar tooth* or *grinder,* ضُرُوسٌ; جِلْدٌ *a skin,* جُلُودٌ; جُنْدٌ *a military force,* C جُنُودٌ; بُرْدٌ *a robe,* بُرُودٌ; جَيْشٌ *an army,* جُيُوشٌ; جِيدٌ *the neck,* جُيُودٌ; ظَبْىٌ *a gazelle,* ظُبِىٌّ (for ظُبُوىٌ); دَلْوٌ *a bucket,* دُلِىٌّ (for دُلُوىٌ); and, by assimilation of the vowels, ظِبِىٌّ, دِلِىٌّ (comp. § 215).

Rem. *a.* From words med. rad. و of the forms فَعْلٌ and فِعْلٌ this plural is rare; e.g. فَوْجٌ *a troop,* فُوُوجٌ; حَوْلٌ *a year,* حُوُولٌ (or حُؤُولٌ). قَوْسٌ *a bow,* usually makes قُسِىٌّ or قِسِىٌّ, D as if from قَسْوٌ.

Rem. *b.* In words med. rad. ى the vowel of the first syllable is sometimes assimilated to the second radical, as بَيْتٌ *a house,* بُيُوتٌ or بِيُوتٌ; شَيْخٌ *an old man, a chief, a doctor,* شُيُوخٌ or شِيُوخٌ; عَيْنٌ *an eye,* عُيُونٌ or عِيُونٌ (comp. § 269, rem. *c*).

2. فَعَلٌ, فَعِلٌ; as أَسَدٌ *a lion,* أُسُودٌ; نَدَبٌ *a scar,* نُدُوبٌ; كَبِدٌ

A *Plur. Fract.*

VI. فُعُولٌ continued. *Sing.*

the liver, كُبُودٌ ; وَعِلٌ *a mountain-goat,* وُعُولٌ ; مَلِكٌ *a king,* مُلُوكٌ ; نَابٌ (for نَيَبٌ) *a canine tooth,* نُيُوبٌ ; عَصًا *a staff,* عُصِيٌّ (for عُصُوىٌ), or by assimilation عِصِيٌّ ; دَمٌ *blood* (for دَمَوٌ, دَمًى), دُمِيٌّ or دِمِيٌّ.

B Rem. From words med. rad. و of the form فَعَلٌ this plural is rare; as سَاقٌ (for سَوَقٌ) *a stem* or *trunk,* سُوُوقٌ (or سُؤُوقٌ).

3. فَعْلَةٌ, فَعَلَةٌ, فُعْلَةٌ, rare; as بَدْرَةٌ *a skin for milk, a purse of money,* بُدُورٌ ; حِقْبَةٌ *a period of time,* حُقُوبٌ ; خُرْبَةٌ *a hole,* خُرُوبٌ ; حُقَّةٌ *a casket,* حُقُوقٌ ; شَعَفَةٌ *a top* or *summit,* شُعُوفٌ ; دَوَاةٌ

C *an inkhorn,* دُوِيٌّ or دِوِيٌّ.

4. فَاعِلٌ, verbal adjectives, not mediæ rad. gemin. or med. rad. و vel ى ; as وَاقِفٌ *standing,* وُقُوفٌ ; جَالِسٌ, قَاعِدٌ, *sitting,* جُلُوسٌ, قُعُودٌ ; شَاهِدٌ *a witness,* شُهُودٌ ; عَاتٍ *proud, wicked,* عُتِيٌّ (for عُتُوىٌ) or عِتِيٌّ ; بَاكٍ *weeping,* بُكِيٌّ or بِكِيٌّ.

[Rem. Rare cases are ضُلُوعٌ from ضِلَعٌ (ضِلْعٌ) *a rib;*

D أُرُومٌ from إِرَمٌ (أَرِمٌ) *a stone set up;* ظُرُوفٌ from ظَرِيفٌ *elegant.*]

VII. فُعَّلٌ.

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ى (with rare exceptions); as سَاجِدٌ *prostrating oneself,* سُجَّدٌ ; سَامِرٌ *conversing at night,* سُمَّرٌ ; نَآئِمٌ *sleeping,* نُوَّمٌ and نُيَّمٌ ; صَآئِمٌ *fasting,* صُوَّمٌ and صُيَّمٌ ; شَائِلٌ *pregnant,* شُوَّلٌ and شُيَّلٌ ;

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VII. فُعَّلٌ continued. *Sing.*

[حَائِضٌ *menstruating,* حُيَّضٌ; طَالِقٌ *repudiated,* طُلَّقٌ]; غَآئِبٌ *absent,* غُيَّبٌ; غَازٍ *a soldier,* غُزًّى (for غُزَّيٌ or غُزَّوٌ, § 213).

2. فَاعِلَةٌ, fem. of the preceding; as نَآئِحَةٌ *mourning,* نُوَّحٌ.

Rem. *a.* The substitution of *kèsr* for *ḍamm* is allowable in the first syllable of فُعَّلٌ from verba med. و et ى, in which B case the و must be changed into ى; as خِيَّفٌ for خُيَّفٌ, خُوَّفٌ, from خَآئِفٌ *fearing;* صِيَّمٌ, from صَآئِمٌ *fasting;* etc.

[Rem. *b.* Anomalous is عُزَّلٌ from أَعْزَلُ *having no weapon.*]

VIII. فُعَّالٌ.

فَاعِلٌ, verbal adjectives, not derived from verba tertiæ rad. و et ى [or med. gem.] (with rare exceptions); as حَاكِمٌ *a judge,* حُكَّامٌ; تَابِعٌ *a follower,* تُبَّاعٌ; صَانِعٌ *an artisan,* صُنَّاعٌ; كَافِرٌ *an* C *unbeliever,* كُفَّارٌ; جَاهِلٌ *ignorant,* جُهَّالٌ; نَآئِبٌ *a deputy,* نُوَّابٌ; نَآئِمٌ *sleeping,* نُوَّامٌ; غَازٍ *a soldier,* غُزَّآءٌ; جَانٍ *an offender,* جُنَّآءٌ; [صَادٌّ *avoiding,* صُدَّادٌ]*.

IX. فَعَلَةٌ.

1. فَاعِلٌ, verbal adjectives, denoting rational beings, and not derived from verba tertiæ rad. و et ى; as فَاعِلٌ *a workman,* D فَعَلَةٌ; كَافِرٌ *an unbeliever,* كَفَرَةٌ; كَامِلٌ *perfect,* كَمَلَةٌ; سَاحِرٌ *a conjuror,* سَحَرَةٌ; بَارٌّ *pious, dutiful,* بَرَرَةٌ; طَآئِعٌ *obedient,* طَاعَةٌ (for طَوَعَةٌ); بَآئِعٌ *selling,* بَاعَةٌ (for بَيَعَةٌ).

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* [فُلَّالٌ *defeated, fugitives,* properly pl. of فَالٌّ, is by usage pl. of فَلٌّ. R. S.]

A *Plur. Fract.*

IX. فَعَلَةٌ continued. *Sing.*

Rem. فَاعِلٌ from verba med. و sometimes remains uncontracted in the plural; as جَآئِرٌ *acting wrongly,* جَوَرَةٌ or جَارَةٌ; حَآئِكٌ *a weaver,* حَوَكَةٌ or حَاكَةٌ; خَآئِنٌ *treacherous,* خَوَنَةٌ or خَانَةٌ.

B [2. فَعِيلٌ rare, as خَبِيثٌ *bad,* خَبَثَةٌ; ضَعِيفٌ *feeble,* ضَعَفَةٌ; سَرِيٌّ *generous,* سَرَاةٌ; سَيِّدٌ *a chief,* سَادَةٌ.]

X. فُعَلَةٌ.

فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from verba tertiæ rad. و et ى; as غَازٍ *a soldier,* غُزَاةٌ (for غُزَوَةٌ); قَاضٍ *a judge,* قُضَاةٌ (for قُضَيَةٌ); رَاوٍ *a reciter, rehearser,*
C or *traditionary,* رُوَاةٌ (for رُوَيَةٌ); جَانٍ *a sinner,* جُنَاةٌ (for جُنَيَةٌ); سَاعٍ *a manager,* سُعَاةٌ. [And so in the dialect of Ḥijāz اَلصُّبَاةُ (*Sabians*) for اَلصَّابِئُونَ, a nickname given to the first Muslims. R. S.]

[Rem. An exception is بُزَاةٌ from بَازٍ *a falcon.*]

D XI. فِعَلَةٌ.

1. فُعْلٌ, not derived from verba tertiæ rad. و et ى; as قُرْطٌ *an earring,* قِرَطَةٌ; دُرْجٌ *a case* or *casket,* دِرَجَةٌ; غُصْنٌ *a branch,* غِصَنَةٌ; دُبٌّ *a bear,* دِبَبَةٌ; كُوزٌ *a jug,* كِوَزَةٌ; صُلْبٌ *a rugged place,* صِلَبَةٌ; تُرْسٌ *a shield,* تِرَسَةٌ.

2. فَعْلٌ, فِعْلٌ, with the same restriction, rare; as ثَوْرٌ *an ox,* ثِوَرَةٌ or ثِيَرَةٌ; زَوْجٌ *a husband* or *wife,* زِوَجَةٌ; شَيْخٌ *an old*

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XI. فِعَلَةٌ continued. *Sing.*

man, شِيَخَةٌ ; غَرْدٌ *a truffle,* غِرَدَةٌ ; رَطْلٌ *soft, lax, flaccid,* رِطَلَةٌ ; قِرْدٌ *an ape,* قِرَدَةٌ ; هِرٌّ, قِطٌّ *a tom-cat,* هِرَرَةٌ, قِطَطَةٌ ; دِيكٌ *a cock,* دِيَكَةٌ ; فِيلٌ *an elephant,* فِيَلَةٌ.

XII. فِعْلَةٌ. B

1. فَعْلٌ ; as ثَوْرٌ *a bull,* ثِيرَةٌ ; شَيْخٌ *an old man,* شِيخَةٌ.

2. فَعَلٌ ; as وَلَدٌ *a child,* وِلْدَةٌ ; جَارٌ (for جَوَرٌ) *a neighbour,* جِيرَةٌ ; قَاعٌ *level ground,* قِيعَةٌ ; أَخٌ (for أَخَوٌ) *a brother,* إِخْوَةٌ ; فَتًى (for فَتَيٌ) *a youth,* فِتْيَةٌ.

3. فُعَالٌ, فَعَالٌ ; as غَزَالٌ *a gazelle,* غِزْلَةٌ ; غُلَامٌ *a youth, a slave,* غِلْمَةٌ ; شُجَاعٌ *brave,* شِجْعَةٌ. C

4. فَعِيلٌ ; as صَبِيٌّ (for صَبِيوٌ) *a boy,* صِبْيَةٌ ; جَلِيلٌ *thick, coarse, big, great,* جِلَّةٌ ; خَصِيٌّ *a gelding, a eunuch,* خِصْيَةٌ.

Rem. اِمْرَأَةٌ *a woman,* has a plural of this form, نِسْوَةٌ.

[The plural فِعْلَةٌ varies in almost all cases with فِعْلَانٌ. R. S.]

XIII. أَفْعُلٌ. D

1. فَعْلٌ, not derived from verba mediæ rad. و et ى ; as بَحْرٌ *a sea,* أَبْحُرٌ ; نَفْسٌ *the soul,* أَنْفُسٌ ; فَلْسٌ *a copper coin,* أَفْلُسٌ ; [سَطْرٌ *a line of writing,* أَسْطُرٌ] ; ضَبٌّ *a lizard,* أَضُبٌّ (for أَضْبُبٌ) ; وَجْهٌ *the face,* أَوْجُهٌ ; دَلْوٌ *a bucket,* أَدْلٍ (for أَدْلُيٌ or أَدْلُوٌ) ; ظَبْيٌ *an antelope,* أَظْبٍ (for أَظْبُيٌ) ; يَدٌ (for يَدْيٌ) *the hand,* أَيْدٍ (for أَيْدُيٌ).

A *Plur. Fract.*

XIII. أَفْعُلٌ continued. *Sing.*

REM. Exceptions are, for example, ثَوْبٌ *a piece of cloth, a garment,* أَثْوُبٌ or أَثْؤُبٌ ; قَوْسٌ *a bow,* أَقْوُسٌ or أَقْؤُسٌ ; سَيْفٌ *a sword,* أَسْيُفٌ ; عَيْنٌ *an eye, a fountain,* أَعْيُنٌ.

2. Feminine quadriliterals, not ending in ـَةٌ, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاعٌ *the arm,* أَذْرُعٌ ; عَنَاقٌ *a female kid,* أَعْنُقٌ ;
B يَمِينٌ *the right hand, an oath,* أَيْمُنٌ ; شِمَالٌ *the left hand,* أَشْمُلٌ ; لِسَانٌ *the tongue**, أَلْسُنٌ ; عُقَابٌ *an eagle,* أَعْقُبٌ.

3. فَعَلٌ, فِعْلٌ, فُعْلٌ, not derived from verba mediæ rad. و et ى, rare; as جَبَلٌ *a hill,* أَجْبُلٌ ; زَمَنٌ *time,* أَزْمُنٌ ; عَصًا (for عَصَوٌ) *a staff,* أَعْصٍ (for أَعْصُىٌ or أَعْصُوٌ); رِجْلٌ *a leg* or *foot,* أَرْجُلٌ ; شِبْلٌ *a lion's cub,* أَشْبُلٌ ; ذِئْبٌ *a wolf,* أَذْؤُبٌ ; قُفْلٌ *a lock,* أَقْفُلٌ.

C REM. بِئْرٌ, *a well,* has أَبْؤُرٌ and, by transposition, آبُرٌ. From radicals mediæ و et ى occur, for example, دَارٌ *a house,* أَدْوُرٌ, أَدْؤُرٌ, and, by transposition, آدُرٌ ; سَاقٌ *the shank,* أَسْوُقٌ, أَسْؤُقٌ ; نَارٌ *fire,* أَنْوُرٌ ; نَابٌ (for نَيَبٌ) *a canine tooth,* أَنْيُبٌ.

4. فَعَلَةٌ, rare; as أَكَمَةٌ *a hillock,* آكُمٌ ; رَقَبَةٌ *the neck,* أَرْقُبٌ ; أَمَةٌ *a maidservant,* (for أَمَوَةٌ), آمٍ (for أَأْمُىٌ); نَاقَةٌ *a she-camel,* أَنْوُقٌ, أَنْؤُقٌ, and أَنْيُقٌ, whence, by transposition, أَيْنُقٌ and,
D dialectically, أَوْنُقٌ.

REM. أَفْعُلٌ occurs now and then in a few other forms; as نَمِرٌ *a leopard,* أَنْمُرٌ ; سَبُعٌ *a beast of prey,* أَسْبُعٌ ; ضِلَعٌ *a rib,* أَضْلُعٌ ; نَهَارٌ *day,* أَنْهُرٌ ; غُرَابٌ *a raven,* أَغْرُبٌ ; etc.

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* [If fem.; for if masc. it has أَلْسِنَةٌ (XV. 1), according to 'El-Mubarrad 50, l. 5 *seq.* D. G.]

Plur. Fract. A

XIV. أَفْعَالٌ. *Sing.*

1. Triliterals of all forms, especially فَعَلٌ, rarely فَعْلٌ (see no. 2) and فُعَلٌ; as قَدَمٌ *a footstep*, أَقْدَامٌ; طَلَلٌ *a vestige* or *trace*, أَطْلَالٌ; مَطَرٌ *rain*, أَمْطَارٌ; بَابٌ (for بَوَبٌ) *a door*, أَبْوَابٌ; نَابٌ (for نَيَبٌ) *a canine tooth, an old she-camel*, أَنْيَابٌ; ٱبْنٌ (for بَنَيٌ) *a son*, أَبْنَآءٌ; أَبٌ (for أَبَوٌ) *a father*, آبَآءٌ; بِئْرٌ *a well*, أَبْآرٌ or, by transposition, آبَارٌ; رَأْيٌ *idea, belief, opinion*, أَرْآءٌ or آرَآءٌ; B حِمْلٌ *a load*, أَحْمَالٌ; عِيدٌ *a festival*, أَعْيَادٌ; إِبْطٌ *the armpit*, آبَاطٌ; قُفْلٌ *a lock*, أَقْفَالٌ; حُكْمٌ *a judgment*, أَحْكَامٌ; أُذْنٌ or أُذُنٌ *an ear*, آذَانٌ; حُرٌّ *free*, أَحْرَارٌ; ٱسْمٌ (for سُمْوٌ) *a name*, أَسْمَآءٌ; عَضُدٌ *the arm*, أَعْضَادٌ; عِنَبٌ *grapes*, أَعْنَابٌ; إِبِلٌ *a herd of camels*, آبَالٌ; نَمِرٌ *a leopard*, أَنْمَارٌ; فَخِذٌ *a thigh*, أَفْخَاذٌ; فَرْخٌ *the young of a bird*, أَفْرَاخٌ; أَلْفٌ *a thousand*, آلَافٌ; بَرٌّ *pious, dutiful*, أَبْرَارٌ; فَنٌّ *a branch*, أَفْنَانٌ; رُطَبٌ *fresh* C *ripe dates*, أَرْطَابٌ.

2. فَعْلٌ, from verba mediæ rad. و et ى, and primæ rad. و; as ثَوْبٌ *a dress*, أَثْوَابٌ; سَيْفٌ *a sword*, أَسْيَافٌ; يَوْمٌ *a day*, أَيَّامٌ (for أَيْوَامٌ); وَقْتٌ *time*, أَوْقَاتٌ; وَهْمٌ *a fancy, a notion, a mistake*, أَوْهَامٌ.

Rem. شَيْءٌ, *a thing*, makes أَشْيَآءُ, and not (as one would D naturally expect) أَشْيَآءٌ.

3. فَاعِلٌ, rare; as نَاصِرٌ *a helper*, أَنْصَارٌ; شَاهِدٌ *a witness*, أَشْهَادٌ; طَاهِرٌ *pure*, أَطْهَارٌ; صَاحِبٌ *a companion, a friend*, أَصْحَابٌ; فَاتِرٌ *tepid*, أَفْتَارٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification,

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XIV. أَفْعَالٌ continued. *Sing.*

rare; as شَرِيفٌ *noble*, أَشْرَافٌ; مَيِّتٌ or مَيْتٌ (for مَوِيتٌ, § 242), *dead*, أَمْوَاتٌ.

REM. أَفْعَالٌ occurs now and then in a few other forms; as عَدُوٌّ *an enemy*, أَعْدَآءٌ; فَلُوٌّ *a weaned foal, a colt*, أَفْلَآءٌ; يَمِينٌ *a right hand, an oath*, أَيْمَانٌ; جَنَانٌ *the heart*, أَجْنَانٌ.

B XV. أَفْعِلَةٌ.

1. Quadriliterals, of which the penult letter is quiescent (a long vowel), especially nouns of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ; as جَنَاحٌ *a wing*, أَجْنِحَةٌ; طَعَامٌ *food*, أَطْعِمَةٌ; زَمَانٌ *time*, أَزْمِنَةٌ; دَوَآءٌ *physic*, أَدْوِيَةٌ; غِذَآءٌ *food*, أَغْذِيَةٌ; لِسَانٌ *the tongue**, أَلْسِنَةٌ; حِمَارٌ *an ass*, أَحْمِرَةٌ; إِلٰهٌ *a god*, آلِهَةٌ (for أَأْلِهَةٌ); إِمَامٌ

C *an 'imām* or *priest*, أَيِمَّةٌ or أَئِمَّةٌ (for أَأْمِمَةٌ); فِنَآءٌ *a courtyard*, أَفْنِيَةٌ; فُؤَادٌ *the heart*, أَفْئِدَةٌ; غُرَابٌ *a raven*, أَغْرِبَةٌ; غُلَامٌ *a youth*, أَغْلِمَةٌ; زُقَاقٌ *a lane, a strait*, أَزِقَّةٌ; عَمُودٌ *a pillar*, أَعْمِدَةٌ; رَغِيفٌ *a cake of bread*, أَرْغِفَةٌ; قَضِيبٌ *a branch, a rod*, أَقْضِبَةٌ; كَثِيبٌ *a sand-hill*, أَكْثِبَةٌ; قَفِيزٌ *a certain measure*, أَقْفِزَةٌ.

2. فَعِيلٌ, verbal adjectives, derived from verba mediæ rad.
D geminatæ or ultimæ rad. و et ى; as عَزِيزٌ *mighty, glorious*, أَعِزَّةٌ (for أَعْزِزَةٌ); عَفِيفٌ *temperate, chaste*, أَعِفَّةٌ; شَحِيحٌ *niggardly, stingy*, أَشِحَّةٌ; حَبِيبٌ *dear*, أَحِبَّةٌ; صَبِىٌّ *a boy* (for صَبِيوٌ), أَصْبِيَةٌ; نَجِىٌّ *a confidant*, أَنْجِيَةٌ; عَيِىٌّ *stammering, stuttering*, أَعْيِيَةٌ.

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* [If masc.; see the footnote to XIII. 2.]

Plur. Fract. A

XV. أَفْعِلَةٌ continued. *Sing.*

3. فَعْلٌ, فِعْلٌ, فُعْلٌ, rare; as فَرْخٌ *the young of a bird,* أَفْرِخَةٌ; نَعْلٌ *a shoe,* أَنْعِلَةٌ; نَجْدٌ *a high land,* أَنْجِدَةٌ; زِرٌّ *a button,* أَزِرَّةٌ (for أَزْرِرَةٌ); بُرْجٌ *a tower,* أَبْرِجَةٌ; جُحْرٌ *the hole of a reptile,* أَجْحِرَةٌ. B

4. فَعَلٌ, فُعَلٌ, rare; as طَبَقٌ *a cover* or *lid,* أَطْبِقَةٌ; زَادٌ (for زَوَدٌ) *provisions,* أَزْوِدَةٌ; خَالٌ (for خَوَلٌ) *an uncle* (*by the mother's side*), أَخْوِلَةٌ; قَفًا (for قَفَىٌ or قَفَوٌ) *the back of the neck,* أَقْفِيَةٌ; [حَيًا *vulva,* أَحْيِيَةٌ]; نَدًى *moisture, dew,* أَنْدِيَةٌ; خُزَزٌ *a buck-hare,* أَخِزَّةٌ (for أَخْزِزَةٌ).

Rem. أَفْعِلَةٌ is rarely used in some other forms; as سِحَآءَةٌ C or سِحَايَةٌ *a sealed strip of paper* (with which a letter is bound), أَسْحِيَةٌ; وَادٍ *a watercourse,* أَوْدِيَةٌ; نَادٍ *an assembly,* أَنْدِيَةٌ.

XVI. فَوَاعِلُ*.

1. فَاعَلٌ; as خَاتَمٌ *a signet-ring,* خَوَاتِمُ; طَابَعٌ *a seal,* طَوَابِعُ; طَابَقٌ *a pot, a crucible,* طَوَابِقُ; قَالَبٌ *a mould,* قَوَالِبُ.

2. فَاعِلٌ, substantives; بَاعِثٌ *a motive* or *cause,* بَوَاعِثُ; حَافِرٌ D *a hoof* (of a horse or ass), حَوَافِرُ; جَانِبٌ *a side,* جَوَانِبُ; كَاهِلٌ *the space between the shoulders,* كَوَاهِلُ; غَارِبٌ *the top of a*

* [By the influence of و the preceding Fèṭḥa often, in vulgar pronunciation, passes into ḍamma, as طُوارِق *Touareg,* جُوَارٍ *female slaves.* In the old language there are some instances of it in proper names, e.g. صُوَائِقُ, عُوَارِضُ, عُوَارِمُ, كُوَاكِبُ. D. G.]

A *Plur. Fract.*

XVI. فَوَاعِلُ continued. *Sing.*

camel's hump, of a wave, etc., غَوَارِبُ ; سَاحِلٌ *the seashore,* سَوَاحِلُ ; شَاهِدٌ *an example,* شَوَاهِدُ.

3. فَاعِلٌ, verbal adjectives, applicable to men, rare; as فَارِسٌ *a horseman,* فَوَارِسُ ; تَابِعٌ *a follower,* تَوَابِعُ ; نَاكِسٌ *hanging*

B *the head,* نَوَاكِسُ ; هَالِكٌ *perishing,* هَوَالِكُ ; خَالِفٌ *remaining behind,* خَوَالِفُ.

4. فَاعِلٌ, verbal adjectives, applicable by their signification only to females (§ 297, *d*, rem.); as حَامِلٌ *pregnant,* حَوَامِلُ ; حَائِضٌ *menstruating,* حَوَائِضُ ; طَالِقٌ *divorced,* طَوَالِقُ ; نَاهِدٌ *having swelling breasts,* نَوَاهِدُ.

C 5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as فَاكِهَةٌ *fruit,* فَوَاكِهُ ; صَاعِقَةٌ *a thunderbolt,* صَوَاعِقُ ; نَادِرَةٌ *a rarity, a witticism, a joke,* نَوَادِرُ ; آنِسَةٌ *cheerful, sociable,* أَوَانِسُ ; صَاحِبَةٌ *a female companion,* صَوَاحِبُ ; خَاصَّةٌ *distinguished people, the upper classes,* خَوَاصُّ (for خَوَاصِصُ) ; عَامَّةٌ *common people, the vulgar,* عَوَامُّ (for عَوَامِمُ) ; فَائِدَةٌ *gain, profit,* فَوَائِدُ ; جَارِيَةٌ

D *a girl,* جَوَارٍ (for جَوَارِيُ, see no. XXIII., rem.); نَاحِيَةٌ *a quarter of the sky, a region, a district,* نَوَاحٍ (for نَوَاحِيُ).

REM. Initial و is changed into أ; as وَاصِلَةٌ *joining* or *adding, a proximate cause,* أَوَاصِلُ (for وَوَاصِلُ); وَاقِيَةٌ *custody, a guard,* أَوَاقٍ (for وَوَاقٍ, وَوَاقِيُ), which is also the plural of وَاقِيَةٌ = أُوقِيَّةٌ *an ounce.*

Plur. Fract. A

XVI. فَوَاعِلُ continued. *Sing.*

6. فَاعِلَآءُ ; as حَاثِيَآءُ, دَامَّآءُ, قَاصِعَآءُ, نَافِقَآءُ, *holes of the jerboa,* حَوَاثٍ (for حَوَاثِىُ), دَوَامُّ (for دَوَامِمُ), قَوَاصِعُ, نَوَافِقُ ; سَابِيَآءُ *a caul,* سَوَابٍ (for سَوَابِىُ).

XVII. فَعَآئِلُ.

Fem. quadriliterals, of which the third letter is servile or quiescent B
(a long vowel), whether they have the fem. termination ـَةٌ , or
not; as سَحَابَةٌ *a cloud,* سَحَآئِبُ ; رِسَالَةٌ *an embassy, a letter,*
a treatise, رَسَآئِلُ ; ذُؤَابَةٌ *a lock of hair,* ذَوَآئِبُ ; جُعَالَةٌ or جَعِيلَةٌ
wages, جَعَآئِلُ ; جَزِيرَةٌ *an island,* جَزَآئِرُ ; صَحِيفَةٌ *a written*
leaf, a letter, a book, صَحَآئِفُ ; صَفِيحَةٌ *a board* or *plank, a*
slab, صَفَآئِحُ ; كَرِيمَةٌ *noble,* كَرَآئِمُ ; ذَبِيحَةٌ *slaughtered, a*
victim, ذَبَآئِحُ ; حَلُوبَةٌ *a milch-camel,* حَلَآئِبُ ; شَمَالٌ *the north* C
wind, شَمَآئِلُ ; شِمَالٌ *the left hand,* شَمَآئِلُ ; جَزُورٌ *a she-camel*
for slaughter,* جَزَآئِرُ ; عَجُوزٌ *an old woman,* عَجَآئِزُ ; ذَنُوبٌ
a large bucket, ذَنَآئِبُ.

Rem. فَعَآئِلُ occurs rarely in a few other cases; as أَفِيلٌ
a young camel, أَفَآئِلُ ; ضَمِيرٌ *a pronoun,* ضَمَآئِرُ ; [دَلِيلٌ *a proof,*
دَلَآئِلُ ; وَصِيدٌ *a court,* وَصَآئِدُ] ; حَاجَةٌ *a want* or *need, a thing,* D
affair or *business,* حَوَآئِجُ ; ضَرَّةٌ *a second wife,* ضَرَآئِرُ ; حُرَّةٌ
a free woman, حَرَآئِرُ ; [كَنَّةٌ *a daughter in law,* كَنَآئِنُ ;
مَرَآئِرُ ٱلشَّجَرِ *bitter kinds of trees,* from مَرَّةٌ] ; لَيْلٌ *the night,*
لَيَآئِلُ.

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* [Also applied to the male, but nevertheless fem. gen. D. G.]

A *Plur. Fract.*

XVIII. فِعْلَانٌ. *Sing.*

1. فُعْلٌ, from radicals mediæ و; as حُوتٌ, نُونٌ, *a fish*, حِيتَانٌ, نِينَانٌ; سُورٌ *a wall*, سِيرَانٌ; عُودٌ *a piece of wood, a branch*, عِيدَانٌ; دُودٌ *a worm*, دِيدَانٌ.

B 2. فَعَلٌ; as خَرَبٌ *a male bustard*, خِرْبَانٌ; وَصَعٌ *a kind of small bird*, وِصْعَانٌ; وَرَلٌ *a lizard*, وِرْلَانٌ; تَاجٌ (for تَوَجٌ) *a crown*, تِيجَانٌ; بَابٌ *a door*, بِيبَانٌ; جَارٌ *a neighbour*, جِيرَانٌ; نَارٌ *fire*, نِيرَانٌ; فَتًى (for فَتَيٌ) *a youth*, فِتْيَانٌ; أَخٌ (for أَخَوٌ) *a brother*, إِخْوَانٌ.

3. فُعَلٌ; as صُرَدٌ *a kind of bird*, صِرْدَانٌ; نُغَرٌ *a nightingale*,
C نِغْرَانٌ; جُرَذٌ *a field-rat*, جِرْذَانٌ; خُزَزٌ *a buck-hare*, خِزَّانٌ; جُعَلٌ *a black beetle*, جِعْلَانٌ.

4. فُعَالٌ, and more rarely فَعَالٌ and فِعَالٌ; as غُلَامٌ *a boy, a slave*, غِلْمَانٌ; غُرَابٌ *a raven*, غِرْبَانٌ; عُقَابٌ *an eagle*, عِقْبَانٌ; ذُبَابٌ *a fly*, ذِبَّانٌ; غَزَالٌ *a gazelle*, غِزْلَانٌ; شِهَابٌ *a firebrand, a meteor*, شِهْبَانٌ; صِوَارٌ *a herd of wild cattle*, صِيرَانٌ.

D 5. فَعْلٌ and فِعْلٌ, rare; as عَبْدٌ *a slave*, عِبْدَانٌ; وَغْدٌ *a slave*, وِغْدَانٌ; ثَوْرٌ *a bull*, ثِيرَانٌ; ضَيْفٌ *a guest*, ضِيفَانٌ; فَأْرٌ *a mouse*, فِئْرَانٌ; رَأْلٌ *a young ostrich*, رِئْلَانٌ; صِنْوٌ *one of two or more trees growing from a single root*, صِنْوَانٌ; قِنْوٌ *a bunch of dates*, قِنْوَانٌ; نِيرٌ *a yoke*, نِيرَانٌ.

6. فَعِيلٌ, rare; as قَضِيبٌ *a branch*, قِضْبَانٌ; ظَلِيمٌ *a male ostrich*,

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XVIII. فِعْلَانٌ continued. *Sing.*

ظِلْمَانٌ ; صَبِىٌّ (for صَبِيوٌ) *a boy* or *child*, صِبْيَانٌ ; خَصِىٌّ *a gelding, a eunuch*, خِصْيَانٌ.

[7. فَعُولٌ, rare ; as خَرُوفٌ *a lamb*, خِرْفَانٌ.]

8. فُعَيْلٌ, فُعَيْلَةٌ, not diminutives, rare ; as جُمَيْلٌ, كُعَيْتٌ, *a nightingale*, جِمْلَانٌ, كِعْتَانٌ ; تُمَيْلَةٌ *a sort of wild cat*, تِمْلَانٌ. B

9. فَعَلَانٌ, rare ; as شَقَذَانٌ *a male chamæleon*, شِقْذَانٌ ; كَرَوَانٌ *a bustard*, كِرْوَانٌ ; وَرَشَانٌ *a wood-pigeon*, وِرْشَانٌ.

10. فَاعِلٌ, rare ; as حَآئِطٌ *a wall*, حِيطَانٌ ; جَانٌّ *a spiritual being of the class called* اَلْجِنُّ, جِنَّانٌ.

Rem. أَمَةٌ (for أَمَوَةٌ), *a maidservant*, has إِمْوَانٌ ; and C اِمْرَأَةٌ, *a woman*, an irregular plural نِسْوَانٌ.

XIX. فُعْلَانٌ.

1. فَعْلٌ, more rarely فِعْلٌ ; as سَقْفٌ *a roof*, سُقْفَانٌ ; وَغْدٌ *a slave*, وُغْدَانٌ ; عَبْدٌ *a slave*, عُبْدَانٌ ; ظَهْرٌ *the back, the short side of a wing-feather*, ظُهْرَانٌ ; بَطْنٌ *the belly, the long side of a wing-feather*, بُطْنَانٌ ; [حَبٌّ *grain*, حُبَّانٌ ;] ذِئْبٌ *a wolf*, ذُؤْبَانٌ ; D قِنْوٌ *a bunch of dates*, قُنْوَانٌ ; زِقٌّ *a skin for water, etc.*, زُقَّانٌ.

2. فَعَلٌ ; as بَلَدٌ *a town*, بُلْدَانٌ ; بَرَقٌ, حَمَلٌ, *a lamb*, بُرْقَانٌ, حُمْلَانٌ ; ذَكَرٌ *a male*, ذُكْرَانٌ.

3. فُعَالٌ, rare ; as زُقَاقٌ *a lane, a strait*, زُقَّانٌ ; شُجَاعٌ *brave*, شُجْعَانٌ ; شِهَابٌ *a firebrand, a meteor*, شُهْبَانٌ ; حُوَارٌ *an unweaned foal of a camel*, حُورَانٌ.

A *Plur. Fract.*

XIX. فُعْلَانٌ continued. *Sing.*

4. فَعِيلٌ; as رَغِيفٌ *a cake of bread,* رُغْفَانٌ; قَضِيبٌ *a twig* or *rod,* قُضْبَانٌ; كَثِيبٌ *a sand-hill,* كُثْبَانٌ; ظَلِيمٌ *a male ostrich,* ظُلْمَانٌ; خَلِيلٌ *a friend,* خُلَّانٌ; قَرِيٌّ *a channel for irrigation,* قُرْيَانٌ; صَبِيٌّ *a boy* or *child,* صُبْيَانٌ.

B 5. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediæ rad. و et ى; as رَاكِبٌ *a rider,* رُكْبَانٌ; صَاحِبٌ *a companion,* صُحْبَانٌ; فَارِسٌ *a horseman,* فُرْسَانٌ; رَاهِبٌ *a Christian ascetic* or *recluse,* رُهْبَانٌ; شَابٌّ *a youth,* شُبَّانٌ; رَاعٍ *a shepherd,* رُعْيَانٌ.

6. أَفْعَلُ, fem. فَعْلَآءُ; as أَحْمَرُ *red,* حُمْرَانٌ; أَصْلَعُ *bald,* صُلْعَانٌ;
C أَصَمُّ *deaf,* صُمَّانٌ; أَعْوَرُ *blind of one eye,* عُورَانٌ; أَبْيَضُ *white,* بِيضَانٌ (for بُيْضَانٌ); أَعْمَى *blind,* عُمْيَانٌ.

REM. The forms فِعْلَانٌ and فُعْلَانٌ are, as some of the above examples show, used conjointly or interchangeable, even in cases where we should hardly expect it. For example, instead of عُورَانٌ, *blind of one eye,* from أَعْوَرُ, and حُورَانٌ, *unweaned foals of camels,* from حُوَارٌ, we find عِيرَانٌ and
D حِيرَانٌ. [حَشٌّ or حُشٌّ *a garden* has حُشَّانٌ and حِشَّانٌ.]

XX. فُعَلَآءُ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, and are not derived from verba mediæ rad. geminatæ or tertiæ rad. و et ى; as فَقِيرٌ *poor,* فُقَرَآءُ; أَمِيرٌ *a commander* or *chief,* أُمَرَآءُ; رَئِيسٌ *a chief,* رُؤَسَآءُ; بَخِيلٌ *stingy,* بُخَلَآءُ; ظَرِيفٌ *witty,* ظُرَفَآءُ; حَكِيمٌ *wise,*

Plur. Fract. A

XX. فُعَلَآءُ continued. *Sing.*

a philosopher or *sage, a physician,* حُكَمَآءُ ; نَجِيبٌ *noble,* نُجَبَآءُ ; بَيِّنٌ *clear, plain, eloquent,* بُيَنَآءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as عَالِمٌ *learned,* عُلَمَآءُ ; جَاهِلٌ *ignorant,* جُهَلَآءُ ; شَاعِرٌ *a poet,* شُعَرَآءُ ; عَاقِلٌ *wise,* عُقَلَآءُ ; صَالِحٌ *good, right,* صُلَحَآءُ. B

Rem. Examples of rarer cases are: سَمْحٌ *liberal,* سُمَحَآءُ ; جَوَادٌ *liberal,* جُوَدَآءُ ; جَبَانٌ *cowardly,* جُبَنَآءُ (from جَبِينٌ); شُجَاعٌ *brave,* شُجَعَآءُ (from شَجِيعٌ); قَتِيلٌ *slain,* قُتَلَآءُ ; أَسِيرٌ *a prisoner,* أُسَرَآءُ ; [وَدُودٌ *loving,* وُدَدَآءُ].—خَلِيفَةٌ, *a successor, a deputy, a caliph,* usually makes خَلَآئِفُ in the former senses, and خُلَفَآءُ in the last. C

XXI. أَفْعِلَآءُ.

فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediæ rad. geminatæ or mediæ or tertiæ rad. و et ى ; as صَدِيقٌ *a friend,* أَصْدِقَآءُ ; قَرِيبٌ *a relative,* أَقْرِبَآءُ ; حَبِيبٌ, خَلِيلٌ, *a friend,* أَخِلَّآءُ, أَحِبَّآءُ (for أَخْلِلَآءُ, أَحْبِبَآءُ); طَبِيبٌ *a physician,* أَطِبَّآءُ ; شَدِيدٌ *strong,* أَشِدَّآءُ ; هَيِّنٌ (for هَوِينٌ) D *light, easy,* أَهْوِنَآءُ ; لَيِّنٌ (for لَيِينٌ) *smooth, easy,* أَلْيِنَآءُ ; بَيِّنٌ *clear, plain, eloquent,* أَبْيِنَآءُ ; غَنِىٌّ *rich,* أَغْنِيَآءُ ; عَيِىٌّ *stuttering, stammering,* أَعْيِيَآءُ ; وَلِىٌّ *a friend, a wĕlī* or *saint,* أَوْلِيَآءُ ; شَقِىٌّ *wretched,* أَشْقِيَآءُ ; سَخِىٌّ *liberal,* أَسْخِيَآءُ ; تَقِىٌّ *pious,* أَتْقِيَآءُ ; and similarly, بَرِىٌّ for بَرِىٓءٌ, *quit of, exempt from,* أَبْرِيَآءُ ; نَبِىٌّ, for نَبِىٓءٌ, *a prophet,* أَنْبِيَآءُ.

A *Plur. Fract.*

XXII. فَعْلَى. *Sing.*

1. فَعِيلٌ, فَعِلٌ, فَاعِلٌ, أَفْعَلُ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتِيلٌ *slain,* قَتْلَى; جَرِيحٌ *wounded,* جَرْحَى; لَدِيغٌ *bitten by a snake, stung by a scorpion,* لَدْغَى; أَسِيرٌ *a prisoner,* أَسْرَى; كَسِيرٌ *broken,* كَسْرَى; مَيِّتٌ
B (for مَوِيتٌ) *dead,* مَوْتَى; مَرِيضٌ *sick,* مَرْضَى; غَرِيقٌ *drowned,* غَرْقَى; هَالِكٌ *perishing,* هَلْكَى; عَآئِلٌ *poor,* عَيْلَى; زَمِنٌ *paralytic,* زَمْنَى; هَرِمٌ *decrepit through age,* هَرْمَى; وَجِعٌ *in pain,* وَجْعَى; حَمِقٌ, or أَحْمَقُ, *silly,* حَمْقَى*; جَرِبٌ, or أَجْرَبُ, *mangy, scabby,* جَرْبَى; أَنْوَكُ *a fool,* نَوْكَى.

2. فَعْلَانُ, verbal adjectives; as كَسْلَانُ *lazy,* كَسْلَى; غَضْبَانُ
C *angry,* غَضْبَى; غَرْثَانُ *hungry,* غَرْثَى; سَكْرَانُ *drunken,* سَكْرَى.

REM. The plural فِعْلَى is said to occur in only two words; viz., حَجَلٌ *a partridge,* حِجْلَى, and ظَرِبَانٌ *a polecat,* ظِرْبَى.

XXIII. فَعَالٍ.

1. فَعْلَآءُ; as عَذْرَآءُ *a virgin,* عَذَارٍ; صَحْرَآءُ *a plain* or *desert,* صَحَارٍ; فَيْفَآءُ *a desert,* فَيَافٍ.

D 2. فَعْلَى, فِعْلَى; as فَتْوَى *a judicial opinion,* فَتَاوٍ; دَعْوَى *a claim,* دَعَاوٍ; ذِفْرَى *the prominent bone behind the ear,* ذَفَارٍ.

3. فَعْلُوَةٌ, فِعْلِيَةٌ, فِعْلَاةٌ; as سِعْلَاةٌ *a female ğūl* (غُولٌ) or *goblin, an old hag,* سَعَالٍ; حِذْرِيَةٌ *rough ground,* حَذَارٍ; عِفْرِيَةٌ *the*

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* [كَيِّسٌ *clever* has كَيْسَى in order that it may resemble (لِلْازْدِوَاجِ) its contrary حَمْقَى.]

Plur. Fract. A

XXIII. فَعَالٍ continued. *Sing.*

hackles of a cock, عَفَارٍ ; تَرْقُوَةٌ *the collar-bone,* تَرَاقٍ ; عَرْقُوَةٌ *the cross-handle of a bucket,* عَرَاقٍ.

Rem. فَعَالٍ stands in the nom. and genit. for فَعَالِىُ and فَعَالِىَ (both with the art. اَلْفَعَالِى). The accus., however, is always فَعَالِىَ, with the art. اَلْفَعَالِىَ.—In the same way لَيْلٌ, B *night,* makes لَيَالٍ (acc. لَيَالِىَ) ; أَهْلٌ *one's people* or *family,* أَهَالٍ (acc. أَهَالِىَ) ; and أَرْضٌ, *the earth,* أَرَاضٍ (acc. أَرَاضِىَ).

XXIV. فَعَالَى.

1. فَعْلَآءُ ; as عَذْرَآءُ *a virgin,* عَذَارَى ; صَحْرَآءُ *a plain* or *desert,* صَحَارَى ; فَيْفَآءُ *a desert,* فَيَافَى.

2. فَعْلَى, فِعْلَى ; as فَتْوَى *a judicial opinion,* فَتَاوَى ; حَلْوَى *sweetmeat,* حَلَاوَى ; دَعْوَى *a claim,* دَعَاوَى ; ذِفْرَى *the prominent* C *bone behind the ear,* ذَفَارَى ; شَكْوَى *a complaint,* شَكَاوَى.

3. فُعْلَى, feminine adjectives, not superlatives ; as أُنْثَى *female, feminine,* أَنَاثَى ; حُبْلَى *pregnant,* حَبَالَى ; خُنْثَى *a hermaphrodite,* خَنَاثَى.

4. فِعْلِيَةٌ ; as حِذْرِيَةٌ *rough ground,* حَذَارَى ; عِفْرِيَةٌ *the hackles* of a cock, عَفَارَى.

Rem. In nos. 1, 2, and 4, the forms فَعَالٍ and فَعَالَى are D interchangeable.

5. فَعْلَانُ, fem. فَعْلَى, and فَعِيلٌ, verbal adjectives ; as سَكْرَانُ *drunken,* سَكَارَى ; غَضْبَانُ *angry,* غَضَابَى ; غَرْثَانُ *hungry,* غَرَاثَى ; كَسْلَانُ *lazy,* كَسَالَى ; حَيْرَانُ *perplexed,* حَيَارَى ; غَيْرَانُ *jealous,* غَيَارَى ; أَسِيرٌ *a prisoner,* أَسَارَى ; كَسِيرٌ *broken,* كَسَارَى ;

A *Plur. Fract.*

XXIV. فَعَالَى continued. *Sing.*

يَتِيمٌ *an orphan,* يَتَامَى ; نَدِيمٌ *a boon-companion,* نَدَامَى ; أَيِّمٌ (for أَيْيِمٌ) *unmarried,* أَيَامَى ; [خَزْيَانُ *covered with shame,* خَزَايَا].

6. فَعِلٌ, فَعُلٌ, verbal adjectives; as حَبِطٌ *having a swollen belly,* حَبَاطَى ; وَجِعٌ *in pain,* وَجَاعَى ; حَذِرٌ *cautious, wary,* حَذَارَى ;
B حَزِنٌ *sad,* حَزَانَى.

REM. Instead of فَعَالَى we find, in nos. 5 and 6, فُعَالَى and even فِعَالَى ; as أُسَارَى, غُيَارَى, عُجَالَى, حُيَارَى, سُكَارَى, وُجَاعَى, كُسَالَى or كِسَالَى ; رَدِيفٌ has only رُدَافَى and عَاظِلٌ only عُظَالَى.

7. فَعِيلَةٌ, fem. substantives from verba tertiæ rad. و et ى ; as
C هَدِيَّةٌ *a present,* هَدَايَا ; مَنِيَّةٌ *fate,* مَنَايَا ; رَعِيَّةٌ *subjects,* رَعَايَا ; بَلِيَّةٌ *a trial* or *calamity,* بَلَايَا ; مَطِيَّةٌ *an animal for riding,* مَطَايَا ; سَجِيَّةٌ *nature, disposition,* سَجَايَا ; خَطِيَّةٌ (for خَطِيئَةٌ) *a sin,* خَطَايَا ; [عَشِيَّةٌ *evening,* عَشَايَا*].

REM. We write هَدَايَا instead of هَدَايَى, etc., to prevent the repetition of the letter ى (see § 179, rem. *a*).—Many
D grammarians regard these words as being of the form فَعَائِلُ (see XVII.), for هَدَائِيُ (هَدَآءٍ), etc.

8. فُعَالَةٌ, from verba tertiæ rad. و et ى ; as جُدَايَةٌ *a young gazelle,* جَدَايَا ; إِتَاوَةٌ *a tax,* أَتَاوَى ; إِدَاوَةٌ *a small water-skin,* أَدَاوَى ; هِرَاوَةٌ ; عِلَاوَةٌ *the upper part, something over and above,* عَلَاوَى ;

* [In conjunction with عشايا, for the sake of conformity (لِلْاَزْدِوَاجِ) غُدْوَةٌ has غَدَايَا.]

Plur. Fract. A

XXIV. فَعَالَى continued. *Sing.*

a stout stick, هَرَاوَى ; نُقَاوَةٌ *plants of the kind called* حَمْضٌ, *used for washing clothes,* نَقَاوَى ; نُقَايَةٌ *the pick and choice of anything,* نَقَايَا.

REM. Here too فَعَالَى is thought to stand for فَعَآئِلُ ; as جَدَايَا for جَدَآئِىُ (جَدَآءٍ), etc. B

9. فَاعِلَةٌ, from verba mediæ rad. و and tertiæ rad. و et ى ; as رَاوِيَةٌ *a camel used in drawing water, a large water-skin,* رَوَايَا ; حَاوِيَةٌ *an intestine,* حَوَايَا ; زَاوِيَةٌ *a corner,* زَوَايَا.

REM. *a.* Here فَعَالَى is thought to stand for فَوَاعِلُ ; as رَوَايَا for رَوَائِىُ (رَوَآءٍ), etc.

[REM. *b.* Anomalous is نَصَارَى from نَصْرَانِىٌّ *a Christian.*] C

XXV. فَعِيلٌ (rare).

1. فَعْلٌ, فَعَلٌ ; as عَبْدٌ *a slave,* عَبِيدٌ ; كَلْبٌ *a dog,* كَلِيبٌ ; بَقَرٌ *cattle,* بَقِيرٌ ; رَحًى *a mill,* رَحِىٌّ.

2. فِعَالٌ ; as حِمَارٌ *an ass,* حَمِيرٌ.

3. فَاعِلٌ ; as حَاجٌّ *a pilgrim,* حَجِيجٌ ; غَازٍ (for غَازِوٌ) *a soldier,* غَزِىٌّ (for غَزِيوٌ) ; مَاعِزٌ *a goat,* مَعِيزٌ ; ضَآئِنٌ *a sheep,* ضَئِينٌ. D

XXVI. فُعُولَةٌ (rare).

فَعْلٌ, فَعَلٌ ; as بَعْلٌ *a husband,* بُعُولَةٌ ; عَمٌّ *an uncle (by the father's side),* عُمُومَةٌ ; عَيْرٌ *a wild ass,* عُيُورَةٌ ; خَالٌ *an uncle (by the mother's side),* خُؤُولَةٌ (comp. § 240, rem. *c*) ; فَحْلٌ *a stallion,* فُحُولَةٌ ; [خَيْطٌ *a thread,* خُيُوطَةٌ ; نَمِرٌ *a panther,* نُمُورَةٌ ; صَقْرٌ *a hawk,* صُقُورَةٌ ; عَلَفٌ *fodder,* عُلُوفَةٌ].

A *Plur. Fract.*

XXVII. فِعَالَةٌ (rare). *Sing.*

1. فَعْلٌ, فَعَلٌ ; as ثَوْرٌ *a bull,* ثِيَارَةٌ ; [فَحْلٌ *a stallion,* فِحَالَةٌ ; جَمَلٌ *a camel,* جِمَالَةٌ (also جُمَالَةٌ)] ; ذَكَرٌ *male,* ذِكَارَةٌ ; حَجَرٌ *a stone,* حِجَارَةٌ.

2. فَاعِلٌ ; as صَاحِبٌ *a companion,* صِحَابَةٌ (also [the more common]
B صَحَابَةٌ).

XXVIII. فَعَلٌ (rare).

1. فَعْلَةٌ, فَعَلَةٌ ; as حَلْقَةٌ *a ring, a circle,* حَلَقٌ ; بَكْرَةٌ *a pulley,* بَكَرٌ.

2. فَاعِلٌ, as نَاهِلٌ *drinking for the first time* (of camels), نَهَلٌ ; طَالِبٌ *seeking,* طَلَبٌ ; خَادِمٌ *a servant,* خَدَمٌ ; تَابِعٌ *a follower, an attendant,* تَبَعٌ ; رَاصِدٌ *lying in wait, watching,* رَصَدٌ ; حَارِسٌ
C *a guardian, a keeper,* حَرَسٌ ; جَالِبٌ *a driver, an importer,* جَلَبٌ.

XXIX. فَعْلٌ (rare).

فَاعِلٌ ; as شَارِبٌ *drinking,* شَرْبٌ ; نَاصِرٌ *a helper,* نَصْرٌ ; تَاجِرٌ *a merchant,* تَجْرٌ ; صَاحِبٌ *a companion,* صَحْبٌ ; رَاكِبٌ *a rider,* رَكْبٌ ; سَافِرٌ *a traveller,* سَفْرٌ ; [زَائِرٌ *a visitor,* زَوْرٌ].

REM. *a.* The above rules regarding the correspondence of certain forms of the pluralis fractus and of the singular, are subject
D to many exceptions*. The dictionaries also give various forms

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* [Many scholars do not admit the forms XXV., XXVIII. and XXIX. as plur. fracta, but call them quasi-plurals (أَشْبَاهُ الجَمْعِ), making a distinction between them and the real collectives (أَسْمَآءُ الجَمْعِ), as قَوْمٌ etc., and the generic collectives (أَسْمَآءُ الجِنْسِ), which form a nomen unitatis, as نَحْلٌ. The forms فَعِيلٌ, فَعَلٌ and فَعْلٌ are

which we have not thought it necessary to notice; for instance, A
مَفْعَلَةٌ, rarely مَفْعُلَةٌ and مَفْعِلَةٌ (as ضَبُعٌ *a hyæna*, مَضْبَعَةٌ; عَبْدٌ *a slave*, مَعْبَدَةٌ; وَعِلٌ *a mountain-goat*, مَوْعِلَةٌ; شَيْخٌ *an old man, a chief, a doctor*, مَشْيَخَةٌ, مَشِيخَةٌ and مَشْيُخَةٌ; سَيْفٌ *a sword*, مَسْيَفَةٌ and مَسِيفَةٌ), and مَفْعُولَآءُ, of which the principal examples in use are: أَتَانٌ *a she-ass*, مَأْتُونَآءُ; بَغْلٌ *a mule*, مَبْغُولَآءُ; تَيْسٌ *a he-goat*, مَتْيُوسَآءُ; حِمَارٌ *a he-ass*, مَحْمُورَآءُ; شَيْخٌ *an old man*, مَشْيُوخَآءُ; عَبْدٌ B
a slave, مَعْبُودَآءُ; عِلْجٌ *a Christian* (or *other not Muhammadan*) *captive* or *slave*, مَعْلُوجَآءُ; عَيْرٌ *a wild ass*, مَعْيُورَآءُ; كَبِيرٌ *large, stout*, مَكْبُورَآءُ.

Rem. *b*. Many forms of the pluralis fractus seem to be derived, not from the singular forms in actual use, but from others, which are obsolete or of rare occurrence. E.g. فَاعِلٌ, pl. فُعَلَآءُ, (as شَاعِرٌ *a poet*, شُعَرَآءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, C
(as هَالِكٌ *perishing*, هَلْكَى,) also from an obsolete فَعِيلٌ (هَلِيكٌ).

Rem. *c*. From the preceding table it is obvious that one sing. may have several forms of the pluralis fractus; e.g. بَحْرٌ *a sea*, بِحَارٌ, بُحُورٌ, أَبْحُرٌ; ثَوْرٌ *a bull*, أَثْوَارٌ, ثِيرَةٌ, ثِيَرَةٌ or ثِوَرَةٌ, ثِيرَانٌ, ثِيَارٌ, ثِيَارَةٌ; عَبْدٌ *a slave*, عُبُدٌ, عِبَادٌ, عُبُودٌ, أَعْبَادٌ, أَعْبِدَةٌ, عَبِيدٌ, أَعْبُدٌ, عِبْدَانٌ (besides عُبُدٌ, عِبِدَّانٌ, عِبِدَّآءُ, عِبِدَّى, عِبِدَّةٌ, مَعْبَدَةٌ, مَعْبُودَآءُ, see rem. *a*); صَاحِبٌ *a companion*, صَحْبٌ, صِحَابٌ, أَصْحَابٌ, صَحَابَةٌ, صُحْبَانٌ D
(besides صُحْبَةٌ, see rem. *a*). Or one sing. may have several plurales fracti and a pluralis sanus besides; e.g. شَاهِدٌ *one who is present*,

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masculine by form, feminine by signification. The forms XXVI. فُعُولَةٌ and XXVII. فِعَالَةٌ seem to be derived respectively from فُعُولٌ and فِعَالٌ with the termination ة to reinforce the collective meaning (تَآءٌ لِتَأْكِيدِ مَعْنَى ٱلْجَمْعِ).]

A *an eye-witness, a witness,* شَاهِدُونَ, شَهْدٌ, شُهَّدٌ, شُهُودٌ, أَشْهَادٌ; عَابِدٌ *serving, worshipping,* عَابِدُونَ, عُبَّادٌ, عَبَدَةٌ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the pluralis fractus which are peculiar to it, or used in preference to the rest. For example, شَاهِدٌ, in the sense of *an evidential example,* has شَوَاهِدُ. The word بَيْتٌ means: (1) *a tent* or *house,* (2) *a verse of poetry;* in the former sense the
B plur. fract. is بُيُوتٌ or أَبْيَاتٌ, in the latter almost always أَبْيَاتٌ. Again, عَيْنٌ signifies: (1) *an eye,* (2) *a fountain,* (3) *peculiar nature* or *essence,* (4) *a distinguished man;* its plur. fract. in the first sense is عُيُونٌ, أَعْيُنٌ, or أَعْيَانٌ; in the second, عُيُونٌ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another instance, بَطْنٌ means: (1) *the belly,* (2) *a valley,* (3) *a tribe,* (4) *the interior,* (5) *the inner* or *wider side of a wing-feather;* its plur. fract. in the first sense is بُطُونٌ, أَبْطُنٌ, or بُطْنَانٌ; in the second, بُطُونٌ, أَبْطِنَةٌ, or
C بُطْنَانٌ; in the third, بُطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.

I. فَعَالِلُ (أَفَاعِلُ, تَفَاعِلُ, مَفَاعِلُ). *Sing.*

1. Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ثَعْلَبٌ *a fox,* ثَعَالِبُ; ضِفْدِعٌ *a frog,* ضَفَادِعُ; دِرْهَمٌ *a dirham,* دَرَاهِمُ;
D بُرْثُنٌ *a claw* of a lion, بَرَاثِنُ; جُنْدَبٌ *a locust,* جَنَادِبُ; قَنْطَرَةٌ *a bridge,* قَنَاطِرُ; زِعْنِفَةٌ *a fin* of a fish, زَعَانِفُ; جَوْهَرٌ *gems,* جَوَاهِرُ; كَوْكَبٌ *a star,* كَوَاكِبُ; جَدْوَلٌ *a streamlet, a column* or *table* (in a book), جَدَاوِلُ.

2. Quadriliterals (ة not included), formed from triliteral roots by prefixing أ, ت, or م; as إِصْبَعٌ, *a finger,* أَصَابِعُ; [أَنْمُلَةٌ *the end*

Plur. Fract. A

I. فَعَالِل (مَفَاعِل, تَفَاعِل, أَفَاعِل) cont. *Sing.*

of a finger, [أَنَامِلُ] ; آدَمُ *Adam,* أَوَادِمُ ; أَفْعًى *a viper,* أَفَاعٍ (for أَفَاعِىُ, compare § 304, no. XXIII., rem.) ; تَجْرِبَةٌ *trial, experience,* تَجَارِبُ ; مِخْلَبٌ *a claw* or *talon,* مَخَالِبُ ; مَنْزِلَةٌ *a halting-place, a station,* مَنَازِلُ ; مَحَلَّةٌ *a place where one stops* or *dwells, a quarter of a town,* مَحَالُّ ; مَعِيشَةٌ *means of subsistence,* مَعَايِشُ ; مَعْنًى *meaning,* مَعَانٍ (for مَعَانِىُ) ; مَرْثِيَةٌ B *an elegy,* مَرَاثٍ (for مَرَاثِىُ) ; [مُرْضِعٌ *suckling,* مَرَاضِعُ].

Rem. *a.* In the plur. fract. of the form مَفَاعِل from verba mediæ rad. ى, the ى is not converted after the ĕlif productionis into hèmza (ئ),—as happens, for instance, in form XVII. of the triliterals (فَعَائِل), or in the nomen agentis (فَاعِلٌ, § 240),—but it remains unchanged; e.g. مَسَاحَةٌ, مَسَاحٌ, *an open space for walking* (from سَاحَ for سَيَحَ), مَسَايِحُ ; C whereas مَسَائِحُ is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In the same form from verba mediæ rad. و, the و is usually retained, as مِقْوَسٌ *a bowcase,* مَقَاوِسُ ; مَفَازَةٌ (from فَازَ for فَوَزَ) *a desert,* مَفَاوِزُ ; مَلَامَةٌ *a reproof,* مَلَاوِمُ ; مَغَاصٌ (from غَاصَ for غَوَصَ) *a place for diving,* مَغَاوِصُ ; but in one or two instances into hèmza (ئ), e.g. مُصِيبَةٌ (from صَابَ for صَوَبَ) *a misfortune,* مَصَاوِبُ, and usually مَصَائِبُ ; مَنَارَةٌ *a* D *candlestick, a lighthouse, a minaret,* مَنَاوِرُ, and usually مَنَائِرُ. The changing of the و into ى is vulgar, as مَنَايِرُ, مَغَايِرُ.

Rem. *b.* Adjectives of the form أَفْعَلُ, especially with the superlative meaning, make, when used as substantives [and, in that case, often taking the form أَفْعَلٌ, as أَجْدَلٌ; see § 309, *b*, γ], a plur. أَفَاعِلُ ; e.g. أَدْهَمُ *a shackle* or *fetter,*

A *Plur. Fract.*

I. فَعَالِلُ (أَفَاعِلُ, تَفَاعِلُ, مَفَاعِلُ) cont. *Sing.*

أَدَاهِمُ ; أَرْقَمُ *a mottled snake,* أَرَاقِمُ ; اَلْأَكْبَرُ *the greatest,* اَلْأَكَابِرُ, *grandees, nobles.*

II. فَعَالِيلُ (أَفَاعِيلُ, تَفَاعِيلُ, مَفَاعِيلُ, يَفَاعِيلُ, فَوَاعِيلُ).

Quinqueliteral substantives and adjectives (ة not included), of
B which the penultimate letter is a litera productionis (ا, و, ى);
as شَيْطَانٌ *a devil,* شَيَاطِينُ ; سِرْحَانٌ *a wolf,* سَرَاحِينُ ; سُلْطَانٌ
a sultan, سَلَاطِينُ ; تُبَّانٌ *short drawers,* تَبَابِينُ ; نُوَّارٌ *white*
flowers, نَوَاوِيرُ ; فُقَّاعَةٌ *a bubble,* فَقَاقِيعُ ; سِكِّينٌ *a knife,* سَكَاكِينُ ;
قِنْدِيلٌ *a lamp,* قَنَادِيلُ ; شُؤْبُوبٌ *a heavy shower of rain,* شَآبِيبُ ;
كُرْسِيٌّ *a chair,* كَرَاسِيُّ (for كَرَاسِيىُ*) ; [مَكُّوكٌ a measure,
C مَكَاكِيكُ and مَكَاكِيُّ] ; بَرِّيَّةٌ *a desert,* بَرَارِيُّ (for بَرَارِيىُ) ;
تِمْثَالٌ *a statue,* تَمَاثِيلُ ; تَصْوِيرٌ *a picture,* تَصَاوِيرُ ; تَأْرِيخٌ *a*
chronicle, تَوَارِيخُ (compare § 303, *f,* rem.) ; مِفْتَاحٌ *a key,*
مَفَاتِيحُ ; مِسْكِينٌ *poor,* مَسَاكِينُ ; مَشْؤُومٌ *unlucky, inauspicious,*
مَشَائِيمُ ; مَيْمُونٌ *lucky, auspicious,* مَيَامِينُ ; مَلْعُونٌ *accursed,*
مَلَاعِينُ ; إِعْصَارٌ *a dust-storm with whirlwinds,* أَعَاصِيرُ ; إِكْلِيلٌ
a garland or *crown,* أَكَالِيلُ ; أُرْجُوزَةٌ *a poem in the metre*
D *raǵez,* أَرَاجِيزُ ; أُدْحِيٌّ (for أُدْحُوىٌ) or إِدْحِيٌّ, *an ostrich's nest,*
أَدَاحِيُّ ; أُمْنِيَّةٌ (for أُمْنُويَةٌ) *a wish,* أَمَانِيُّ ; [آخِيَّةٌ *a tent-rope,*

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* [This may be lightened also to كَرَاسٍ, as إِنْسِيٌّ *a human being,* has أَنَاسِيُّ and أَنَاسٍ, بُخْتِيٌّ *a Bactrian camel,* بَخَاتِيُّ and بَخَاتٍ, مَهْرِيٌّ *a camel from Mahrah,* مَهَارِيُّ and مَهَارٍ. The two latter words have also the irregular plurals بَخَاتَى and مَهَارَى.]

Plur. Fract. *Sing.* A

II. فَعَالِيلُ (أَفَاعِيلُ, تَفَاعِيلُ, مَفَاعِيلُ, يَفَاعِيلُ, فَوَاعِيلُ) cont.

a sacred claim, أَوَاخِىُّ ; آرِيَّةٌ *a stall,* أَوَارِىُّ] ; يَنْبُوعٌ *a spring,* يَنَابِيعُ ; يَعْسُوبٌ *the queen-bee* (rex apum), يَعَاسِيبُ ; جَامُوسٌ *a buffalo,* جَوَامِيسُ ; بَاسُورٌ *hæmorrhoids,* بَوَاسِيرُ.

Rem. *a.* The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not B exist; as خَوَاتِيمُ *signet-rings,* from خَاتَمٌ = خَاتَامٌ (pl. خَوَاتِمُ); دَرَاهِيمُ *dirhams,* from دِرْهَمٌ = دِرْهَامٌ (pl. دَرَاهِمُ); قَنَاطِيرُ = قَنَاطِرُ *bridges,* from قَنْطَرَةٌ ; مُفْطِرٌ *one who breaks his fast,* مَفَاطِيرُ ; مُطْفِلٌ *having a fawn with her,* مَشَادِنُ and مَشَادِينُ ; مُشْدِنٌ *having a young one with her,* مَطَافِلُ and مَطَافِيلُ ; مُنْكَرٌ *clever, cunning,* مَنَاكِيرُ. Conversely, فَعَالِلُ is used, chiefly by poetical license, instead of فَعَالِيلُ ; as مَقَاصِرُ = مَقَاصِيرُ, C plur. of مَقْصُورَةٌ *a space partitioned* or *railed off, a closet;* أَعَاصِرُ = أَعَاصِيرُ, plur. of إِعْصَارٌ *a dust-storm.*

Rem. *b.* دِينَارٌ *a dīnār,* قِيرَاطٌ *a carat,* دِيوَانٌ *a register, an account-book, a collection of poems, a public office* or *bureau,* and إِيوَانٌ *an arched* or *vaulted portico, vestibule* or *apartment,* make دَنَانِيرُ, قَرَارِيطُ, دَوَاوِينُ, and أَوَاوِينُ (as if from singular forms دِنَّارٌ, قِرَّاطٌ, دِوَّانٌ, and إِوَّانٌ). دِيبَاجٌ, *brocade,* has دَيَابِيجُ D and دَبَابِيجُ ; دَيْمَاسٌ or دِيمَاسٌ (δημόσιον), *a dungeon, a bath,* دَيَامِيسُ and دَمَامِيسُ ; شِيرَازٌ or شِثْرَازٌ, *curds,* شَوَارِيزُ, شَآرِيزُ and شَرَارِيزُ ; أَتُّونٌ, *a furnace,* أَتَاتِينُ and perhaps also أَتَانِينُ (as if from a form أَتْنُونٌ); خُنَاقٌ (خُنَّاقٌ) *quinsy,* has خَوَانِيقُ and, in modern Arabic, خَنَّانِيقُ. Compare § 284, rem.

A *Plur. Fract.*

III. فَعَالِلَةٌ. *Sing.*

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أُسْتَاذٌ (Pers. أُسْتَاذ) *a master, a teacher,* أَسَاتِيذُ and أَسَاتِذَةٌ; تِلْمِيذٌ (Heb. תַּלְמִיד, Syr. ܬܠܡܝܕܐ) *a*
B *disciple, a pupil,* تَلَامِيذُ and تَلَامِذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher,* فَلَاسِفَةٌ; بِطْرِيقٌ *a Grecian general* (patricius, πατρίκιος), بَطَارِيقُ and بَطَارِقَةٌ; مَطْرَانٌ *a metropolitan bishop* (μητροπολίτης), مَطَارِينُ and مَطَارِنَةٌ; تَرْجُمَانٌ *an interpreter,* تَرَاجِمُ and تَرَاجِمَةٌ.

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical,—especially
C when they are words of foreign origin,—and a great many relative adjectives, consisting of more than four letters. E.g. مَلْأَكٌ *an angel,* مَلَائِكَةٌ; صَيْقَلٌ *a polisher of swords,* صَيَاقِلُ and صَيَاقِلَةٌ; تُبَّعٌ *a king of ȇl-Yèmèn,* تَبَابِعَةٌ; قُمَّسٌ *a nobleman* (comes, κομής), قَمَامِسَةٌ; بَطْرَكٌ *a patriarch* or *archbishop* (πατριάρχης), بَطَارِيكُ and بَطَارِكَةٌ; جَوْرَبٌ *a stocking* or *sock* (Pers. كُورَب), جَوَارِبُ and جَوَارِبَةٌ; مُلْحِدٌ *a heretic,* مَلَاحِدَةٌ;
D أُسْقُفٌّ (ἐπίσκοπος) *a bishop,* أَسَاقِفُ and أَسَاقِفَةٌ; قَيْصَرُ (*Cæsar,* Καῖσαρ) *the Byzantine emperor,* قَيَاصِرَةٌ; فِرْعَوْنُ (פַּרְעֹה) *Pharaoh,* فَرَاعِنَةٌ; صَيْرَفٌ and صَيْرَفِيٌّ, *a money-changer,* صَيَارِفُ and صَيَارِفَةٌ; مَغْرِبِيٌّ *a Moor,* مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād,* بَغَادِدَةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Maṣmūda,* مَصَامِدَةٌ; مُهَلَّبِيٌّ *a descendant of ȇl-Muhallèb,* مَهَالِبَةٌ.—From كِسْرَى (Pers. خُسْرَو, *Chosroes*) *the king of*

Plur. Fract. A

III. فَعَالِلَةٌ continued. *Sing.*

Persia, are formed irregularly أَكَاسِرُ, أَكَاسِرَةٌ, and كَسَاسِرَةٌ; and سَوَآءٌ or سِيٌّ, *a like, an equal*, has, besides أَسْوَآءٌ, the irregular سَوَاسِوَةٌ, سَوَاسِيَةٌ, and سَوَاسٍ (for سَوَاسِيُ).

Rem. *a.* This form is also found, though rarely, in quadriliterals which have a litera productionis before the last radical; B as جَبَّارٌ *a tyrant, a giant*, جَبَابِرَةٌ; شَمَّاسٌ *a deacon* (Syr. ܫܡܫܐ), شَمَامِسَةٌ.

Rem. *b.* In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E.g. عَنْكَبُوتٌ *a spider*, عَنَاكِبُ; عَنْدَلِيبٌ *a nightingale*, عَنَادِلُ; جَحْمَرِشٌ *a fat, lazy old woman*, جَحَامِرُ; سَفَرْجَلٌ *a quince*, سَفَارِجُ; but فَرَزْدَقٌ *a burnt cake*, فَرَازِقُ; قَلَنْسُوَةٌ *a sort of cap*, قَلَانِسُ, قَلَاسٍ (for قَلَاسِيُ), or C قَلَاسِيٌّ; أُسْطُوَانَةٌ *a pillar*, أَسَاطِينُ; بَطْلَمِيُوسُ *Ptolemy*, بَطَالِسَةٌ; دُمُسْتُقٌ *a Byzantine governor* (domesticus, δομεστικός), دَمَاسِقُ. Here may also be mentioned such plurals as عَبَادِلَةٌ from عَبْدُ ٱللّٰهِ *'Abdu 'llāh* (compare § 264, rem. *b*).

Rem. *c.* The forms of the plur. fract. of quadriliterals and quinqueliterals are also used in forming plurals from other plurals (جَمْعُ ٱلْجَمْعِ *the plur. of the plur.*, or secondary plural). In particular, forms XIII. أَفْعُلٌ and XV. أَفْعِلَةٌ make أَفَاعِلُ, and XIV. D أَفْعَالٌ, أَفَاعِيلُ; more rarely V. فِعَالٌ, فَعَآئِلُ, and XVIII. and XIX. فُعْلَانٌ, فَعَالِينُ. E.g. XIII. كَلْبٌ *a dog*, أَكْلُبٌ, أَكَالِبُ; نَاقَةٌ *a she-camel*, أَنْيُقٌ, أَيَانِقُ; رَهْطٌ *one's people* or *tribe*, أَرْهُطٌ, أَرَاهِطُ; ضِلَعٌ *a rib*, أَضْلُعٌ, أَضَالِعُ; يَدٌ *a hand, a benefit*, أَيْدٍ (for أَيْدُىٌ), أَيَادٍ (for أَيَادِيُ); XV. سِوَارٌ *a bracelet*, أَسْوِرَةٌ, أَسَاوِرُ; مَكَانٌ *a place*, أَمْكِنَةٌ,

A أَمَاكِنُ ; إِنَآءٌ *a vessel*, آنِيَةٌ, أَوَانٍ (for أَوَانِىُ) ; XIV. نَعَمٌ *camels*, أَنْعَامٌ, أَنَاعِيمُ ; زَهْرٌ *a (yellow) flower*, أَزْهَارٌ, أَزَاهِيرُ ; قَوْلٌ *a saying, a speech*, أَقْوَالٌ, أَقَاوِيلُ ; ظُفْرٌ *a nail*, أَظْفَارٌ, أَظَافِيرُ ; جَلَدٌ *she-camels having neither young ones nor milk*, أَجْلَادٌ, أَجَالِيدُ ; V. جَمَلٌ *a he-camel*, جِمَالٌ, جَمَآئِلُ ; XVIII. XIX. مَصِيرٌ *an intestine*, مُصْرَانٌ, مَصَارِينُ ; حُشٌّ *a garden (of palm trees)*, حُشَّانٌ, حَشَاشِينُ ; عُقَابٌ *an eagle*,
B عُقْبَانٌ, عَقَابِينُ. Again, XV. أَفْعِلَةٌ forms a pluralis sanus أَفْعِلَاتٌ ; as شَرَابٌ *a drink*, أَشْرِبَةٌ, أَشْرِبَاتٌ ; دُخَانٌ *smoke*, أَدْخِنَةٌ, أَدْخِنَاتٌ ; بِنَآءٌ *a building*, أَبْنِيَةٌ, أَبْنِيَاتٌ ; عَطَآءٌ *a gift, pay*, أَعْطِيَةٌ, أَعْطِيَاتٌ. A pluralis sanus in ـَاتٌ may also be derived from V. فِعَالٌ, VI. فُعُولٌ, III. فُعُلٌ, XVII. فَعَائِلُ, and a few other forms ; as جَمَلٌ *a he-camel*, جِمَالٌ, جِمَالَاتٌ ; رَجُلٌ *a man*, رِجَالٌ, رِجَالَاتٌ ; كَلْبٌ *a dog*, كِلَابٌ, كِلَابَاتٌ ; بَيْتٌ *a house*, بُيُوتٌ, بُيُوتَاتٌ, *houses, families* ; طَرِيقٌ
C *a road*, طُرُقٌ, طُرُقَاتٌ ; جَزُورٌ *a she-camel for slaughter*, جُزُرٌ, جُزُرَاتٌ ; حِمَارٌ *a he-ass*, حُمُرٌ, حُمُرَاتٌ ; حَدِيدَةٌ *an iron tool*, حَدَآئِدُ, حَدَآئِدَاتٌ ; نَسِيجَةٌ *anything woven* or *plaited*, نَسَآئِجُ, نَسَآئِجَاتٌ ; دَارٌ *a house*, دُورٌ, دُورَاتٌ ; [صَاحِبَةٌ *a female companion*, صَوَاحِبُ, صَوَاحِبَاتٌ] ; نَاقَةٌ *a she-camel*, pl. نِيَاقٌ, نِيَاقَاتٌ, and أَيْنُقٌ, أَيْنُقَاتٌ (with the dimin. أُيَيْنِقَاتٌ) ; etc. Sometimes there is even a treble formation ; as فِرْقَةٌ *a band, a party* or *sect*, فِرَقٌ, أَفْرَاقٌ, أَفَارِيقُ. Such secondary
D plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

REM. *d.* Plurals [or rather collectives] are formed from a great many relative adjectives,—especially those that indicate the relations of sect, family, or clientship,—by adding the termination ـَةٌ ; as شَافِعِىٌّ *a follower of ĕš-Šāfi‘ī* (اَلشَّافِعِىُّ), اَلشَّافِعِيَّةُ *the sect of the Šāfi‘ites ;* صُوفِىٌّ *a Ṣūfī*, اَلصُّوفِيَّةُ *the sect of the Ṣūfīs ;* اَلْمَرْوَانِيَّةُ,

اَلزُّبَيْرِيَّةُ, *the partisans of Marwān, of Ibnu 'z-Zubèir.* See § 268. A
Sometimes ـَةٌ is added with the same effect to other adjectives, especially of the forms فَاعِلٌ and فَعَّالٌ; as شَارِبَةٌ *those who live on the bank and drink the water of* (*a certain stream*); وَارِدَةٌ [and وَرَّادَةٌ] (*men*) *drawing water* or (*cattle*) *drinking*; سَابِلَةٌ *travellers*; جَمَّالَةٌ, حَمَّارَةٌ, خَيَّالَةٌ, بَغَّالَةٌ, *persons who own* or *keep camels, asses, horses, mules*; سَيَّارَةٌ *a company of persons journeying together, a caravan* (Syr. ܣܝܪܬܐ); رَجَّالَةٌ *pedestrians*; نَظَّارَةٌ *spectators*; [نَهَّابَةٌ *plunderers*]. B

Rem. *e.* The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ *a mother*, أُمَّهَاتٌ (Syr. ܐܡܐ, ܐܡܗܬܐ), rarely أُمَّاتٌ; فَمٌ *a mouth*, أَفْوَاهٌ (from a sing. فُوهٌ or فَوْهٌ); مَآءٌ *water, a spring*, مِيَاهٌ, أَمْوَاهٌ (from a sing. مَاهٌ); شَفَةٌ *a lip*, شِفَاهٌ; اِسْتٌ *the anus*, أَسْتَاهٌ; شَاةٌ *a sheep* or *goat*, شَآءٌ, شِيَاهٌ, شَوِيٌّ; اِمْرَأَةٌ *a woman*, نِسَآءٌ, نِسْوَةٌ, نِسْوَانٌ (from the rad. أنس, whence Heb. אִישׁ, אִשָּׁה, for אִנְשׁ, אִנְשָׁה); خُلْدٌ *a mole*, مَنَاجِذُ (from C the rad. نجذ). إِنْسَانٌ, *a human being* (Heb. אִישׁוֹן, for אִשׁוֹן, אִנְשׁוֹן), has usually نَاسٌ [especially with the article اَلنَّاسُ], instead of the older and poetic أُنَاسٌ (Heb. אֱנוֹשׁ, Aram. אֱנָשָׁא, ܐܢܫܐ).

306. As regards their meaning, the plurales fracti differ entirely from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For D example, عَبْدُونَ are *slaves* (*servi*), i.e. several individuals who are slaves, عَبِيدٌ *slaves* collectively (*servitium* or *servitus*); شُبَّانٌ *young men, youth* (*juventus*), = شَبَابٌ; مَشْيَخَةٌ *old men* in general. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns.* Hence, too, they are all of the *feminine* gender, and can be used as masc. only by a constructio ad sensum.

A REM. We must distinguish from the plurales fracti those nouns which are called أَسْمَآءُ ٱلْجِنْسِ (*generic nouns*), as نَحْلٌ *bees*, on which see § 246 and § 292, *a*. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ, رَهْطٌ, *people* or *tribe*, عَسْكَرٌ *an army*; [إِبِلٌ *camels*, غَنَمٌ *sheep*]. These are called أَسْمَآءُ ٱلْجَمْعِ or أَشْبَاهُ ٱلْجَمْعِ (*like the plural*), and differ from the أَسْمَآءُ ٱلْجِنْسِ in not admitting of the
B formation of nomina unitatis (§ 246).

307. The pluralis sanus and the plurales fracti of the forms XII. فِعْلَةٌ, XIII. أَفْعُلٌ, XIV. أَفْعَالٌ, and XV. أَفْعِلَةٌ, are used only of persons and things which do not exceed *ten* in number (3 to 10), and are therefore called جُمُوعُ قِلَّةٍ, *plurals of paucity*, whilst the rest are named جُمُوعُ كَثْرَةٍ, *plurals of abundance.* This observation applies,
C of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. *The Declension of Nouns.*

I. *The Declension of Undefined Nouns.*

308. (1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes.* Triptotes are those which have *three* terminations to indicate the different cases; viz. ـٌ
D (Nom.), ـٍ (Gen.), and ـًا or ـً (Acc., see § 8, rem. *a*). Diptotes are those which have only *two* terminations; viz. ـُ (Nom.) and ـَ (Gen., Acc.)*.—(2) The *dual* number has only *two* case-endings, which are

* A noun may be مُعْرَبٌ, *declinable*, or مَبْنِىٌّ, *indeclinable.* A declinable noun may be مُنْصَرِفٌ, *declined with tènwîn*, or غَيْرُ مُنْصَرِفٍ, *declined without tènwîn.* The term مُتَمَكِّنٌ فِى ٱلِٱسْمِيَّةِ, *established in*, or *possessed of*, *the nominal character* or *nature*, or simply مُتَمَكِّنٌ, is synonymous with مُعْرَبٌ, and غَيْرُ مُتَمَكِّنٍ with مَبْنِىٌّ; whilst

common to both genders; viz. ـَانِ (Nom.) and ـَيْنِ (Gen., Acc.)*.— A
(3) The *pluralis sanus* has likewise only *two* case-endings for each

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مُتَمَكِّنٌ أَمْكَنُ, *possessed of* (*the nominal character*) *to the fullest extent*, is equivalent to مُنْصَرِفٌ, and مُتَمَكِّنٌ غَيْرُ أَمْكَنَ to غَيْرُ مُنْصَرِفٍ.— The vowel *u* of the nominative is called اَلرَّفْعُ, *the raising* (*of the voice*), and is عَلَمُ ٱلْفَاعِلِيَّةِ, *the sign of agency;* the vowel *i* is termed اَلْخَفْضُ *the depression* (*of the voice*), or اَلْجَرُّ, *the being drawn along* or *attracted* B (*by a governing word*, اَلْجَارُّ), and is عَلَمُ ٱلْإِضَافَةِ, *the sign of annexation;* the vowel *a* is designated اَلنَّصْبُ, *the uplifting* or *elevation* (*of the voice*), and is عَلَمُ ٱلْمَفْعُولِيَّةِ, *the sign of objectivity.*—The tènwīn may be (*a*) اَلتَّنْوِينُ ٱلدَّالُّ عَلَى ٱلْمَكَانَةِ, *the nunation which shows that a noun is fully declinable*, also called تَنْوِينُ ٱلتَّمْكِينِ, and found in the singular and the pluralis fractus, as رَجُلٌ, رِجَالٌ; (*b*) تَنْوِينُ ٱلْمُقَابَلَةِ, *the nunation of correspondence*, found in the plural feminine, as مُسْلِمَاتٌ, because it corresponds to the ن of مُسْلِمِينَ; (*c*) تَنْوِينُ ٱلتَّنْكِيرِ, *the* C *nunation which distinguishes, in the case of an indeclinable noun, between the definite*, اَلْمَعْرِفَةُ, *and the indefinite*, اَلنَّكِرَةُ, as مَرَرْتُ بِسِيبَوَيْهِ وَسِيبَوَيْهٍ آخَرَ, *I passed by Sībawèih and another* (*man called*) *Sībawèih;* and (*d*) تَنْوِينُ ٱلْعِوَضِ, *the nunation of compensation.* This last may be of three kinds: (α) of compensation for the omission of an entire proposition, as in وَأَنْتُمْ حِينَئِذٍ تَنْظُرُونَ *and ye are then looking on*, where حِينَئِذٍ stands for حِينَ إِذْ بَلَغَتِ ٱلرُّوحُ ٱلْحُلْقُومَ, *at the time when the spirit has reached the throat;* (β) of compensation for a governed D word, as when the genitive is omitted after كُلٌّ or بَعْضٌ, as كُلٌّ قَآئِمٌ for كُلُّ إِنْسَانٍ قَآئِمٌ or كُلُّهُمْ قَآئِمٌ; (γ) of compensation for a letter, as in جَوَارٍ, plural of جَارِيَةٌ, for جَوَارِيُ in the nominative or جَوَارِيَ in the genitive.

* The form ـَيْنَ is used dialectically, as in the hemistich عَلَى أَحْوَذِيَّيْنَ ٱسْتَقَلَّتْ عَشِيَّةً, *at eve it* (a bird) *rose on two nimble* (*wings*).

A gender; viz. for the *masculine*, ـُونَ (Nom.) and ـِينَ (Gen., Acc.)*; for the *feminine*, ـَاتٌ (Nom.) and ـَاتٍ (Gen., Acc.).—(4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see § 309, *a*).—The following is the paradigm of the declension of undefined substantives and adjectives.

TRIPTOTE OR FIRST DECLENSION.

Substantives.

B

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	Sing.		*Sing.*	
N.	زَيْدٌ *Zèid.*	رَجُلٌ *a man.*	هِنْدٌ *Hind.*	جَنَّةٌ *a garden.*
G.	زَيْدٍ	رَجُلٍ	هِنْدٍ	جَنَّةٍ
Ac.	زَيْدًا	رَجُلًا	هِنْدًا	جَنَّةً
	Dual.		*Dual.*	
C N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ

The existence of the form ـَانَ is doubtful, despite the verse أَعْرِفُ مِنْهَا ٱلْجِيدَ وَٱلْعَيْنَانَا وَمَنْخِرَيْنِ أَشْبَهَا ظَبْيَانَا, *I know of her the neck, and the two eyes, and two nostrils which resemble two gazelles*, in which
D ٱلْعَيْنَانَ and ظَبْيَانَ (written in rhyme نَا) are used instead of ٱلْعَيْنَيْنِ and ظَبْيَيْنِ.

* The form ـِينِ is said by some to be dialectical, whilst others consider it due only to poetic license (ضَرُورَةُ ٱلشِّعْرِ); e.g. وَأَنْكَرْنَا زَعَانِفَ آخَرِينِ, *and we ignore the riffraff of other (tribes)*; وَمَا ذَا تَبْتَغِى ٱلشُّعَرَآءُ مِنِّى وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينِ, *and what is it pray that the poets want of me, since I have already passed the limit of forty (years)?* where آخَرِينِ and ٱلْأَرْبَعِينِ are used instead of آخَرِينَ and ٱلْأَرْبَعِينَ.

Triptote or First Declension. A

Substantives.

	Masc. Proper.	Masc. Common.	Fem. Proper.	Fem. Common.
	Plur. sanus.		*Plur. sanus.*	
N.	زَيْدُونَ	. . .	هِنْدَاتٌ	جَنَّاتٌ
G. Ac.	زَيْدِينَ	. . .	هِنْدَاتٍ	جَنَّاتٍ
	Plur. fract.		*Plur. fract.*	
N.	زُيُودٌ	رِجَالٌ	هُنُودٌ	جِنَانٌ
G.	زُيُودٍ	رِجَالٍ	هُنُودٍ	جِنَانٍ
Ac.	زُيُودًا	رِجَالًا	هُنُودًا	جِنَانًا

B

Adjectives.

	Masc.	Fem.
	Sing.	
N.	جَالِسٌ *sitting.*	نَائِحَةٌ *mourning.*
G.	جَالِسٍ	نَائِحَةٍ
Ac.	جَالِسًا	نَائِحَةً
	Dual.	
N.	جَالِسَانِ	نَائِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَائِحَتَيْنِ
	Plur. sanus.	
N.	جَالِسُونَ	نَائِحَاتٌ
G. Ac.	جَالِسِينَ	نَائِحَاتٍ
	Plur. fract.	
N.	جُلَّاسٌ	نُوَّحٌ
G.	جُلَّاسٍ	نُوَّحٍ
Ac.	جُلَّاسًا	نُوَّحًا

C

D

A

DIPTOTE OR SECOND DECLENSION.

Substantives.

	Masc.	Fem.
	Sing.	
N.	عُثْمَانُ *'Othmān.*	زَيْنَبُ *Zèinèb.*
G. Ac.	عُثْمَانَ	زَيْنَبَ
	Dual.	
N.	عُثْمَانَانِ	زَيْنَبَانِ
B G. Ac.	عُثْمَانَيْنِ	زَيْنَبَيْنِ
	Plur. sanus.	
N.	عُثْمَانُونَ	زَيْنَبَاتٌ
G. Ac.	عُثْمَانِينَ	زَيْنَبَاتٍ

Plur. fract.

	(of دِرْهَمٌ *a dirham*)		(of جَارِيَةٌ *a young woman*)
N.	دَرَاهِمُ	N. G.	جَوَارٍ*
C G. Ac.	دَرَاهِمَ	A.	جَوَارِيَ

Adjectives.

	Masc.		Fem.
		Sing.	
N.	أَسْوَدُ *black.*	أَفْضَلُ *more excellent.*	سَوْدَآءُ *black.*
G. Ac.	أَسْوَدَ	أَفْضَلَ	سَوْدَآءَ
		Dual.	
N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
D G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ
		Plur. sanus.	
N.	. . .	أَفْضَلُونَ	. . .
G. Ac.	. . .	أَفْضَلِينَ	. . .

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* جَوَارٍ stands in the Nom. for جَوَارِيُ, in the Gen. for جَوَارِيَ (identical in form with the Acc.). See p. 235, at the end of the note.

DIPTOTE OR SECOND DECLENSION. A

Adjectives.

	Masc.		Fem.
		Plur. fract.	
	(of فَقِيرٌ *poor*)		(of نَائِحَةٌ *mourning*)
N.	فُقَرَآءُ	. . .	نَوَآئِحُ
G. Ac.	فُقَرَآءَ	. . .	نَوَآئِحَ

REM. *a.* There are two words in Arabic, in which the final flexional vowel of the singular affects the last vowel of the radical part of the substantive; viz. اِمْرُؤٌ, *a man*, and اِبْنُمٌ, *a son*, for اِمْرَأٌ and اِبْنَمٌ, which are also used (see § 19, *d*). B

Sing. Nom.	اِمْرُؤٌ or اِمْرَءٌ,	اِبْنُمٌ
Gen.	اِمْرِئٍ or اِمْرَءٍ,	اِبْنِمٍ
Acc.	اِمْرَءًا or اِمْرَءً,	اِبْنَمًا

[According to ên-Naḍr ibn Šomèil, as quoted by Zamaḫšarī, *Fāïḳ* i. 524, فَمٌ *the mouth* is also doubly declined, فُمٌ, فِمٍ, فَمًا, as أَخْرَجَ لِسَانَهُ مِنْ فِمِهِ, رَأَيْتُ فَمَهُ and هٰذَا فُمُهُ. Comp. Lane and Fleischer, *Kl. Schr.* I. 180. D. G.] C

REM. *b.* For the comparison of the Arabic Declension with that of the other Semitic Languages see *Comp. Gr.* p. 139 *seqq.*

309. The following nouns are diptote. D

a. Several forms of the pluralis fractus; viz.

(*α*) Quadrisyllabic plurales fracti, the first and second syllables of which have fètḥa and the third kèsra, that is to say, the forms فَوَاعِلُ (XVI.), فَعَآئِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns which have more than three radical letters); as بَوَاعِثُ *causes*, عَجَآئِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans.*

(*β*) Plurales fracti which end in hèmza preceded by èlif mèmdūda

A (ـَآءُ), viz. فُعَلَآءُ (XX.) and أَفْعِلَآءُ (XXI.); as حُكَمَآءُ *wise men*, أَوْلِيَآءُ *friends* (compare *b*, *α* and *c*, *β*).

(γ) Plurales fracti which end in ـٍ and ـَى, viz. فَعَالٍ (XXIII.), فَعْلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرْحَى *wounded men*, أَسَارَى *prisoners*, هَدَايَا *presents* (compare *b*, *β* and *c*, *β*).

(δ) أُوَلُ, plur. fract. of أَوَّلُ, and of its fem. أُولَى, *first*; أُخَرُ, plur. fract. of آخَرُ, and of its fem. أُخْرَى, *other*, *another*; جُمَعُ,
B كُتَعُ, بُصَعُ, بُتَعُ, plur. fract. of جَمْعَآءُ, كَتْعَآءُ, بَصْعَآءُ, بَتْعَآءُ, fem. of أَجْمَعُ, etc., *all together*.

[(ε) أَشْيَآءُ, the irregular plural of شَيْءٌ (comp. XIV. 2, rem.).]

b. Various common nouns and adjectives; viz.

(α) Common nouns and adjectives which end in hèmza preceded by ĕlif mèmdūda (ـَآءُ); as عَذْرَآءُ *a virgin*, بَيْضَآءُ *white* (§ 296).
C Compare *a*, *β* and *c*, *β*.

REM. This rule does not apply to cases in which the hèmza is *radical*, as قُرَّآءُ from قَرَأَ (compare § 299, rem. *c*, and § 301, rem. *e*).

(β) Common nouns and adjectives ending in ĕlif maḳṣūra (ـَى); as ذِكْرَى *memory*, سَكْرَى *drunken* (§ 295, *a*). Compare *a*, γ and *c*, *β*.

REM. Excepting those in which the ĕlif maḳṣūra is *radical*; as
D هُدًى *guidance* (for هُدَيٌ, § 213).

(γ) Adjectives of the form أَفْعَلُ (§§ 232, 16, and 234—5), of which the fem. is فُعْلَى and فَعْلَآءُ (§§ 295, *b*, and 296); as أَعْجَبُ *more wonderful*; أَحْمَرُ *red*.—But adjectives of the form أَفْعَلُ, f. أَفْعَلَةٌ, are triptote; as أَرْمَلُ *poor, needy, without a wife*, f. أَرْمَلَةٌ *poor, needy, without a husband, a widow*.—Substantives of this form are usually regarded as triptote, e.g. أَجْدَلُ *a hawk*, أَخْيَلُ *a green woodpecker*, أَرْنَبٌ *a hare*, أَزْمَلُ *a humming*; but the diptote form is admissible in such as were originally adjectives, e.g. أَجْدَلُ, أَخْيَلُ.

Rem. *a.* Some good authorities give أَرْمَلُ as the masculine of A
أَرْمَلَةٌ, which would be very irregular.

Rem. *b.* Adjectives of the form أَفْعَلُ, when used as substantives, retain the diptote inflection; e.g. أَدْهَمُ *a fetter* (properly *blackish, dun*), أَسْوَدُ *a serpent* (prop. *black*), أَبْرَقُ *stony land* (prop. *mottled*), أَبْطَحُ *a wide, gravelly water-course*, أَجْرَعُ *a tract of land without herbage.*

(δ) Adjectives of the form فَعْلَانُ, of which the fem. is فَعْلَى B
(§ 295, *a*); as سَكْرَانُ, f. سَكْرَى, *drunken.*—But those of which the fem. is فَعْلَانَةٌ (§ 295, rem. *a*) are triptote; as نَدْمَانٌ, f. نَدْمَانَةٌ, *a boon companion.*—Adjectives of the form فُعْلَانُ are all triptote, their fem. being formed by adding ـَةٌ (§ 295, rem. *a*); as عُرْيَانٌ, f. عُرْيَانَةٌ, *naked.*

Rem. *a.* Adjectives of the form فَعْلَانٌ, f. فَعْلَانَةٌ, are rare. The principal examples in the language are: أَلْيَانٌ *having a large fat tail* (of a sheep); حَبْلَانٌ *angry;* دَخْنَانٌ *stiflingly hot;* سَخْنَانٌ *hot;* C
سَيْفَانٌ *tall and slender;* ضَحْيَانٌ *exposed to the sun, eating in the forenoon* (الضُّحَى); صَوْجَانٌ and صَوْحَانٌ *dry, withered;* عَلَّانٌ *stupid, ignorant;* قَشْوَانٌ *thin, slender;* مَصَّانٌ *sucking* (sheep or cows) *out of greed, mean, vile;* مَوْتَانٌ *stupid, stolid;* نَدْمَانٌ *a boon companion;* نَصْرَانٌ *Christian.* Some of these, however, have also the form فَعَلَانٌ, فُعْلَانٌ, or فَعْلَانُ; as أَلَيَانٌ and أَلْيَانُ; سَخَنَانٌ, سُخْنَانٌ, or سَخْنَانُ; صُوحَانٌ; قُشْوَانٌ. The word صَوْجَانٌ may perhaps be merely a mistake for صَوْحَانٌ or صُوحَانٌ.

Rem. *b.* فُلَانٌ *so and so, such and such a one*, makes irregularly D
in the feminine فُلَانَةُ, [because it takes the place of a proper name (*c*, ζ)].

(ε) The masculine numerals as mere abstract numbers; e.g. ثَمَانِيَةُ ضِعْفُ أَرْبَعَةَ 8 *is the double of* 4; سِتَّةُ أَكْثَرُ مِنْ خَمْسَةَ بِوَاحِدٍ 6 *is more than* 5 *by one.*

(ζ) Distributive numerals of the forms فُعَالُ and مَفْعَلُ (§ 333); as ثُنَاءُ and مَثْنَى, *two by two*, ثُلَاثُ and مَثْلَثُ, *three by three.*

A (η) The grammatical paradigms formed from the root فعل, when used without the article as a sort of definite proper names. For example: أَفْعَلُ صِفَةً لَا يَنْصَرِفُ (*the form*) *ȧf'al*, (*used*) *as an adjective, is declined without tènwīn* (e.g. أَحْمَرُ *red*); أَفْعَلُ إِذَا كَانَ ٱسْمًا نَكِرَةً فَإِنَّهُ يَنْصَرِفُ (*the form*) *ȧf'al, when it is an indefinite noun, is declined with tènwīn* (e.g. أَفْكَلٌ *tremor*, أَجْدَلٌ *a hawk*); وَزْنُ طَلْحَةَ وَإِصْبَعٍ فَعْلَةٌ وَإِفْعَلٌ *the measure of Ṭalḥa and 'iṣba' is fa'la and 'if'al*. But if we
B say كُلُّ أَفْعَلٍ يَكُونُ صِفَةً لَا يَنْصَرِفُ, *every* (*word of the form*) *'af'al, which is an adjective, is declined without tènwīn*, we must employ the nunation, because كُلٌّ, in the sense of *each, every*, requires an *indefinite* word after it in the genitive; and so in other cases.

[(θ) The diminutives of all diptote nouns, as أُسَيِّدُ, with the exception of the softened diminutives (§ 283) and of those that are derived from the distributive numerals of the form فُعَالُ (§ 333), as أُحَيِّدُ, ثُلَيِّثُ.]

C *c*. Many proper names; viz.

(α) Foreign names of men, as إِبْرَاهِيمُ *Abraham*, إِسْحٰقُ *Isaac*, يُوسُفُ *Joseph*, دَاوُدُ *David;* excepting such as consist of three letters, the second of which has ǵèzma or is a litera productionis, as نُوحٌ *Noah*, لُوطٌ *Lot*.

(β) Proper names which end in èlif maḳṣūra (compare *a*, γ and *b*, β) and èlif mèmdūda (compare *a*, β and *b*, α), whether Arabic or
D foreign; as يَحْيَى *John*, عَادِيَا or عَادِيَآءُ *'Ādiyā*, زَكَرِيَّآءُ *Zachariah*, يَعْلَى *Ya'lā*, لَيْلَى *Lèilā*, سُلْمَى *Sulmā*.

(γ) Proper names in ـَانُ, whether Arabic or foreign; as غَطَفَانُ *Ġaṭafān* (a tribe), عُثْمٰنُ *'Othmān*, حِطَّانُ *Ḥiṭṭān*, سُفْيَانُ *Sufyān*, سُلَيْمٰنُ *Solomon*, عِمْرَانُ *'Imrān* (*'Amram*), [with the exception of those that were originally common nouns of the forms فِعَالٌ and فِعْلَانٌ, as سِنَانٌ and رِضْوَانٌ].

(δ) Proper names which resemble in form the verbal forms فَعَّلَ A
and فُعِلَ, or any of the persons of the Imperfect; as شَمَّرُ *Šammar*, شَلَّمُ *Jerusalem*, ضُرِبُ *Ḍorib*, أَحْمَدُ *Aḥmĕd*, يَزِيدُ *Yĕzīd*, يَشْكُرُ *Yĕškur*, تَدْمُرُ *Tadmur* (Palmyra), تَغْلِبُ *Taġlib*, يُبْنَى *Yubnā*, تُمَاضِرُ *Tumāḍir*, يُرَامِلُ *Yurāmil.*

(ε) Common nouns of the feminine gender, consisting of more than three letters, when used as proper names; e.g. عَقْرَبٌ *a scorpion*, B
عَقْرَبُ *'Akrab* (a man's name).

(ζ) Proper names which end in ـَةٌ, whether masculine or feminine; as مَكَّةُ *Mĕkka*, فَاطِمَةُ *Fāṭima* (a woman), دُغَةُ *Doġa* (a woman), طَلْحَةُ *Ṭalḥa*, قَتَادَةُ *Ḳatāda* (men). [Fem. proper names in ات keep their tĕnwīn, as أَذْرِعَاتٌ gen. acc. أَذْرِعَاتٍ; عَرَفَاتٌ gen. acc. عَرَفَاتٍ. Dialectic forms are عَرَفَاتُ gen. acc. عَرَفَاتِ and even عَرَفَاتَ.]

(η) Fem. proper names, which do not end in ـَةٌ, but are either of C
foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel; e.g. مِصْرُ *Egypt*, جُورُ *Ġūr*, صُورُ *Tyre*, زَيْنَبُ *Zĕinĕb*, سُعَادُ *Su'ād*, شَتَرُ *Šatar*, سَقَرُ *Hellfire* (as the name of a particular part of hell).—But fem. proper names which consist of only three letters, the second of which has ǵĕzma, may be either diptote or triptote (though the former is preferred); as هِنْدُ or هِنْدٌ *Hind*,
دَعْدُ or دَعْدٌ *Da'd.* D

(θ) Proper names, which are actually or seemingly derived from common substantives or adjectives; especially masculine names of the form فُعَلُ (from فَاعِلٌ), as عُمَرُ *'Omar*, زُفَرُ *Zufar*, جُشَمُ *Ǵušĕm*, زُحَلُ *the planet Saturn*, قُثَمُ *the male hyæna;* and feminine names of the form فَعَالِ (from فَاعِلَةٌ), as قَطَامِ *Ḳaṭām*, رَقَاشِ *Raḳāš*, حَذَامِ *Ḥaḏām*, بَرَاحِ *the sun*, صَلَاحِ *Ṣalāḥ* (a name of Mekka). These latter, however, have

A more usually and correctly the form فَعَالِ, and are wholly indeclinable; as قَطَامِ, رَقَاشِ, حَذَامِ, بَرَاحِ, صَلَاحِ, ظَفَارِ *Ẓafār* (a city), قَثَامِ *the female hyæna*, حَلَاقِ *death*, صَرَامِ *war*, أَزَامِ *a year of famine*.

REM. *a*. Words of the form فَعَالِ, of which the last letter is *r*, as جَعَارِ *the female hyæna*, حَضَارِ *Ḥaḍār* (a star in the Centaur), are almost invariably indeclinable, even in the dialect of those Arabs
B who in other cases use the form فَعَالُ.

REM. *b*. Besides being used as proper names, the forms فُعَلُ and فَعَالِ are often employed as vocatives, in terms of abuse; e.g. يَا خُبَثُ *O improbe!* f. يَا خَبَاثِ; يَا فُسَقُ *O sceleste!* f. يَا فَسَاقِ; يَا لُكَعُ *O vilis!* f. يَا لَكَاعِ.

REM. *c*. In compound proper names of the class called مُرَكَّبٌ مَزْجِيٌّ (§ 264), the first word is usually not declined at all, and the
C second follows the diptote declension; nom. حَضْرَمَوْتُ, بَعْلَبَكُّ, رَامَهُرْمُزُ, gen. and acc. حَضْرَمَوْتَ, بَعْلَبَكَّ, رَامَهُرْمُزَ*. Each word may, however, be declined separately, the second being in the genitive, and the first losing the tènwīn because it is defined by the second (see § 313, foll.); nom. حَضْرُمَوْتٍ, بَعْلُبَكٍّ, رَامُهُرْمُزَ, gen. حَضْرِمَوْتٍ, acc. حَضْرَمَوْتٍ, etc. The proper name مَعْدِى كَرِب admits of three forms, for we may say مَعْدِى كَرِبٍ (like حَضْرُمَوْتٍ); or مَعْدِى كَرِبُ,
D gen. and acc. مَعْدِى كَرِبَ (like حَضْرَمَوْتُ, حَضْرَمَوْتَ); or مَعْدِى كَرِبَ in all three cases (like رَامُهُرْمُزَ).—Proper names of men ending in وَيْهِ are wholly indeclinable; as سِيبَوَيْهِ, نِفْطَوَيْهِ, عَمْرَوَيْهِ, بُوَيْهِ.

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* [The kunya is sometimes considered as a single compound noun. A letter of the Prophet begins مِنْ مُحَمَّدٍ إِلَى ٱلْمُهَاجِرِ بْنِ أَبُو أُمَيَّةَ (*Fāiḳ* i. 5), some Ḳor'ān readers read in Sūr. cxi., تَبَّتْ يَدَا أَبُو لَهَبٍ, and well known are عَلِيُّ بْنُ أَبُو طَالِبٍ and مُعَاوِيَةُ بْنُ أَبُو سُفْيَانَ. Compare Belāḏorī 60, last l. and Baiḍāwī ii. 421, l. 10. D. G.]

Rem. *d.* Proper names, when used *indefinitely* [as is always A the case when they are employed in the dual or plural], are naturally declined with tènwīn; as رُبَّ إِبْرٰهِيمٍ لَقِيتُهُ *many an Abraham have I met*; [فَكُلُّ دَوْرٍ مَخْصُوصٌ بِآدَمٍ وَحَوَّآءٍ *and each period has its peculiar Adam and Eve*]; and so رُبَّ عِمْرَانٍ وَأَحْمَدٍ وَفَاطِمَةٍ وَسُعَادٍ وَعُمَرٍ وَقَطَامٍ وَسِيبَوَيْهٍ. There is, however, a doubt as to the admissibility of the *ṣarf* in the form أَفْعَلُ.

Rem. *e.* The أَسْبَابُ ٱلِٱمْتِنَاعِ مِنَ ٱلصَّرْفِ, or reasons why a noun B is debarred from taking the tènwīn, are usually reckoned by the grammarians to be nine in number; viz. اَلْعَلَمِيَّةُ *its being a proper name*; اَلْوَصْفِيَّةُ *its being an adjective*; اَلْعُجْمَةُ *its being a foreign word*; اَلتَّرْكِيبُ *its being a compound of the class* اَلْمُرَكَّبُ ٱلْمَزْجِيُّ; اَلتَّأْنِيثُ ٱللَّازِمُ لَفْظًا أَوْ مَعْنًى *its being necessarily feminine by form or meaning*; اَلْأَلِفُ وَٱلنُّونُ ٱلْمُضَارِعَتَانِ لِأَلِفَيِ ٱلتَّأْنِيثِ *its ending in the termination* ـَانِ, *which resembles the feminine termination* ـَآءُ; C كَوْنُهُ جَمْعًا لَيْسَ عَلَى زِنَتِهِ وَاحِدٌ *its being a plural of a form which does not occur in the language as a singular* (e.g. مَسَاجِدُ *mosques*, مَصَابِيحُ *lamps*, for there is no singular noun of the form مَفَاعِلُ or مَفَاعِيلُ); اَلْعَدْلُ عَنْ صِيغَةٍ إِلَى أُخْرَى *its being turned from one form into another* (as عُمَرُ, which is مَعْدُولٌ, or *transformed*, from عَامِرٌ, or قَطَامِ, which is مَعْدُولَةٌ from قَاطِمَةُ); and وَزْنُ ٱلْفِعْلِ *its resembling in form a part of the verb*. Any two or more of these causes in D combination prevent a noun from being declined with tènwīn; e.g. (1) اَلْعَلَمِيَّةُ + the termination ـَانِ, as عُثْمَانُ. Hence we say حَسَّانُ *Ḥassān*, if we derive this name from the radical حَسَّ; but if we derive it from حَسُنَ, it is triptote, حَسَّانٌ. (2) اَلتَّرْكِيبُ + اَلْعَلَمِيَّةُ, as بَعْلَبَكُّ. (3) اَلتَّأْنِيثُ + اَلْعَلَمِيَّةُ, viz. (*a*) لَفْظًا وَمَعْنًى *in form and meaning*, as فَاطِمَةُ; (*β*) مَعْنًى لَا لَفْظًا *in meaning but not in form*,

A as زَيْنَبُ ; (γ) لَفْظًا لَا مَعْنًى *in form but not in meaning*, as طَلْحَةُ (which, though feminine in form, yet is the name of a man). Except feminine proper names of the form فُعْل, in *c*, *η*. (4) اَلْعَلَمِيَّةُ + وَزْنُ ٱلْفِعْلِ, as يَزِيدُ. (5) اَلْعَلَمِيَّةُ + اَلْعَدْلُ, as عُمَرُ. (6) اَلْعَلَمِيَّةُ + اَلْعُجْمَةُ, as بُطْرُسُ *Petrus*. Except the case of نُوحٌ and similar names in *c*, *α*. (7) اَلْوَصْفِيَّةُ + اَلْعَدْلُ, as أُخَرُ, which is مَعْدُولٌ from آخَرُونَ, or جُمَعُ, which is مَعْدُولٌ from جَمْعَاوَاتٌ. (8) اَلْوَصْفِيَّةُ +
B the termination ـَانُ, in adjectives of the form فَعْلَانُ, fem. فَعْلَى. (9) اَلْوَصْفِيَّةُ + وَزْنُ ٱلْفِعْلِ, in adjectives of the form أَفْعَلُ.

310. Nouns ending in ـًى or ـًا, for ـَىٌ or ـَوٌ (§§ 213 and 245), which follow the first declension, and those in ـَى and ـَا, for ـَىُ, which follow the second (§ 309, *a*, *γ*; *b*, *β*; *c*, *β*), retain in the oblique cases the termination of the nominative, so that their declension is only *virtual* (تَقْدِيرِيٌّ), not expressed (لَفْظِيٌّ) or external (ظَاهِرٌ).
C E.g. عَصًا for عَصَوٌ, عَصَوٍ, and عَصَوًا ; رَحًى for رَحَىٌ, رَحَيٍ, and رَحَيًا ; بُشْرَى for بُشْرَىُ and بُشْرَىَ.

311. Nouns ending in ـٍ, for ـِىٌ or ـِوٌ (§ 167, *b*, *β*, and the Paradigms of the Verb, Tab. XVIII.) and ـِىٌ or ـُىٌ (see the same Tab. and § 218), have the same termination in the nom. and gen., but in the acc. ـِيًا (according to § 166, *a*). E.g. غَازٍ for غَازِوٌ, acc. غَازِيًا ;
D رَامٍ for رَامِيٌ, acc. رَامِيًا ; مُغَزٍّ for مُغَزِّيٌ, acc. مُغَزِّيًا ; مُرْمٍ for مُرْمِيٌ, acc. مُرْمِيًا ; تَغَزٍّ for تَغَزِّيٌ (تَغَزُّيٌ), acc. تَغَزِّيًا ; تَمَنٍّ for تَمَنِّيٌ (تَمَنُّيٌ), acc. تَمَنِّيًا ; شَجٍ (verbal adj.) for شَجِيٌ, acc. شَجِيًا ; عَمٍ (verbal adj.) for عَمِيٌ, acc. عَمِيًا.

312. All plurals of the second declension, which ought regularly to end in ـِى, for ـِىُ, follow in the nom. the first declension instead

of the second, and substitute ـٍ (for ـِىٌ). They moreover retain, A
according to § 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِىَ. E.g. جَارِيَةٌ, plur. nom. and gen. جَوَارٍ, for جَوَارِيٌ (instead of جَوَارِىُ), acc. جَوَارِىَ ; مَعْنًى, plur. nom. and gen. مَعَانٍ, for مَعَانِيٌ (instead of مَعَانِىُ), acc. مَعَانِىَ ; صَحْرَآءُ, plur. nom. and gen. صَحَارٍ, for صَحَارِيٌ (instead of B
صَحَارِىُ), acc. صَحَارِىَ.

II. *The Declension of Defined Nouns.*

313. Undefined nouns become defined: 1. by prefixing the article أَلْ; 2. (*a*) by adding a noun in the genitive, or (*b*) by adding a pronominal suffix.

[Rem. Only proper names and words used as proper names are C
in themselves definite (§ 309, *b*, *η*, vol. ii. § 78); if, therefore, they are not originally appellatives (as اَلْحَسَنُ properly *the beautiful*) they never have the article, unless they be used as generic nouns (as in رُبَّ إِبْرٰهِيمَ, § 309, *c*, rem. *d*), اَلزَّيْدُ ٱلْأَوَّلُ *the first Zèid.*—A defined noun is called مَعْرِفَةٌ or مُعَرَّفٌ (تَعْرِيفٌ means *defining*), an undefined noun نَكِرَةٌ or مُنَكَّرٌ (تَنْكِيرٌ means *leaving undefined*).]

314. If an undefined noun be defined by the article, the following D
cases arise.

(*a*) If it belongs to the first declension, it loses the tènwīn.

Nom.	اَلرَّجُلُ	اَلْحَسَنُ	اَلْمَدِينَةُ	اَلْمُحْصَنَةُ	اَلرِّجَالُ
	the man.	*Él-Ḥasan.*	*the city.*	*the chaste* (*woman*).	*the men.*
Gen.	اَلرَّجُلِ	اَلْحَسَنِ	اَلْمَدِينَةِ	اَلْمُحْصَنَةِ	اَلرِّجَالِ
Acc.	اَلرَّجُلَ	اَلْحَسَنَ	اَلْمَدِينَةَ	اَلْمُحْصَنَةَ	اَلرِّجَالَ

Rem. The final ا of the acc. disappears along with the tènwīn.

A (*b*) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	ٱلْأَسْوَدُ	ٱلسَّوْدَآءُ	ٱلْأَكَابِرُ
	the black (m.).	*the black* (f.).	*the nobles.*
Gen.	ٱلْأَسْوَدِ	ٱلسَّوْدَآءِ	ٱلْأَكَابِرِ
Acc.	ٱلْأَسْوَدَ	ٱلسَّوْدَآءَ	ٱلْأَكَابِرَ

(*c*) If it be a plur. sanus fem., it loses the tènwīn.

B Nom.	ٱلظُّلُمَاتُ	ٱلْمَخْلُوقَاتُ	ٱلْمُؤْمِنَاتُ
	the darknesses.	*the creatures.*	*the believing* (*women*).
Gen. Acc.	ٱلظُّلُمَاتِ	ٱلْمَخْلُوقَاتِ	ٱلْمُؤْمِنَاتِ

REM. *a.* The plur. sanus masc. and the dual undergo no change when the article is prefixed; as ٱلضَّارِبُونَ *those who beat,* ٱلرَّجُلَانِ *the two men,* gen. acc. ٱلضَّارِبِينَ, ٱلرَّجُلَيْنِ.

REM. *b.* Nouns ending in ـٍ drop the tènwīn and resume their
C original ى; as ٱلرَّامِى from رَامٍ, ٱلْمَعَانِى from مَعَانٍ, ٱلتَّمَنِّى from تَمَنٍّ, ٱلْجَوَارِى from جَوَارٍ (see §§ 311, 312).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

(*a*) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§ 314).

Nom.	كِتَابُ ٱللّٰهِ	أَسْفَلُ ٱلْأَرْضِ	رِجَالُ ٱلْمَدِينَةِ
D	*the book of God.*	*the lowest part of the earth.*	*the men of the city.*
Gen.	كِتَابِ ٱللّٰهِ	أَسْفَلِ ٱلْأَرْضِ	رِجَالِ ٱلْمَدِينَةِ
Acc.	كِتَابَ ٱللّٰهِ	أَسْفَلَ ٱلْأَرْضِ	رِجَالَ ٱلْمَدِينَةِ

Nom.	عَجَآئِبُ ٱلْمَخْلُوقَاتِ	كُلُّ يَوْمٍ
	the wonders of creation.	*every day.*
Gen.	عَجَآئِبِ ٱلْمَخْلُوقَاتِ	كُلِّ يَوْمٍ
Acc.	عَجَآئِبَ ٱلْمَخْلُوقَاتِ	كُلَّ يَوْمٍ

Rem. *a.* The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law*, and less frequently هَنٌ *a thing*, after rejecting the tènwīn, lengthen the preceding vowel. A

Nom.	أَبُو,	أَخُو,	حَمُو,	هَنُو;	for	أَبُ,	etc.
Gen.	أَبِى,	أَخِى,	حَمِى,	هَنِى;	for	أَبِ,	etc.
Acc.	أَبَا,	أَخَا,	حَمَا,	هَنَا;	for	أَبَ,	etc.*

The word ذُو, *the owner* or *possessor* of a thing, which is always connected with a following substantive in the genitive, has in the gen. ذِى, in the acc. ذَا; whilst فَمٌ, *the mouth* (Aram. פּוּם), which is used instead of فُوهٌ or فَوَهٌ, makes either: B

Nom.	فَمٌ,	Gen.	فَمٍ,	Acc.	فَمًا;
or:	فُو,		فِى,		فَا †.

Rem. *b.* Proper names of the first declension lose their tènwīn, when followed by the word اِبْنٌ in a genealogical series; as مُحَمَّدُ

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* The same is the case in the other Semitic languages; see *Comp. Gr.* p. 142 *seq.*—In Arabic the short vowels are used dialectically, as in the verse بِأَبِهِ ٱقْتَدَى عَدِىٌّ فِى ٱلْكَرَمْ وَمَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمْ '*Adī has imitated his father in generosity, and whoever tries to resemble his father, does not do wrong;* where we find بِأَبِهِ and أَبَهُ for بِأَبِيهِ and أَبَاهُ. Some of the Arabs employ the forms أَبَا, etc., in all the three cases [أَبًا being, according to some lexicographers a dial. var. of أَبٌ. Comp. vol. ii. § 39, *a*, rem. *a*], as in the verse إِنَّ أَبَاهَا وَأَبَا أَبَاهَا قَدْ بَلَغَا فِى ٱلْمَجْدِ غَايَتَاهَا, *verily their* (the family's) *father and their father's father have reached in glory their utmost limit;* where the first أَبَاهَا is the accus. after إِنَّ, and the second أَبَاهَا the genit., instead of أَبِيهَا, whilst غَايَتَاهَا stands by poetic license (in this case ٱلْإِشْبَاع) for غَايَتَهَا. [The genuineness of this verse is not free from suspicion. Comp. Nöldeke in *Zeitschr. D. M. G.* xlix. 321.] C D

† With these latter forms [which are employed only in connexion with a following pronoun or noun in the genitive] compare in Heb. פֶּה, constr. פִּי, with suffix פִּיךָ.

A مُحَمَّدُ بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ, *Muḥammad, the son of Ǵaʿfar, the son of Hālid, the son of Muḥammad.* On the elision of the ا in اِبْنٌ, see § 21, *b*.

REM. *c*. Instead of بِنْتٌ, *a daughter*, we may use, when a genitive follows, the form اِبْنَةٌ. [The latter was formerly preferred, except at the beginning of a sentence. The form ابنت occurs in the Ḳor'ān (Sūr. lxvi. 12) and often in old Mss.]

(*b*) The dual loses the termination نِ.

B Nom. جَآءَ عَبْدَا ٱلسُّلْطَانِ *the two slaves of the sultan came;* لَنَا مَسْجِدَا ٱللّٰهِ ٱلْحَرَامَانِ *to us belong the two holy temples of God.*

Gen. رَوَى عَنْ أَبَوَىْ بَكْرٍ ٱبْنِ طَلْحَةَ وَٱبْنِ قَسُّومٍ *he learned and transmitted (traditions, poems, etc.) from the two 'Abū Bèkrs,* (viz. *'Abū Bèkr) 'ibn Ṭalḥa and ('Abū Bèkr) 'ibn Ḳassūm* (see § 299, rem. *h*).

Acc. رَأَيْتُ جَارِيَتَىْ أَبِى *I saw the two female slaves of my father.*

C REM. If an èlif conjunctionis follows the oblique cases of the dual, the final ى takes a kèsra instead of a ǵèzma; as مَرَرْتُ بِجَارِيَتَىِ ٱلْمَلِكِ *I passed by the two female slaves of the king* (see §§ 19 and 20, *c*); ٱلْمَنْسِمَانِ ظُفُرَا خُفَّىِ ٱلْبَعِيرِ *the two mansims are the extremities (nails) of the camel's hoofs.*

(*c*) The pluralis sanus loses the termination نَ.

D Nom. جَآءَ بَنُو ٱلْمَلِكِ *the sons of the king came;* مُجَرِّدُو أَسْيَافِهِمْ *drawing their swords.*

Gen. عِبْرَةٌ لِأُولِى ٱلْأَلْبَابِ *an example,* or *warning, for those who are possessed of intelligence* (see § 302, rem. *c*).

Acc. رَأَيْتُ بَنِى ٱلْمَلِكِ *I saw the king's sons;* كُنَّا مُوقِدِى ٱلنَّارِ *we were kindling the fire.*

REM. If the plur. ends in ـَوْنَ, acc. ـَيْنَ (for ـَيُونَ, ـَيِينَ), A
these terminations become, before a following gen., ـَوْ, ـَيْ; and if the genit. begins with an èlif conjunct., the final و takes ḍamma, and the final ى kèsra, instead of the ǵèzma; as مُصْطَفَوُ ٱللّٰهِ, مُصْطَفَيِ ٱللّٰهِ (§ 20, *c*).—Regarding the ا otiosum which is often, though incorrectly, added to the nominal term. ـُو and ـَوْ, see § 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the B
following changes take place.

(*a*) Triptotes and the plur. sanus fem. lose the tènwīn, the dual and plur. sanus masc. the terminations نِ and نَ; as كِتَابٌ *a book*, كِتَابُهُ *his book;* ظُلُمَاتٌ *darkness,* ظُلُمَاتُهَا *its darkness;* كِتَابَانِ *two books,* كِتَابَاكَ *thy two books;* بَنُونَ *sons,* بَنُوكَ *thy sons;* لِبَائِعِيهِ *to its purchasers.*

(*b*) Before the pronominal suffix of the 1st p. sing. ـِى (see C
§ 185, rem. *a*, and § 317), the final vowels of the sing., plur. fractus, and plur. sanus fem. are elided; as كِتَابِى *my book,* from كِتَابٌ; كِلَابِى *my dogs,* from كِلَابٌ, plur. fract. of كَلْبٌ; تَوَابِعِى *my followers,* from تَوَابِعُ, plur. fract. of تَابِعٌ; جَنَّاتِى *my gardens,* from جَنَّاتٌ, plur. sanus of جَنَّةٌ.

(*c*) If the noun ends in ة, this letter is changed into (or rather, resumes its original form of) ت; as نِعْمَةٌ *a favour* or *benefit,* نِعْمَتِى. D

(*d*) If the noun ends in èlif mobile or hèmza, this letter passes before the suffixes into ؤ, when it has ḍamma (Nom.), and into ئ, when it has kèsra (Gen.); as نِسَآءٌ *women,* nom. with suffix نِسَآؤُهُ, *his women,* gen. نِسَآئِهِ. But when it has fètḥa (Acc.), it remains unchanged, as acc. نِسَآءَهُ.

REM. Of the words mentioned in § 315, rem. *a*, أَبٌ, أَخٌ and

A حَمٌ, take the suffixes thus: nom. أَبُوهُ ,أَبُوكَ; gen. أَبِيهِ ,أَبِيكَ; acc. أَبَاهُ ,أَبَاكَ; but حَمِى ,أَخِى ,أَبِى, in all the three cases.—هَنٌ makes هَنُوكَ or هَنُكَ; هَنِيكَ or هَنِكَ; هَنَاكَ or هَنَكَ; هَنِى.—فَمٌ has regularly فَمُهُ ,فَمِهِ; فَمُكَ; فَمِى; but more usually, nom. فُوهُ ,فُوكَ; gen. فِيكَ, فِيهِ; acc. فَاهُ ,فَاكَ; and فِىَّ, *my mouth*, in all the three cases.—ذُو is not used with suffixes.—On some dialectical varieties of أَبٌ

B see § 315, rem. *a*, note *.

APPENDIX.

The Pronominal Suffixes, which denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§ 185), with the single exception of the suffix of the

C 1st p. sing., which is ـِى, and not نِى.

REM. *a.* The suffix of the 1st p. sing. ـِى, when attached to a word ending in èlif maksūra (ـَى), in the long vowels ـَا, ـِى, ـُو, or in the diphthongs ـَىْ and ـَوْ, becomes ىَ, the kèsra of the original form ـِىَ (see § 185, rem. *d*) being simply elided. Further, when the word ends in ـِى or ـَىْ, the final ى unites with the ى of the suffix into ىّ; and when it ends in ـُو or ـَوْ, the و is changed into ى, and likewise forms ىّ. E.g. هَوَاىَ *my love*, for هَوَاءِىَ,

D from هَوًى; خَطَايَاىَ *my sins*, for خَطَايَاءِىَ, from خَطَايَا, plur. fract. of خَطِيَّةٌ; غُلَامَاىَ *my two slaves*, for غُلَامَاءِىَ, from غُلَامَانِ, nom. dual of غُلَامٌ; قَاضِىَّ *my judge*, for قَاضِيِىَ (قَاضِيئِىَ), from قَاضٍ; مُسْلِمِىَّ *my Muslims*, for مُسْلِمُوِىَ (مُسْلِمُوءِىَ) or مُسْلِمِيِىَ (مُسْلِمِيئِىَ), from مُسْلِمُونَ, مُسْلِمِينَ, plur. sanus of مُسْلِمٌ; غُلَامَىَّ *my two slaves*, for غُلَامَيِْىَ (غُلَامَيْئِىَ), from غُلَامَيْنِ, genit. dual of غُلَامٌ; مُصْطَفَىَّ *my elect*, for مُصْطَفَوِىَ (مُصْطَفَوْئِىَ) or مُصْطَفَيِىَ

(مُصْطَفَيْئِى), from مُصْطَفَوْنَ, مُصْطَفَيْنَ, plur. sanus of مُصْطَفًى.— A
From words like هَوًى, قَفًا, the form قَفَىَّ, هَوَىَّ, is used dialectically instead of هَوَاىَ, قَفَاىَ.—On أَبٌ, أَخٌ, حَمٌ, هَنٌ, فَمٌ, and فُو, see § 316, rem.—[بُنَىٌّ *a little son* has both بُنَىِّ and بُنَىَّ.]

REM. *b.* Just as the verbal suffix نِى is sometimes shortened into نِ (§ 185, rem. *c*), so the nominal suffix ـِى occasionally becomes ـِ, particularly when the noun to which it is attached is in the vocative; as رَبِّ *my Lord!* يَا قَوْمِ *O my people!* [Comp. vol. ii. § 38, rem. *b.*] B

REM. *c.* What has been said in § 185, rem. *b*, of the change of the ḍamma in هُ, هُمَا, هُمْ, هُنَّ, into kèsra after ـِ, ـِى, or ـَىْ, applies to the nominal as well as the verbal suffixes. E.g. كِتَابِهِ *of his book*, جَارِيَتَيْهِ *his two female slaves*, قَاتِلِيهِ *his murderers*, كِتَابِهِمَا, كِتَابِهِمْ ([before waṣl and] in verse كِتَابِهِمُ, [which is the older form] or كِتَابِهِمِ), etc.

[REM. *d.* If no ambiguity of meaning can arise, the dual before C a suffix in the dual is not unfrequently replaced by the singular or the plural, as قَلْبُهُمَا and قُلُوبُهُمَا *the heart of them both.*]

B. THE NUMERALS.

1. *The Cardinal Numbers.*

318. The cardinal numbers from *one* to *ten* are :—

	Masc.	Fem.		Masc.	Fem.
1.	أَحَدٌ	إِحْدَى	5.	خَمْسٌ	خَمْسَةٌ
	وَاحِدٌ	وَاحِدَةٌ	6.	سِتٌّ	سِتَّةٌ
2.	اِثْنَانِ	اِثْنَتَانِ	7.	سَبْعٌ	سَبْعَةٌ
		ثِنْتَانِ	8.	ثَمَانٍ	ثَمَانِيَةٌ
3.	ثَلَاثٌ	ثَلَاثَةٌ	9.	تِسْعٌ	تِسْعَةٌ
4.	أَرْبَعٌ	أَرْبَعَةٌ	10.	عَشْرٌ	عَشَرَةٌ

D

A Rem. *a.* For ثَلَاثٌ, ثَلَاثَةٌ, we may also write ثَلٰثٌ, ثَلٰثَةٌ, and for ثَمَانِيَةٌ, ثَمٰنِيَةٌ (§ 6, rem. *a*).—سِتٌّ stands, according to the Arab lexicographers, for سِدْتٌ (compare § 14, *c*), and that for سِدْسٌ. The correctness of this view is proved [as they say] by the diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth.*

Rem. *b.* If we compare the above numerals with those of the cognate languages, it is easy to perceive their perfect identity; and,
B therefore, only one or two forms deserve notice here.—The Assyrian for *one* in the sing. masc. is *istin* (עִשְׁתִּן), apparently identical with the Heb. עַשְׁתֵּי in עַשְׁתֵּי עָשָׂר; but the fem. is *iḥit* (אִחִת) = אַחַת (for אַחַדְתְּ).—The Aram. תְּרֵין, f. תַּרְתֵּין, is a contraction for תְּרַיִן, which may be either the equivalent of the Heb. שְׁנַיִם (ת becoming שׁ, as in תַּלְגָּא, *snow*, = שֶׁלֶג, and ן exchanging with ר, as in דְּנַח, *to rise*, = זָרַח); or, as others think, derived from the
C rad. ܝܬܪ, as it were the dual of وَتْرٌ *single, sole.* The daghesh in the Heb. fem. שְׁתַּיִם (also pronounced אֶשְׁתַּיִם) indicates the loss of the *n* in ثِنْتَانِ.—The Heb. שֵׁשׁ, שִׁשָּׁה, stand for שֵׁדְשׁ, שִׁדְשָׁה (see rem. *a*, and compare the Æth. *sĕdĕstū* and *sĕssu*, for *sĕdsū*). The Jewish Aram. form שִׁית (שֵׁת), שִׁתָּה, is identical with the Arabic; whilst in the Syriac ܫܬ or ܐܫܬ the original doubling has left its trace in the hard sound of the *t* (compare שְׁתַּיִם).

D **319.** The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E.g. رِجَالٌ عَشَرَةٌ, or عَشَرَةُ رِجَالٍ, *ten men* (lit., *men, a decade,* and *a decade of men*); نِسَآءٌ عَشْرٌ, or عَشْرُ نِسَآءٍ, *ten women.*

Rem. *a.* The cause of this phenomenon, which also occurs in the other Semitic languages, seems to lie in the effort to give prominence to the independent substantive nature (§ 321) of the

cardinal numbers, in virtue of which they differ from the dependent A
adjectives, which follow the gender of their substantives.—That
ثَلٰثٌ, أَرْبَعٌ, etc., are really *masc.*,—and consequently ثَلٰثَةٌ, أَرْبَعَةٌ,
etc., *fem.*,—is evident from the construction of عَشْرٌ, in the sense of
ten days, either as a singular masc. or as a broken plur. (viz. the
implied أَيَّامٌ). We may say, for example, either اَلْعَشْرُ ٱلْأَوْسَطُ مِنْ
رَمَضَانَ *the middle ten days of Ramaḍān*, اَلْعَشْرُ ٱلْأَخِيرُ مِنْ رَمَضَانَ
the last ten days of R., or اَلْعَشْرُ ٱلْأَوَاسِطُ, اَلْعَشْرُ ٱلْأَوَاخِرُ, etc. See
also § 322, rem. *b*. B

Rem. *b*. An undefined number from 3 to 10 is expressed by
بِضْعٌ ([or بَضْعٌ], literally, *a part* or *portion*); as بِضْعُ رِجَالٍ *some
men*, بِضْعُ نِسْوَةٍ *some women*, فِى بِضْعِ سِنِينَ *in a few years*. The
use of بِضْعَةٌ belongs to post-classical times; as بِضْعَةُ أَشْهُرٍ *some
months*. [Comp. vol. ii. § 99, rem.]

320. The cardinal numbers from 1 to 10 are triptote, with the
exception of the duals اِثْنَانِ, and اِثْنَتَانِ or ثِنْتَانِ.—ثَمَانٍ stands for C
ثَمَانِيٌ, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to § 311).

321. The cardinal numbers from 3 to 10 are always *substantives*.
They either follow the objects numbered, and are put in apposition
with them, as رِجَالٌ ثَلَاثَةٌ, *of three men* (lit., *of men, a triad*); or they
precede them, in which case the numeral governs the other substantive
in the genitive of the plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit., *a triad of* D
men), except in the single instance of مِائَةٌ *a hundred* (see § 325).

Rem. *a*. ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِى,
acc. ثَمَانِىَ (see § 320).

Rem. *b*. If the numerals from 3 to 10 take the article, they of
course lose the tènwīn (§ 314, *a*).

Rem. *c*. اِثْنَانِ and اِثْنَتَانِ are very rarely construed with the

A genit. sing. of the objects numbered, and then of course drop their final ن (§ 315, *b*); as ثِنْتَا حَنْظَلٍ *two colocynths*, instead of اِثْنَتَانِ مِنَ ٱلْحَنْظَلِ, or simply حَنْظَلَتَانِ.

Rem. *d.* بِضْعٌ and بِضْعَةٌ always precede the objects numbered, which are in the genitive of the plur. fractus (see § 319, rem. *b*).

322. The cardinal numbers from 11 to 19 are:—

B

	Masc.	Fem.		Masc.	Fem.
11.	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ	15.	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ
12.	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ / ثِنْتَا عَشْرَةَ	16.	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ
			17.	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ
13.	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	18.	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَ عَشْرَةَ
14.	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	19.	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ

C Rem. *a.* Instead of عَشْرَةَ some of the Arabs pronounce عَشِرَةَ, and the form عَشَرَةَ is said to occur.—For ثَمَانِيَ عَشْرَةَ we also find ثَمَانِي عَشْرَةَ, [and incorrectly] ثَمَانِ عَشْرَةَ, and ثَمَانَ عَشْرَةَ. [In manuscripts we often find ثمان عشرة, which may be either of the two preceding forms, or the vulgar ثمانْ عشرة.]

Rem. *b.* The cardinal numbers which indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in § 319; but the *ten* does not follow that rule, for it has
D here the form عَشَرَ with masculine nouns, and عَشْرَةَ with feminine. The same holds with regard to the undefined number, which is in this case masc. بِضْعَةَ عَشَرَ, fem. بِضْعَ عَشْرَةَ, *some, a few* (from 11 to 19). The objects numbered are placed after them in the *acc. sing.*

Rem. *c.* These numerals are usually indeclinable, even when they take the article, with the exception of اِثْنَا عَشَرَ and اِثْنَتَا (ثِنْتَا) عَشْرَةَ, which have in the oblique cases اِثْنَىْ عَشَرَ and اِثْنَتَىْ (ثِنْتَىْ) عَشْرَةَ.

Rem. *d.* The contraction of these compound numerals into *one* word began at a very early period, as may be seen from the Aramaic dialects, and the Arab grammarians mention such forms as أَحَدْعَشَر. In modern times they are greatly corrupted, being pronounced, for example, in Algiers, إِحْدَاشْ, إِتْنَاشْ, تلَاتَّاشْ, أَرْبَعْتَاشْ, خَمْسْتَاشْ, سِتَّاشْ, سَبْعَتَاشْ, تمَانْتَاشْ, تِسْعَتَاشْ. A

323. The cardinal numbers from 20 to 90 are :— B

20.	عِشْرُونَ	50.	خَمْسُونَ	80.	ثَمَانُونَ
30.	ثَلَاثُونَ	60.	سِتُّونَ	90.	تِسْعُونَ
40.	أَرْبَعُونَ	70.	سَبْعُونَ		

Rem. *a.* ثَلَاثُونَ and ثَمَانُونَ may also be written ثَلٰثُونَ, ثَمٰنُونَ.

Rem. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. sanus masc., ـُونَ in the nom., and ـِينَ in the oblique cases. They are *substantives*, and take the objects numbered after them in the *acc. sing.*, so that they do not lose the final ن. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. ـُو, in the genit. and acc. ـِى. C

Rem. *c.* The Hebrew and Aramaic dialects agree with the Arabic as to the form of the tens; עֶשְׂרִים, ܥܶܣܪܺܝܢ, etc. But the Assyrian and Æthiopic curiously coincide in employing a form in *ā* (for *ān*); Assyr. *isrā*, *silasā*, *irbā*, *ḥansā*; Æth. *'esrā*, *salasā*, *'arbĕ'ā*, *ḫamsā*, etc. D

324. The numerals which indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and*; as أَحَدٌ وَعِشْرُونَ *one and twenty*, *twenty-one*. Both are declined; as gen. أَحَدٍ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

A REM. The undefined unit is in this case نَيِّفٌ (lit., *excess, surplus*), as نَيِّفٌ وَعِشْرُونَ *twenty and odd;* but بِضْعٌ and بِضْعَةٌ are also used.

325. The numerals from 100 to 900 are :—

100.	مِائَةٌ	600.	سِتُّ مِائَةٍ
200.	مِائَتَانِ	700.	سَبْعُ مِائَةٍ
B 300.	ثَلَاثُ مِائَةٍ	800.	ثَمَانِى مِائَةٍ / ثَمَانِ مِائَةٍ
400.	أَرْبَعُ مِائَةٍ		
500.	خَمْسُ مِائَةٍ	900.	تِسْعُ مِائَةٍ

REM. *a.* For مِائَةٌ (Æth. ምእት፡ *me'et*, Heb. מֵאָה, Aram. מְאָה, ܡܐܐ, Assyr. *mī*) we also find مِئَةٌ [and sometimes مِأَةٌ. For مِئَةٌ we find often مِيَةٌ, and more recently مِيَّةٌ. The dual مِائَتَانِ is C written occasionally مِأَتَانِ, and hence in poetry مِاتَانِ. D. G.] The plur. is مِئُونَ, مِئَاتٌ, or مِأًى; the forms مُوُونَ, مِئِينَ (like سِنِينَ from سَنَةٌ *a year*), and مِئٍى (with the article, الْمِئِى) are rare. The strange spelling of مِائَةٌ seems to be due merely to a piece of bungling on the part of the oldest writers of the Ḳor'ān. The ا was probably meant to indicate the vowel of the second syllable, but was inadvertently placed before, instead of after, the ى (ئ).

D REM. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word, as ثَلْثُمِائَةٍ. [In this case we find often in manuscripts ثمانمائة i.e. ثَمَانِمِائَةٍ, though the correct form is ثَمَانِى مِائَةٍ.] The regular construction ثَلْثُ مِئِينَ, etc. (see § 321), is very rarely employed [in poetry].

REM. *c.* مِائَةٌ usually takes the objects numbered after it in the *genit. sing.;* as مِائَةُ سَنَةٍ, مِائَتَا سَنَةٍ, ثَلْثُمِائَةِ سَنَةٍ.

326. The numerals from 1000 upwards are :— A

1000.	أَلْفٌ	100,000.	مِائَةُ أَلْفٍ
2000.	أَلْفَانِ	200,000.	مِائَتَا أَلْفٍ
3000.	ثَلَاثَةُ آلَافٍ	300,000.	ثَلْثُمِائَةِ أَلْفٍ
4000.	أَرْبَعَةُ آلَافٍ	400,000.	أَرْبَعُمِائَةِ أَلْفٍ
	etc.		etc. B
11,000.	أَحَدَ عَشَرَ أَلْفًا	1,000,000.	أَلْفُ أَلْفٍ
12,000.	اِثْنَا عَشَرَ أَلْفًا	2,000,000.	أَلْفَا أَلْفٍ
13,000.	ثَلَاثَةَ عَشَرَ أَلْفًا	3,000,000.	ثَلَاثَةُ آلَافِ أَلْفٍ
	etc.		etc.

Rem. The plur. of أَلْفٌ (Heb. אֶלֶף, Aram. אַלְפָּא, ܐܠܦܐ, C but Æth. *'elf,* 10,000) is أُلُوفٌ, آلَافٌ, and آلُفٌ. It takes the objects numbered after it in the *genit. sing.*, as أَلْفَا دِرْهَمٍ, أَلْفُ دِرْهَمٍ, ثَلْثَةُ آلَافِ دِرْهَمٍ. [The plural آلُفٌ is only used in the combination ثَلَاثَةُ آلُفٍ, but آلَافٌ with all numerals from 3 to 10. In manuscripts it is often written defectively الف (الْف). The plurals أُلُوفٌ and مِئُونَ, are only employed of indefinite numbers, *thousands, hundreds.* D. G.]

327. The numerals which indicate numbers made up of thousands, D hundreds, tens, and units, may be compounded in two ways. Either (*a*) the thousands are put first, and followed successively by the hundreds, units, and tens, as ثَلَاثَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721 ; or (*b*) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلْثَةُ آلَافٍ.

A *2. The Ordinal Numbers.*

328. The ordinal adjectives from *first* to *tenth* are:—

Masc.	Fem.		Masc.	Fem.	
اَلْأَوَّلُ	اَلْأُولَى	*the first.*	سَادِسٌ	سَادِسَةٌ	*sixth.*
ثَانٍ	ثَانِيَةٌ	*second.*	سَابِعٌ	سَابِعَةٌ	*seventh.*
ثَالِثٌ	ثَالِثَةٌ	*third.*	ثَامِنٌ	ثَامِنَةٌ	*eighth.*
B رَابِعٌ	رَابِعَةٌ	*fourth.*	تَاسِعٌ	تَاسِعَةٌ	*ninth.*
خَامِسٌ	خَامِسَةٌ	*fifth.*	عَاشِرٌ	عَاشِرَةٌ	*tenth.*

REM. *a.* اَلْأَوَّلُ stands for اَلْأَأْوَلُ or اَلْأَوْأَلُ, اَلْأُولَى for اَلْأُؤْلَى or اَلْوُولَى, according to the superlative form أَفْعَلُ, f. فُعْلَى, from the rad. أول or وأل. Its plurals are: اَلْأَوَّلُونَ, اَلْأَوَائِلُ, اَلْأَوَالِى, and C اَلْأُوَلُ for the masc.; اَلْأُوَلُ (rarely اَلْأُوَّلُ) for the fem.*

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* [If أَوَّلٌ is used as a noun, it takes the tènwīn, as in the verse of the *Naḳāiḍ* (f. 182 *b*) quoted by Wright on the margin, لَهُمْ أَوَّلٌ يَعْلُو عَلَى كُلِّ أَوَّلِ *they have a past* (or *an ancestor*) *surpassing the past* (or *ancestor*) *of everybody else*, and another *apud* Wright, *Opusc.* 106, l. 7 (where it means *ancestor*), as also in the phrase مَا تَرَكَ لَهُ أَوَّلًا وَلَا D آخِرًا *he left him neither past* (قَدِيمًا) *nor present* (حَدِيثًا). The fem. plur. occurs in the phrase هُنَّ ٱلْأَوَّلَاتُ دُخُولًا وَٱلْآخِرَاتُ خُرُوجًا *they are the first to enter, the last to leave*, as plurals of أَوَّلَةٌ and آخِرَةٌ. In later times the fem. أَوَّلَةٌ is very common also as an adjective (comp. Fleischer, *Kl. Schr.* i. 336 *seq.*); likewise the adverb أَوَّلًا (as in أَوَّلًا وَآخِرًا) for the correct أَوَّلَ *formerly*. So it is interpreted in the phrase لَقِيتُهُ عَامًا أَوَّلًا *I met him in a year before*, as some say instead of عَامًا أَوَّلَ *last year* (comp. Lane s. v. عام). D. G.]

Rem. *b.* ثَانٍ makes, of course, in the construct state and with the art. ثَانِى, اَلثَّانِى; in the acc. ثَانِيًا, construct state and with the art. ثَانِىَ, اَلثَّانِىَ. And so with the rest; ثَالِثُ, اَلثَّالِثُ, etc. A

Rem. *c.* Instead of سَادِسٌ the forms سَادٍ (acc. سَادِيًا) and سَاتٌّ (formed directly from سِتٌّ, سِتَّةٌ) are occasionally used.—ثَالٍ, acc. ثَالِيًا, also occurs for ثَالِثٌ [and خَامٍ for خَامِسٌ].

329. The ordinals from *eleventh* to *nineteenth* are:— B

Masc.	Fem.	
حَادِىَ عَشَرَ	حَادِيَةَ عَشْرَةَ	*eleventh.*
ثَانِىَ عَشَرَ	ثَانِيَةَ عَشْرَةَ	*twelfth.*
ثَالِثَ عَشَرَ	ثَالِثَةَ عَشْرَةَ	*thirteenth.*
رَابِعَ عَشَرَ	رَابِعَةَ عَشْرَةَ	*fourteenth.*
etc.	etc.	

Rem. These numerals are not declined, when they are undefined; and even if defined by the article, they remain unchanged, as اَلثَّالِثَ عَشَرَ, اَلثَّالِثَةَ عَشْرَةَ. For اَلْحَادِىَ عَشَرَ and اَلثَّانِىَ عَشَرَ we may say اَلْحَادِى عَشَرَ and اَلثَّانِى عَشَرَ. Some, however, admit the inflection of the unit, when defined, as اَلثَّالِثُ عَشَرَ, اَلثَّالِثَةُ عَشْرَةَ; in which case اَلْحَادِى (اَلثَّانِى) عَشَرَ is the nom. and genit., اَلْحَادِىَ (اَلثَّانِىَ) عَشَرَ the accus. C

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth*, اَلْعِشْرُونَ *the twentieth*. If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twenty-first* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as D

A اَلْحَادِى وَٱلْعِشْرُونَ (acc. اَلْحَادِىَ وَٱلْعِشْرِينَ) *the twenty-first,* اَلرَّابِعُ وَٱلْعِشْرُونَ *the twenty-fourth.*

[REM. Later writers use instead of these forms حَادِى عِشْرِينَ, رَابِعُ عِشْرِينَ and with the article, اَلْحَادِى عِشْرِينَ, اَلرَّابِعُ عِشْرِينَ, lit. *the first of the twenties, the fourth of the twenties.* Comp. vol. ii. § 108. D. G.]

B 3. *The remaining Classes of Numerals.*

331. The numeral adverbs, *once, twice, thrice,* etc., are capable of being expressed in two ways. (*a*) By the accusative of the nomen vicis (§ 219), or, if this should be wanting, of the nomen verbi; as قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he rose up once or twice;* قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, *he fought once or twice.* It is also permitted to use the simple cardinal numbers, the nomen verbi being understood; as أَمَتَّنَا ٱثْنَتَيْنِ

C وَأَحْيَيْتَنَا ٱثْنَتَيْنِ, *thou hast given us death twice, and thou hast given us life twice,* i.e. إِمَاتَتَيْنِ and إِحْيَاءَتَيْنِ. (*b*) By the noun مَرَّةٌ, and similar words, in the accus.; as مَرَّةً *once,* مَرَّتَيْنِ *twice,* ثَلٰثَ مَرَّاتٍ, or ثَلٰثَ مِرَارٍ, or ثَلٰثَ دَفَعَاتٍ, *thrice;* عِشْرِينَ كَرَّةً *twenty times;* تَارَةً وَأُخْرَى *once and again;* etc.

332. The numeral adverbs *a first, second, third time,* etc., are
D expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةٌ, دَفْعَةٌ, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E.g. جَآءَ ثَالِثًا (i.e. جَآءَ مَجِيئًا ثَالِثًا), or جَآءَ مَرَّةً ثَالِثَةً, *he came a third time;* جَآءَ ٱلثَّالِثَ (i.e. جَآءَ ٱلْمَجِىءَ ٱلثَّالِثَ), or جَآءَ ٱلْمَرَّةَ ٱلثَّالِثَةَ, *he came the third time.*

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فُعَالُ and مَفْعَلُ,

either singly or repeated. E.g. جَآءَ ٱلْقَوْمُ ٱثْنَيْنِ ٱثْنَيْنِ, or جَآءَ ٱلْقَوْمُ A
مَثْنَى, *the people came two by two;* جَآءُوا ثُلَاثَ ثُلَاثَ, or جَآءُوا مَثْلَثَ
مَثْلَثَ, *they came three by three;* مَرَرْتُ بِقَوْمٍ مَثْنَى وَثُلَاثَ *I passed by a party of men, (walking) by twos and threes;* فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ ٱلنِّسَآءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ *then marry what pleaseth you of women, two and three and four at a time.* The most common words of the forms فُعَالُ and مَفْعَلُ are أُحَادُ, وُحَادُ, مَوْحَدُ ; ثُنَآءُ, مَثْنَى (for مَثْنَيُ) ; ثُلَاثُ, B
مَثْلَثُ ; and رُبَاعُ, مَرْبَعُ ; but the formation is admitted [by some] up to 10 [; the best authorities mentioning only عُشَارُ].

334. The *multiplicative* adjectives are expressed by nomina patientis of the second form, derived from the cardinal numbers; e.g. مُثَنًّى *twofold, double, dualized;* مُثَلَّثٌ *threefold, triple, triangular;* مُرَبَّعٌ *fourfold, square;* مُخَمَّسٌ *fivefold, pentagonal;* etc. *Single* or *simple* is مُفْرَدٌ (nom. patient. IV.). C

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form فُعَالِيٌّ ; as ثُنَآئِيٌّ *biliteral;* ثُلَاثِيٌّ *triliteral, three cubits in length* or *height;* رُبَاعِيٌّ *quadriliteral, four spans* or *cubits in height, a tetrastich;* خُمَاسِيٌّ *quinqueliteral, five spans in height;* etc.

336. The *fractions*, from *a third* up to *a tenth*, are expressed by D
words of the forms فُعْلٌ, فُعُلٌ, and فَعِيلٌ, pl. أَفْعَالٌ ; as ثُلْثٌ, ثُلُثٌ, or ثَلِيثٌ, pl. أَثْلَاثٌ, *a third;* سُدْسٌ, سُدُسٌ, or سَدِيسٌ, pl. أَسْدَاسٌ, *a sixth;* ثُمْنٌ, ثُمُنٌ, or ثَمِينٌ, pl. أَثْمَانٌ, *an eighth.*—[The form مِفْعَالٌ is exclusively employed for *a fourth* مِرْبَاعٌ and *a tenth,* مِعْشَارٌ, together with رُبْعٌ, رُبُعٌ and عُشْرٌ, عُشُرٌ or عَشِيرٌ. According to Zamaḫšarī, *Fāïḳ* ii. 659 the form رَبِيعٌ never occurs in this signification, nor, according

A to Abū Zèid (*Nawādir* 193) تَلِيثٌ and خَمِيسٌ. D. G.] *A half* is نِصْفٌ, less frequently نَصْفٌ, نُصْفٌ (vulg. نُصّ), or نَصِيفٌ, pl. أَنْصَافٌ.—The fractions above *a tenth* are expressed by a circumlocution; e.g. ثَلٰثَةُ أَجْزَآءٍ مِنْ عِشْرِينَ جُزْءًا, *three parts out of twenty*, $\frac{3}{20}$; [نِصْفُ العُشْرِ $\frac{1}{20}$; عُشْرُ العُشْرِ $\frac{1}{100}$; نِصْفٌ وَرُبْعٌ $\frac{3}{4}$; نِصْفٌ وسُدْسٌ $\frac{2}{3}$; نِصْفٌ وثُلْثُ عُشْرٍ $\frac{8}{15}$; نِصْفٌ وثُلْثٌ ونِصْفُ عُشْرٍ $\frac{53}{60}$; etc.*]

B REM. The form فُعْلٌ occurs in the same sense in Assyrian, Heb. and Aram.; e.g. ܬܘܠܬܐ *a third*, "rubu," רֹבַע, *a fourth*, חֹמֶשׁ *a fifth*.

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فِعْلٌ, in the accus., either with or without the article; as ثِلْثًا, or اَلثِّلْثَ, *every third* (day, month, year, etc.); رِبْعًا, or اَلرِّبْعَ, *every fourth*; etc. Synonymous with ثِلْثٌ is غِبٌّ,
C as حُمَّى ٱلثِّلْثِ, or حُمَّى ٱلْغِبِّ, *the tertian fever.*

C. THE NOMINA DEMONSTRATIVA AND CONJUNCTIVA.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns,
D the latter the relative.

1. *The Demonstrative Pronouns and the Article.*

339. The demonstrative pronouns, أَسْمَآءُ ٱلْإِشَارَةِ, are either simple or compound.

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* [On a similar expression of whole numbers by circumlocution see Goldziher in *Zeitschr. D. M. G.* xlix. 210 *seqq.*]

340. The simple demonstrative pronoun is ذَا, *this, that.* A

	Masc.	Fem.
Sing.	ذَا	ذِى (ذِهْ, ذِهِ, ذِهِى);
		تَا, تِى (تِهْ, تِهِ, تِهِى).
Dual. Nom.	ذَانِ (ذَانِّ)	تَانِ (تَانِّ).
Gen. Acc.	ذَيْنِ (ذَيْنِّ)	تَيْنِ (تَيْنِّ).

Plur. comm. gen. أُلَى, أُلَا, or أُولَى; أُلَآءِ or أُولَآءِ. B

This simple form of the demonstrative pronoun is used to indicate a person or thing which is *near* to the speaker.

Rem. *a.* The *u* in أُولَى and أُولَآءِ is always *short,* و being merely scriptio plena. In this way أُولَى can be distinguished in verse from أُولَى, the fem. of أَوَّلُ, *first,* in which the *u* is long. The و may have been inserted in order the more easily to distinguish أُلَى and أُلَآءِ from إِلَى and آلَآءِ. C

Rem. *b.* The diminutive of ذَا is ذَيَّا, f. تَيَّا; du. ذَيَّانِ, f. تَيَّانِ; pl. أُولَيَّا, أُولَيَّآءِ.

Rem. *c.* Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. זֶה, Phœn. ז and אז, *this*) which is commonly used in the sense of *possessor, owner.* It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (זֶה)	ذَاتُ (זֹאת). D
Gen.	ذِى	ذَاتِ.
Acc.	ذَا	ذَاتَ.
Du. Nom.	ذَوَا	ذَوَاتَا (ذَاتَا).
Gen. Acc.	ذَوَىْ	ذَوَاتَىْ (ذَاتَىْ).
Plur. Nom.	ذَوُو, أُلُو or أُولُو (אֵלֶּה)	ذَوَاتُ, أُلَاتُ or أُولَاتُ.
Gen. Acc.	ذَوِى, أُلِى or أُولِى	ذَوَاتِ, أُلَاتِ or أُولَاتِ.

A The *u* in أُولُو and أُولَاتُ is always *short*, as in أُولَى and أُولَآءِ.—The form أَذْوَآءٌ is used as a plural of ذُو, when this word forms part of the names or surnames of the kings or princes of ĕl-Yèmĕn, as ذُو ٱلْكَلَاعِ, ذُو رُعَيْنٍ, ذُو نُوَاسٍ, ذُو يَزَنَ, etc. These are called أَذْوَآءُ ٱلْيَمَنِ, formed as if from a singular ذَوًى.

[Rem. *d.* كَذَا (sometimes written كَذَى) *thus, so and so, so and so much* or *many*, is compounded of كَ *as, like* and the
B demonstrative pronoun ذَا. Comp. Vol. ii. § 44, *e*, rem. *d.*]

341. From the simple demonstrative pronoun are formed compounds :

(*a*) By adding the pronominal suffix of the second person (كَ, كِ ; كُمَا ; كُمْ, كُنَّ), either (α) alone, or (β) with the interposition of the demonstrative syllable لِ.

(*b*) By prefixing the particle هَا.

C **342.** The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man*, ذَاكَ is used ; to a *single woman*, ذَاكِ ; to *two persons*, ذَاكُمَا ; to *several men*, ذَاكُمْ ; to *several women*, ذَاكُنَّ. But the form ذَاكَ may also be—and in fact usually is—employed, whatever be the sex and number of the persons spoken to ; and so with the rest. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

D

	Masc.	Fem.
Sing.	ذَاكَ (ذَآئِكَ*) *that.*	تَاكَ, تِيكَ (vulg. ذِيكَ).
Du. Nom.	ذَانِكَ	تَانِكَ.
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ.

Plur. comm. gen. أُلَاكَ or أُولَاكَ, أُلَآئِكَ or أُولَآئِكَ.

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* [Some say that ذَآئِكَ is a mispronunciation for ذَلِكَ.]

Rem. *a.* The *u* is *short* in أُولَاكَ and أُولَآئِكَ, just as in أُولَى, A
أُولَآءِ, and أُولُو (§ 340, rem. *a*, *c*).

Rem. *b.* The diminutive of ذَاكَ is ذَيَّاكَ, f. تَيَّاكَ, etc.

343. By inserting the demonstrative syllable لِ before the pronominal suffix, we get a longer form ذَالِكَ or ذٰلِكَ (often written ذَلِكَ, § 6, rem. *a*). B

	Masc.	Fem.
Sing.	ذٰلِكَ *that.*	تِلْكَ (تَالِكَ).
Du. Nom.	ذَانِّكَ	تَانِّكَ.
Gen. Acc.	ذَيْنِّكَ	تَيْنِّكَ.
Plur. comm. gen.	أُلَالِكَ or أُولَالِكَ.	

Rem. *a.* تِلْكَ is a contraction for تِيلِكَ. In the dual, ذَانِّكَ, C
تَانِّكَ, stand for ذَانِلِكَ, تَانِلِكَ; and ذَيْنِّكَ, تَيْنِّكَ, for ذَيْنِلِكَ, تَيْنِلِكَ. The plur. is rare, أُولَاكَ or أُولَآئِكَ (§ 342) being generally used instead. Some authorities regard ذَانِّكَ, تَانِّكَ, as the dual of ذَاكَ, the second *n* being in their opinion merely corroborative.

Rem. *b.* Some grammarians assert that there is a slight difference of meaning between ذَاكَ and ذٰلِكَ, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote. D

Rem. *c.* The syllable لِ must not be mistaken for the preposition لِ (which, when united with the pronominal suffixes of the second and third persons, becomes لَ), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §§ 345 and 347.

Rem. *d.* The diminutive of ذٰلِكَ is ذَيَّالِكَ, f. تَيَّالِكَ. [A com-

A pound of كَ and ذٰلِكَ (comp. § 340, rem. *d*) is كَذٰلِكَ *so, in like manner**.]

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ ٱلتَّنْبِيهِ, *the particle that excites attention.* It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but not to ذٰلِكَ). Before ذَا it is usually written defectively, هٰذَا or هَذَا; before ذَاكَ in full, هَاذَاكَ.

B

	Masc.	Fem.
Sing.	هٰذَا *this.*	هٰذِى, هٰذِهِ (هٰذِهْ), (هٰذَاتِ, هَاتَا, هَاتِى, هَاتِهِ).
Du. Nom.	هٰذَانِ	هَاتَانِ or هٰتَانِ.
Gen. Acc.	هٰذَيْنِ	هَاتَيْنِ or هٰتَيْنِ.

C Plur. comm. gen. هَاؤُلَا or هٰؤُلَا, هَاؤُلَآءِ or هٰؤُلَآءِ.

In like manner, هَاذَاكَ or هٰذَاكَ, fem. هَاتَاكَ, هَاتِيكَ, etc.

REM. *a.* هَا is identical with the Aram. הָא, ܗܳܐ, *this*, as an interjection, *lo!* Heb. הֵא.

REM. *b.* In the dual some say هٰذَانِّ, with double *n.*—The diminutive of هٰذَا is هٰذَيَّا, f. هَاتَيَّا, pl. هٰؤُلَيَّآءِ; of هٰذَاكَ, هٰذَيَّاكَ, pl.
D هٰؤُلَيَّآئِكَ. [By prefixing ها to كَذَا is formed هٰكَذَا *thus.*]

[REM. *c.* To these demonstratives belong also ذَيْتَ وَذَيْتَ and كَيْتَ وَكَيْتَ, *thus and thus, so and so, such and such things*, for which we also find ذَيْتِ وَذَيْتِ, كَيْتِ وكَيْتِ (rarely ذَيْتُ وَذَيْتُ, كَيْتُ وَكَيْتُ) and for the former ذَيَّةَ وَذَيَّةَ, ذَيَّآءِ وَذَيَّآءِ, for the latter كَيَّةَ وَكَيَّةَ. According to some scholars there is originally a slight difference between these expressions, the former relating to what

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* [A singular contraction (or modification) of كذلك is كاك used by the poet ĕš-Šanfarā, as quoted in the *Ḥamāsa*, p. 244, l. 21.]

has been said, the latter to what has been done, as كَذَا refers to A
quantity (comp. Ḥarīrī, *Durrat*, ed. Thorb. p. 99). D. G.]

345. The article اَلْ—called by the Arabs أَدَاةُ ٱلتَّعْرِيفِ *the instrument of definition*, ٱلْأَلِفُ وَٱللَّامُ *the ʾelif and lām*, لَامٌ [or حَرْفُ] ٱلتَّعْرِيفِ *the lām of definition*, or simply اَللَّامُ *the lām*,—is composed of the demonstrative letter ل (see § 343, rem. *c*, and § 347) and the prosthetic ا, which is prefixed only to lighten the pronunciation B
(هَمْزَةُ ٱلْوَصْلِ, § 19 *a*, and rem. *f*). [It is always written in conjunction with the following word.] Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *to-day*, اَلْآنَ *now*, etc.

[Rem. *a*. The article, if employed to indicate the genus, i.e. any individual (animate or inanimate) bearing the name, is called اَللَّامُ لِتَعْرِيفِ ٱلْجِنْسِ, or simply لَامُ ٱلْجِنْسِ, as أَهْلَكَ ٱلنَّاسَ ٱلدِّينَارُ وَٱلدِّرْهَمُ *dīnār and dirhem bring men to perdition*, اَلرَّجُلُ C
خَيْرٌ مِنَ ٱلْمَرْأَةِ *man is better than woman;* if indicating a particular individual it is called اَللَّامُ لِتَعْرِيفِ العَهْدِ, or simply لَامُ العَهْدِ.]

Rem. *b*. Some grammarians regard the ʾelif as an integral part of the article, and say that it was originally أَلْ (with أَلِفُ ٱلْقَطْعِ, of the same form as هَلْ, بَلْ), gradually weakened to اَلْ. But sometimes the Arabs suppress the ا, saying for instance لَحْمَرُ for اَلْأَحْمَرُ
(comp. Vol. ii. § 242, footnote). D

Rem. *c*. It is sometimes, though very rarely, used as a relative pronoun (=اَلَّذِى, § 347); as مَنْ لَا يَزَالُ شَاكِرًا عَلَى ٱلْمَعَهْ *he who does not cease to be grateful for what is with him* (or *for what he has*), where ٱلْمَعَهْ = اَلَّذِى مَعَهُ; مِنَ ٱلْقَوْمِ ٱلرَّسُولُ ٱللهِ مِنْهُمْ *of the people of whom is the Apostle of God*, where ٱلرَّسُولُ ٱللهِ = اَلَّذِينَ رَسُولُ ٱللهِ; مَا أَنْتَ بِٱلْحَكَمِ ٱلتُّرْضَى حُكُومَتُهُ *thou art not the judge*

A *whose sentence is approved*, where اَلتَّرْضَى = اَلَّذِى تُرْضَى. Compare, for example, in German, *der* = *welcher*, and our *that* for *who* and *which*.

REM. *d.* اَلْ is [in all probability (see *Comp. Gr.* p. 114)] identical with the Hebrew art. הַ, for הַל. In South Arabia اَمْ was (and even still is) used for اَلْ, but without assimilation; as لَيْسَ مِنَ ٱمْبِرِّ ٱمْصِيَامُ فِى ٱمْسَفَرِ *fasting in journeying is not (an act) of piety;* يَرْمِى وَرَآئِى بِٱمْسَهْمِ وَٱمْسَلِمَهْ *he casts (standing) behind me with arrow*
B *and stone;* for اَلْبِرِّ, اَلصِّيَامُ, اَلسَّفَرِ, بِٱلسَّهْمِ, and وَٱلسَّلِمَةِ.

2. *The Conjunctive (Relative) and Interrogative Pronouns.*

(a) *The Conjunctive Pronouns.*

346. The conjunctive pronouns are :—

(1) اَلَّذِى *who, which, that;* fem. اَلَّتِى.

(2) مَنْ *he who, she who, whoever;*

C مَا *that which, whatever.*

(3) أَىٌّ *he who, whoever;* fem. أَيَّةٌ *she who, whoever.*

(4) أَيُّمَنْ *every one who, whosoever;*

أَيُّمَا *everything which, whatsoever.*

REM. مَنْ, مَا, أَىٌّ, أَيَّةٌ, and their compounds, أَيُّمَنْ, أَيُّمَا, are also interrogatives, which indeed is their original signification (see
D § 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, so as to connect the relatives with the demonstratives.

347. The conjunctive اَلَّذِى is compounded of the article اَلْ, the demonstrative letter لَ (see §§ 343 and 345), and the demonstrative pronoun ذَا, or ذُو (§ 340, rem. *c*). When used substantively, it has

the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, whatever;* when used adjectively, it signifies *who, which, that,* and refers necessarily to a definite substantive, with which it agrees in gender, number, *and case.* It is declined as follows :— A

	Masc.	Fem.
Sing.	اَلَّذِى (اَلَّذِ ; اَلَّذْ ; اَلَّذِىُّ,	اَلَّتِى (اَلَّتِ ; اَلَّتْ ;
	اَلَّذِىّ ; لَذِى).	اَللَّاتِى).
Du. Nom.	اَللَّذَانِ (اَللَّذَانِّ ; اَللَّذَا).	اَللَّتَانِ (اَللَّتَانِّ ; اَللَّتَا). B
Gen. Acc.	اَللَّذَيْنِ (اَللَّذَيْنِّ).	اَللَّتَيْنِ (اَللَّتَيْنِّ).
Plur.	اَلَّذِينَ (اَلَّذِى ; [اَللَّآءِى] ;	اَللَّاتِى ; اَللَّاتِ (اَللَّآءَاتِ) ;
	اَللَّآءِ ; [اَللَّآؤُونَ Nom.,	اَللَّوَاتِى ; اَللَّوَاتِ (اَللَّوَا) ;
	اَللَّآئِينَ Gen. Acc.]) ;	اَللَّآءِى ; اَللَّآءِ ;
	اَلْأُلَى or اَلْأُولَى*.	اَلْأُلَى or اَلْأُولَى. C

Rem. *a.* اَلَّذِى, اَلَّتِى, and اَلَّذِينَ, are written defectively, because of their frequent occurrence, instead of اَللَّذِى, اَللَّتِى, and اَللَّذِينَ. The other forms, which are not in such constant use, generally retain the double ل of the article and the demonstrative.—The modern, vulgar form, for all numbers and genders, is اَلِّي or اَللِّي.

Rem. *b.* The tribe of Huḏèil (هُذَيْلٌ), according to the Arab grammarians, used اَلَّذُونَ in the nom. plur. masc., اَلَّذِينَ in the gen. D and acc. This اَلَّذُونَ must, of course, at one time have been universally employed as the nom., اَلَّذِينَ being the form which belongs to the oblique cases; but gradually the latter supplanted the

* [According to aṣ-Ṣabbān, as quoted by Landberg (*Nylander's Specimenschrift,* p. 30) the relative pronoun is only اَلْأُلَى, the article sufficing to distinguish it from the prepos. إِلَى. Comp. § 340, rem. *a.* D. G.]

A former, just as in modern Arabic the oblique form of the plur. sanus, ـِينَ, has everywhere usurped the place of the direct form ـُونَ. Even the sing. اَلَّذِى is an oblique form, the nom. of which ought properly to be اَلَّذُو.—The forms اَللَّآؤُونَ, gen. and acc. اَللَّآئِينَ, and اَللَّآؤُو are also said to occur.

REM. *c.* اَلَّذِى was originally, as its derivation shows, a demonstrative pron., and has its precise Hebrew equivalent in הַלָּזֶה,
B fem. הַלֵּזוּ, comm. הַלָּז (= اَلَّذْ). See *Comp. Gr.* p. 117.

REM. *d.* From اَلَّذِى are formed the diminutives اَللَّذَيَّا, اَللَّتَيَّا; du. اَللَّذَيَّانِ, اَللَّتَيَّانِ; pl. اَللَّذَيُّونَ, اَللَّتَيَّاتُ. The forms اَللُّذَيَّا, اَللُّتَيَّا, are vulgar and incorrect.

REM. *e.* Instead of اَلَّذِى, some of the Arabs, especially the tribe of *Ṭayyi'* (طَيِّءٌ), employ ذُو (Heb. זוּ, Aram. דִּי, דְ, Æth. **H**: *za*).
C It is then either wholly *indeclinable*, which is more usual; as فَحَسْبِىَ مِنْ ذُو عِنْدَهُمْ مَا كَفَانِيَا *then enough for me of that which is with them* (of their property) *is what suffices me*, for مِنَ ٱلَّذِى (كَفَانِيَا in rhyme for كَفَانِى); لَأَنْتَحِيَنْ لِلْعَظْمِ ذُو أَنَا عَارِقُهْ *I will set to work in earnest on the bone which I am gnawing* (on the satire which I am meditating), for اَلَّذِى (عَارِقُهْ in rhyme for عَارِقُهُ); وَبِئْرِى ذُو حَفَرْتُ وَذُو طَوَيْتُ *and my well which I dug and which*
D *I lined* (or *cased*), for اَلَّتِى and وَٱلَّتِى; [فَلَا وَذُو بَيْتُهُ فِى ٱلسَّمَآءِ *no! by Him whose residence is in heaven*, *'Aġānī* xi. 25, l. 18. D. G.] or else declined as follows:—

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِى	ذَاتُ (ذَاتِ)
Acc.	ذَا	ذَاتُ (ذَاتِ)

	Masc.	Fem.
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَىْ	ذَوَاتَىْ
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِى	ذَوَاتُ (ذَوَاتِ)

A

An example of this use is بِٱلْفَضْلِ ذُو فَضَّلَكُمُ ٱللّٰهُ بِهِ وَٱلْكَرَامَةِ ذَاتُ أَكْرَمَكُمُ ٱللّٰهُ بِهَا *by the excellence wherewith God hath made* B *you excel, and the honour wherewith God hath honoured you,* for ٱلَّذِى and ٱلَّتِى; [a woman in Yèmèn said ('Omāra, ed. Kay, p. 147, l. 9, 11) لَا بُدَّ مِنَ ٱلَّذِى حَكَمَ ٱلْأَمِيرُ for دو بُد من ذى حكم الامير *you cannot but obey the decision of the Prince.* D. G.]

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from ٱلَّذِى in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quæ, id quod,* C Gr. ὅστις, ἥτις, ὅ,τι. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects. [They are either definite (مَوْصُولٌ) as ٱلَّذِى, or indefinite (مَوْصُوفٌ), مَنْ signifying in the latter case *one who,* مَا *something that,* and may also have a collective meaning *persons who, things that,* being nevertheless construed as singulars.]

Rem. For the corresponding forms in the other Semitic languages see *Comp. Gr.* pp. 123—127.

349. The conjunctive pronoun أَيٌّ, fem. أَيَّةٌ, *he who, she who,* D *whoever,* is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

Rem. The Æth. has the same word, አይ፡ (*'ay*) *who? of what sort?* The corresponding Heb. vocable is אִי, used as an adverb, *where?* in interrogative phrases אֵי, which appears in Æth. in አይቴ፡ (*'aytē*) *where?* እፎ፡ (*'ĕfō*) *how?* Syr. ܐܰܝܟܳܐ *where?* ܐܰܝܢܳܐ *who?* ܐܶܡܰܬܝ *how long?* etc.

A **350.** Of أَىٌّ and مَنْ, مَا, are compounded أَيُّمَنْ *he who, she who, whosoever,* أَيُّمَا *that which, whatsoever.* Only the first part of the compound admits of being declined; gen. أَيِّمَنْ, أَيِّمَا; acc. أَيَّمَنْ, أَيَّمَا.

(b) *The Interrogative Pronouns.*

351. It has been already stated (§ 346, rem.) that the conjunctive pronouns, with the exception of اَلَّذِى, are also interrogative, which is
B indeed their original signification. To them may be added كَمْ [and كَأَىٍّ or كَأَيِّنْ], *how much* [or *many*], which are (*a*) interrogative, (*b*) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (لِلْإِخْبَارِ); but never conjunctive.

REM. The interrogative مَا may be* shortened after prepositions into مَ, and is then united in writing both with those prepositions with which such a union is usual, and with those with
C which it is not, (though, in the latter case, it is better to keep them apart); e.g. بِمَ, لِمَ, فِيمَ, مِمَّ, عَمَّ (for عَنْ مَ, مِنْ مَ), إِلَامَ, عَلَامَ, حَتَّامَ (better حَتَّى مَ, عَلَى مَ, إِلَى مَ). In such cases, the accent is transferred from مَ to the preceding syllable (as *bíma, 'ilá ma*, etc.); whence it happens that بِمَ and لِمَ are sometimes shortened in poetry into بِمْ and لِمْ. This is also the origin of كَمْ, for كَمَ or كَمَا (lit., *the like of what? the worth of what?*), Heb. כַּמָּה, כַּמֶּה,
D Aram. כְּמָא, ܟܡܐ [see *Comp. Gr.* p. 125].—In pause these words are written بِمَهْ, عَمَّهْ, حَتَّامَهْ, etc. Similarly we find فَمَهْ for فَمَا *what then?* and كَيْمَهْ *that what? for what purpose?* as when one

* [Rather, "is usually shortened." Zamaḫšarī, *Fāiḳ*, ii. 159 calls it "the commoner" form (اَلْأَشْيَعُ). The grammarians of the school of Baṣra say that it must always be shortened in prose; in poetry the ĕlif may be retained. Comp. Fleischer, *Kl. Schr.* i. 364. D. G.]

says قَصَدْتُ فُلَانًا *I went to (the house of) so and so*, to which you A
rejoin كَيْمَهْ, and the answer is كَىْ أُحْسِنَ إِلَيْهِ *that I might do him a kindness.* [The shortening of مَا takes place also in such sentences as مَجِىْءَ مَ جِئْتَ *in what manner did you arrive?* and مِثْلَ مَ أَنْتَ *what are you like?*]

352. The interrogative pronoun مَنْ, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say *Some one is come*, or *I have seen some one*, and another B
should ask *Who? Whom?* In this case its declension is as follows:—

		Masc.	Fem.
Sing.	Nom.	مَنُو	
	Gen.	مَنِى	مَنَهْ (مَنْتْ).
	Acc.	مَنَا	
Du.	Nom.	مَنَانْ	مَنْتَانْ (مَنَتَانْ).
	Gen. Acc.	مَنَيْنْ	مَنْتَيْنْ (مَنَتَيْنْ). C
Plur.	Nom.	مَنُونْ	مَنَاتْ.
	Gen. Acc.	مَنِينْ	

Rem. *a.* Only a poet could venture to say أَتَوْا نَارِى فَقُلْتُ مَنُونَ أَنْتُمْ *they came to my fire, and I said, Who are ye?*

Rem. *b.* The interrogative pronoun مَا *what?* is never declined under any circumstances. D

[Rem. *c.* From مَنْ is formed the relative adjective مَنِىٌّ, with the article الْمَنِىُّ (comp. Vol. ii. § 170, rem. *b*). The dual is اَلْمَنِيَّانْ, the plural اَلْمَنِيُّونْ.]

353. The interrogative pronoun أَىٌّ, fem. أَيَّةٌ, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the tènwīn (§§ 315, *a*, 316, *a*, *c*), and, if followed by a noun, is generally masc. sing.; as

A أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيِّ كِتَابٍ, acc. أَيَّ كِتَابٍ; أَيُّ عَيْنٍ *which eye* or *fountain?* أَيُّ ٱلْمَرْأَتَيْنِ *which of the two women?* أَيُّ ٱلنِّسَآءِ *which of the women?* [The feminine form is of rare occurrence, as أَيَّةُ أُكْلَةٍ *whatever morsel* (ĕl-Mubarrad 86, l. 17) and أَيَّةُ أُنْثَى *which female?* (Dīw. Huḏèil, n. 201, vs. 2). D. G.] In the second case, when prefixed to a fem. pronoun, it may be masc. or fem. أَيُّهُنَّ or أَيَّتُهُنَّ *which of them?* meaning women, the latter being the

B more common. When standing alone, or used like مَنْ in § 352, it has all the numbers and cases, the pausal forms being :—

Sing. masc., nom. أَيٌّ or أَيُّ, gen. أَيِّ or أَيّْ, acc. أَيًّا; fem. أَيَّهْ.

Dual masc., nom. أَيَّانْ, gen. acc. أَيَّيْنْ; fem., nom. أَيَّتَانْ, gen. acc. أَيَّتَيْنْ.

Plur. masc., nom. أَيُّونْ, gen. acc. أَيِّينْ; fem. أَيَّاتْ.

C In أَيُّ and أَيِّ the final vowel is said to be obscurely sounded or slurred (اَلرَّوْمُ).

REM. *a.* With the suffixes أَيٌّ is sometimes shortened into أَيْ, as أَيْهُمَا, for أَيُّهُمَا, *which of the two?* and so in [the interrogative أَيْمَ *what?* for أَيُّ ما, as أَيْمَ تَقُولُ *what dost thou say?* and] the vulgar interrogative أَيْشْ *what?* for أَيُّ شَيْءٍ.

REM. *b.* Instead of أَيٌّ with [a following noun in the genitive or] a suffix, the more general and indefinite أَيُّمَا is sometimes used;

D as أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا, *which is dearer to you, he or I?* in which example أَيُّمَا stands for أَيُّنَا, *which of us?*

REM. *c.* From أَيٌّ are formed the relative adjective أَيِّيٌّ *from what place?* (see Lane, art. ايّ, p. 134 *c*), and the compound كَأَيِّ or كَأَيِّنْ (also written كَآءٍ or كَآئِنْ, كَيْءٍ, كَيْئٍ or كَيْئِنْ, كَأْيٍ, and كَأْ (§ 351 and Vol. ii. § 34, *e*, rem. *d*).

REM. *d.* See *Comp. Gr.* pp. 120—122.

[3. *The Indefinite Pronouns.* A

353*. 1. The interrogative pronouns مَنْ and مَا have passed into indefinites (*Comp. Gr.* p. 125)*, with the sense of *somebody, something,* but are never thus employed unless with a qualificative complement (صِفَةٌ), and are therefore called مَوْصُوفَةٌ (§ 348). This complement is very rarely an adjective or participle, but usually a preposition with following genitive, as مَا لِى *something which I have,* B
or an adverb as مَنْ هُنَاكَ *somebody here,* or a qualificative clause, as مَنْ قَالَ *one who says.* Comp. Vol. ii. § 172, rem. *a.*

2. The indefinite pronoun مَا is used to introduce a clause equivalent to the *maṣdar* or infinitive, and is in that case called مَا ٱلْمَصْدَرِيَّةُ (Vol. ii. § 88, § 114, § 127, rem. *e*); hence its use in conditional clauses as مَا ٱلشَّرْطِيَّةُ (Vol. ii. § 6), or in reference to time as مَا ٱلزَّمَانِيَّةُ or مَا ٱلدَّيْمُومَةُ (Vol. ii. § 7); if added to certain adverbial C
nouns, it gives them a conditional and general signification, as the Latin termination *cunque,* e.g. أَيْنَمَا *wherever,* حَيْثُمَا *wherever, whenever,* مَهْمَا *whatever;* if appended to إِنَّ, أَنَّ, كَأَنَّ and لٰكِنَّ it hinders their regimen and is therefore called مَا ٱلْكَافَّةُ (Vol. ii. § 36, rem. *d*); with the same effect it is added to لَيْتَ; عَلَّ and لَعَلَّ (*ibid.* rem. *f*) and to رُبَّ (Vol. ii. § 84, rem. *a* and *b*); in apposition to an indefinite noun, it has a vague intensifying force and is called مَا ٱلْإِبْهَامِيَّةُ D
(Vol. ii. § 136 *a,* rem. *e*); added to the affirmative لَ it serves to strengthen the affirmation مَا مَزِيدَةٌ لِلتَّأْكِيدِ (see an example § 361 near the end, and Vol. ii. § 36, rem. *e*); it is often inserted after the

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* [Prym, *Diss. de enuntiationibus relativis Semiticis,* p. 100 and Fleischer, *Kl. Schr.* i. 360 *seq.*, 706 *seq.* reject this theory, considering the indefinite meaning of مَنْ and مَا as the original, whence the interrogative has been derived.]

prepositions مِنْ, عَنْ and بِ without affecting their regimen, and is then called مَا ٱلْمَزِيدَةُ or مَا ٱلزَّائِدَةُ (Vol. ii. § 70, rem. *f*). In like manner it is also put after رُبَّ (Vol. ii. § 84, rem. *a*) and in other cases (Vol. ii. § 90, rem.).]

3. فُلَانٌ, fem. فُلَانَةُ (§ 309, *b*, δ, rem. *b*), as كِنَايَاتٌ عَنْ أَسَامِى ٱلْأَنَاسِىِّ, stand for names of persons, like ὁ, ἡ δεῖνα, *so and so, M.* or *N.*; as فُلَانُ ٱبْنُ فُلَانٍ ὁ δεῖνα τοῦ δεῖνος, أَلَا قَاتَلَ ٱللّٰهُ ٱلْوُشَاةَ وَقَوْلَهُمْ فُلَانَةُ أَضْحَتْ خِلَّةً لِفُلَانٍ, *O may God curse all talebearers and their saying "So and so has become a sweetheart of so and so."* Syr. ܦܠܳܢ, fem. ܦܠܳܢܺܝܬ, Heb. פְּלֹנִי. In speaking of animals, ٱلْفُلَانُ and ٱلْفُلَانَةُ are employed, as رَكِبْتُ ٱلْفُلَانَ *I rode on such and such a one.*—هَنٌ *a thing*, and its fem. هَنَةٌ, are similarly used for substantives of the class أَسْمَآءُ ٱلْجِنْسِ (§ 191, rem. *b*, 3, 4).—On the use of these words in the vocative, see the Syntax.

III. THE PARTICLES.

354. There are *four* sorts of particles (حَرْفٌ, pl. حُرُوفٌ, [or أَدَاةٌ, pl. أَدَوَاتٌ]); viz., Prepositions, Adverbs, Conjunctions, and Interjections.

A. THE PREPOSITIONS.

355. The prepositions are called by the Arabs حُرُوفُ ٱلْجَرِّ, *the particles of attraction*, or ٱلْجَوَارُّ (from the sing. ٱلْجَارُّ or ٱلْجَارَّةُ), *the attractives*, i.e. the particles which govern the genitive. They are also named حُرُوفُ ٱلْخَفْضِ, *the particles of depression*, and حُرُوفُ ٱلْإِضَافَةِ, *the particles of annexation* or *connection*, because the

distinctive vowel of the genitive (*i*), and consequently the genitive A
itself, is called ٱلْخَفْضُ (see § 308, footnote), and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see § 358). They are divided into *separable* prepositions, i.e. those which are written as separate words, and *inseparable*, i.e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with B
its vowel. They are:—

(*a*) بِ *in, at, near, by, with, through* (Heb. Aram. בְּ, Æth. በ: *ba*). [بِلَا, *without*, is a compound of بِ with the negative لَا. Comp. Vol. ii. § 56, rem. *c*.]

(*b*) تَ *by*, in swearing, as تَٱللّٰهِ *by God!**

(*c*) لِ *to* (sign of the Dative), *for, on account of* (Heb. Aram. לְ, Æth. ለ: *la*).

(*d*) وَ *by*, in swearing, as وَٱللّٰهِ *by God!* C

Rem. *a*. The ḍamma of the suffixed pronouns of the 3d pers. ـهُ, هُمَا, هُمْ, هُنَّ, is changed after بِ into kèsra; as بِهِ, بِهِمْ. See § 185, rem. *b*, and § 317, rem. *c*. The ancient and poetic form هُمُ changes either both vowels, or the first only; بِهِمِ or بِهِمُ.

Rem. *b*. The kèsra of the prep. لِ passes before the pronominal suffixes into fètḥa; as لَهُ *to him*, لَكُمْ *to you*, لَنَا *to us*. Except the
suffix of the 1st pers. sing., which absorbs the vowel of the prepo- D
sition; لِي *to me*.

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* [تَ was especially in use at Mekka. It seems to be the remnant of some word, as it is (probably of another) in تَحِينَ (= لَاتَ حِينَ ?) and تَلَانَ (= ٱلْآنَ). Comp. the abbreviation of اَيْمُنُ ٱللّٰهِ, Vol. ii. § 62, rem. *b*. I take the وَ in وَٱللّٰهِ and the وَاوُ رُبَّ (Vol. ii. § 235) to be also remnants of words. D. G.]

A REM. *c.* كَ, *as, like* (Heb. Aram. כְּ), which is commonly reckoned a preposition, is really not so. It is a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case (*similitudo, instar*).

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are simply nouns of different forms
B in the accus. sing., determined by the following genitive, and they consequently end in fètḥa without tènwīn (ـَ).

358. The separable prepositions of the first class are:—

(*a*) إِلَى *to* (Heb. אֱלֵי, אֶל־).

(*b*) حَتَّى *till, up to, as far as* (Heb. עַד, Æth. እስከ:). A dialectic variety is عَتَّى.

C (*c*) عَلَى *over, above, upon, against, to, on account of, notwithstanding* (Heb. עֲלֵי, עַל־, Aram. עַל, ܥܠ).

(*d*) عَنْ *from, away from, after, for.*

(*e*) فِى *in, into, among, about.*

(*f*) لَدُنْ, or لَدَى (لَدَا), *with* (penes, apud). Rarer forms are: لَدَنْ (لَدًا, لَدِنْ, لُدُنْ), لَدْنِ (لَدْنُ), لُدْنِ (لُدْنُ), لَدُ, لَدْ, لُدُ, لُدْ.

D (*g*) مَعَ *with* (Heb. עִם, Syr. ܥܰܡ); dialectically مَعْ, which becomes in the waṣl مَعِ.

(*h*) مِنْ *of, from, on account of* (Heb. Aram. מִן, ܡܶܢ, Æth. እምነ: *'ĕmna*, or እም: *ĕm*). See § 20, *d*.

(*i*) مُنْذُ, or مُذْ, *from* a certain time, *since* (compounded of مِنْ and ذُو, *ex quo;* see § 347, rem. *e* and comp. מִן־דִּי, Ezra v. 12). Rarer

forms are: مُنْذُ, مُنْذِ, مُذِ, and مُذُ. In the wasl مُذْ usually becomes A
مُذُ (§ 20, *d*), rarely مُذِ or مُذَ.

Rem. *a.* إِلَى, عَلَى, and لَدَى, preserve before the suffixes their original pronunciation إِلَيْ, عَلَيْ, and لَدَيْ (compare אֵלַי and עָלַי); as إِلَيْهِ, عَلَيْهِ, إِلَيْكُمْ, لَدَيْهَا. The damma of the suffixes of the 3d pers. passes after the diphthong into kèsra, according to § 185, rem. *b*, and § 317, rem. *c*. The suffix of the 1st pers. sing., ـِى (orig. ـِيَ), combines with إِلَى, عَلَى, and لَدَى into إِلَيَّ, عَلَيَّ, لَدَيَّ; with فِى B
into فِىَّ. See § 317, rem. *a*.

Rem. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1st pers.; عَنِّى, مِنِّى, لَدُنِّى, [عَنَّا, etc.]. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, عَمَّا, مِمَّنْ, مِمَّا, for عَنْمَّنْ or عَنْ مَّنْ, etc. (see § 14, *b*).

Rem. *c*. When followed by the article, the prepositions مِنْ and C
عَلَى are occasionally abbreviated in poetry, مِنَ ٱلْ being contracted into مِلْ, and عَلَى ٱلْ into عَلْ; as مِلْمَالِ, or مِلْ مَالِ, for مِنَ ٱلْمَالِ; عَلْمَآءِ for عَلَى ٱلْمَآءِ. [Comp. p. 24, note.]

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (בֵּין); بَعْدَ *after* (בַּעַד), dimin. بُعَيْدَ; تَحْتَ *under, beneath* (תַּחַת), dimin. تُحَيْتَ; تُجَاهَ or تِجَاهَ, D
تِلْقَآءَ, حِذَآءَ, *over against, opposite to;* حَوْلَ *round, about;* خَلْفَ *behind, after;* دُونَ *below, under, beneath, on this side of*, dimin. دُوَيْنَ; عِنْدَ (also عَنْدَ, which is the modern and vulgar form, rarely عُنْدَ) *with, in possession of* (*apud, penes*, Fr. *chez;* [עִמָּדִי]); [قِبَلَ *do.*]; عِوَضَ *instead of, for;* فَوْقَ *above*, dimin. فُوَيْقَ; قَبْلَ *before* (of time, קֳבֵל),

A dimin. قُبَيْلَ ; قُدَّامَ *before* (of place, קֳדָם) ; وَرَآءَ *behind, after, beyond ;* وَسْطَ *in the middle, among.* These are all, as before said, the construct accusatives of nouns ; such as بَيْنٌ *interval,* حَوْلٌ *circumference,* etc.

B. The Adverbs.

360. There are *three* sorts of adverbs. The first class consists of B *particles* of various origin, partly inseparable, partly separable ; the second class of *indeclinable nouns* ending in *u* ; the third class of *nouns* in the *accusative.*

361. The inseparable adverbial particles are :—

(*a*) أَ, interrogative, حَرْفُ ٱلْٱسْتِفْهَامِ, *the particle of questioning* (*num? utrum? an?* Heb. הֲ) ; [comp. § 21, *d*]. The form هَ occurs C dialectically, for example in هَمَا *nonne?* for أَمَا (see § 362, *h*), هَذَا ٱلَّذِى, for أَذَا ٱلَّذِى, *is this he who—?* [In alternative questions it is followed by أَمْ or أَوْ.]

[Rem. When أ is followed by another èlif with hèmza, an ا is inserted between the two hèmzas, as أَاأَنْتَ, also written آأَنْتَ, but some do not do this. If the following èlif is pronounced with kèsra, it is converted into ى with hèmza, as أَئِذَا, أَئِنَّكَ.]

D (*b*) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ ٱللّٰهُ, *God will suffice thee against them.* It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סוֹף, ܣܘܦܐ, *end*), [and is called حَرْفُ ٱلتَّنْفِيسِ *the particle of amplification*].

(*c*) لَ, affirmative, *certainly, surely.* This may be (α) لَامُ جَوَابِ ٱلْقَسَمِ, *the* la *that corresponds to,* or *is the complement of, an oath,* as وَٱللّٰهِ لَأَفْعَلَنَّ *by God, I will certainly do* (*it*) ; وَٱللّٰهِ لَقَدْ خَرَجَ *by God,*

he has certainly gone out; (β) اَللَّامُ ٱلْمُوَطِّئَةُ لِلْقَسَمِ *the* la *that smooths* A *the way for the oath*, as the first *la* in وَٱللّٰهِ لَئِنْ أَكْرَمْتَنِى لَأُكْرِمَنَّكَ *by God, if indeed you show me honour, I will certainly show you honour*; (γ) لَامُ جَوَابِ لَوْ وَلَوْلَا *the* la *that corresponds to*, or *is the complement of* lau (*if*) *and* lau-lā (*if not*), as لَوْلَا فَضْلُ ٱللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَٱتَّبَعْتُمُ ٱلشَّيْطَانَ *if it had not been for the goodness of God towards you and His mercy, verily ye would have followed Satan*; (δ) [لَامُ ٱلتَّوْكِيدِ (ٱلتَّأْكِيدِ) *the affirmative* la, or] لَامُ ٱلِٱبْتِدَاءِ *the* B *inchoative* or *inceptive* la, prefixed to a noun or a verb in the imperfect, as لَأَنْتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِمْ مِنَ ٱللّٰهِ *verily ye are more feared in their breasts than God*; إِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيٰمَةِ *verily thy Lord will judge between them on the day of the resurrection*; (ε) اَللَّامُ ٱلْفَارِقَةُ [or اَللَّامُ ٱلْفَاصِلَةُ] *the distinguishing* la, which is prefixed to the predicate of إِنْ, standing for إِنَّ (إِنِ ٱلْمُخَفَّفَةُ مِنَ ٱلثَّقِيلَةِ), [in order to distinguish it from the negative إِنْ], as إِنْ كُلُّ نَفْسٍ لَمَا عَلَيْهَا حَافِظٌ C *verily over every soul there is a guardian*; وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ *but verily we were careless of their studies.* [Comp. Vol. ii. § 36.]

362. The most common separable adverbial particles are the following.

(*a*) أَجَلْ *yes, certainly*; confirming a previous statement, as قَدْ أَتَاكَ زَيْدٌ *Zèid has come to thee*, أَجَلْ *yes*, (*he has*); مَا قَامَ زَيْدٌ D *Zèid did not stand up*, أَجَلْ *yes*, (*he did not*); سَوْفَ تَذْهَبُ *thou wilt go away*, أَجَلْ *yes*, (*I will*). But in reply to an interrogation, it is better to use نَعَمْ.

(*b*) إِذْ and إِذَا in the sense of *lo! see! behold!* إِذْ is used after بَيْنَا and بَيْنَمَا, *while*, and is followed by a verb stating a fact, as بَيْنَا زَيْدٌ قَائِمٌ إِذْ رَأَى عَمْرًا *while Zèid was standing, behold, he saw 'Amr*;

A فَبَيْنَمَا ٱلْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ *for while (there has been) adversity, lo, prosperity has come round.* إِذَا, called by the grammarians إِذَا ٱلْمُفَاجَأَةِ, or إِذَا ٱلْفُجَائِيَّةُ, that is to say *'iḏā indicating something unexpected,* is followed only by a nominal proposition, and refers to the same time as the preceding statement; as خَرَجْتُ فَإِذَا زَيْدٌ بِٱلْبَابِ *I went out, and lo, Zèid was at the door;* بَيْنَمَا نَحْنُ بِمَكَانِ كَذَا إِذَا زَيْدٌ قَدْ طَلَعَ عَلَيْنَا
B *while we were in such and such a place, lo, Zèid came upon us.*

[(*c*) إِذْ ذَاكَ or إِذَّاكَ *then.*]

(*d*) إِذَنْ, or إِذًا, *well then, in that case, if it be so.* See § 367, *b.* A rare dialectic form is ذَنْ.

(*e*) أَلَا *nonne?* Compounded of أَ (§ 361, *a*) and لَا *not* (Heb. הֲלֹא). [It is very often followed by إِنَّ or وَإِنَّ : أَلَا إِنَّ (وَإِنَّ) *now surely.*]

C [(*f*) أَلَّا *nonne?* syn. of هَلَّا.]

(*g*) أَمْ, interrogative, *an?* أَمْ . . . . أَ (Heb. אִם . . . . הֲ), *utrum . . . . an?*

(*h*) أَمَا *nonne?* Compounded of أَ and مَا *not.* Dialectic varieties are أَمَ, هَمَا, هَمَ, عَمَا, عَمَ, and حَمَا or حَمَى. [أَمَا إِنَّ *truly, now surely.*]

[(*i*) إِمَّالَا or إِمَّالَى *in that case, then at least.*]

[(*k*) إِنْ *not,* syn. of مَا, frequent in the Ḳor'ān and in old poems.
D In later times it is only used in combination with the negative مَا as a corroborative, مَا إِنْ *not indeed* (comp. Vol. ii. § 158 and Fleischer, *Kl. Schr.* i. 448).]

[(*l*) إِنْ *verily,* called *the lightened 'in* (إِنِ ٱلْمُخَفَّفَةُ مِنَ ٱلثَّقِيلَةِ, § 361, *c*, ε), usually without government.]

(*m*) إِنَّ *certainly, surely, truly;* literally *lo! see! en, ecce* (Heb. הֵן, הִנֵּה, Syr. ܐܶܢ). It is joined to the *accus.* of a following noun or

pronominal suffix, but in the 1st pers. sing. إِنِّى is used as well as إِنَّنِى A
(Heb. הִנְנִי), [and in the 1st pers. pl. إِنَّا as well as إِنَّنَا]. The suffix هُ
in this case often represents and anticipates a whole subsequent clause
(ضَمِيرُ ٱلشَّأْنِ [or ضَمِيرُ القِصَّةِ] *the pronoun of the fact*).—إِنَّ introduces
the subject, and is frequently followed by لَ with the predicate; as
إِنَّ ٱللّٰهَ لَكَبِيرٌ, *verily God is great.* This the grammarians regard as an
inceptive or inchoative *la* (§ 360, *c*, δ), the example given standing for
لَإِنَّ ٱللّٰهَ كَبِيرٌ, whence it is sometimes called اَللَّامُ ٱلْمُزَحْلَقَةُ *the* la *that* B
is pushed away (*from its proper place*).—The form هِنَّ is said to occur
in the compound لَهِنَّ for لَإِنَّ.

(*n*) إِنَّمَا, restrictive, *only* (*dumtaxat*), [*verily*]. Compounded of
إِنَّ and مَا.

(*o*) أَنَّى *whence?* [*where?*] *how?* [*when?* With the signification of
whencesoever, *wherever*, *however*, *whenever* it is a conjunction.] C

(*p*) أَىْ, explicative, *that is*, frequently used by commentators.

(*q*) إِى *yes, yea*; always followed by an oath, as إِى وَٱللّٰهِ *yes, by
God!* This formula is sometimes shortened into إِىَ ٱللّٰهِ, إِى ٱللّٰهِ, and
إِ ٱللّٰهِ. The dialectic variety هِى is said to occur.—From إِى وَٱللّٰهِ
comes the vulgar أَيْوَهْ [إِيوَهْ, أَيْوَا].

[(*r*) أَيَّانَ *when?* Dialectically also إِيَّانَ. It is a conjunction D
when it signifies *whenever*.]

(*s*) أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* أَيْنَمَا *wherever*
(Heb. אַיִן in מֵאַיִן, אָן, אָנָה).

(*t*) بَلْ, *nay, nay rather, not so, on the contrary, but* (Heb.
בַּל, אֲבָל, Phœn. בל). [When it is followed by a single word it is a
conjunction.]

(*u*) بَلَى *yes*, used in giving an affirmative answer to a negative

A question, or in affirming a negative proposition ; as أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى *am I not your Lord? They said, Yes,* (*Thou art*) ; لَمْ يَقُمْ زَيْدٌ *Zèid did not stand up,* بَلَى *yes,* (*he did*).

(*v*) بَيْنَا [and بَيْنَمَا] *while, whilst* (connected with the prep. بَيْنَ *between, among*).

(*w*) ثَمَّ [or ثَمَّهْ], in pause ثَمَّهْ, *there* (Heb. שָׁם, שָׁמָּה, Syr. ܬܰܡܳܢ).

B (*x*) جَيْرِ, sometimes جَيْرَ, *yes.*

(*y*) فَقَطْ *only, solely, merely* (lit. *and enough*).

(*z*) قَدْ, with the *Perfect, now, already, really* (*jam*). It expresses that something uncertain has really taken place, that something expected has been realised, that something has happened in agreement with, or in opposition to, certain symptoms or circumstances ; as كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَآءَ, *I was hoping that he would come, and he is*
C *really come ;* كَانَ سَالِمًا صَحِيحًا فَقَدْ مَاتَ, *he was hale and well, and now he is dead.* It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps,* as إِنَّ ٱلْكَذُوبَ قَدْ يَصْدُقُ *the* (*habitual*) *liar sometimes speaks the truth,* in which case it is said to be used لِلتَّقْلِيلِ *to express rarity* or *paucity ;* [but also *frequency,* thus according with رُبَّمَا in its two acceptations*].

D (*aa*) قَطُّ *ever ;* always with the *Perfect* or *Jussive* and a *negative,* as مَا رَأَيْتُهُ قَطُّ, or لَمْ أَرَهُ قَطُّ, *I have never seen him ;* [or in an interrogative sentence هَلْ رَأَيْتَهُ قَطُّ *did you ever see him?*]†. Rarer forms are قَطُ, قُطُّ, قُطُ, قَطِّ, قَطَّ and in pause قُطْ.

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* [In poetry قَدْ أَرَى may be used for قَدْ كُنْتُ أَرَى *videbam;* see Nöldeke, *Delectus*, 32, l. 2 ; 98, l. 4. R. S.]

† [On the use of قَطُّ in affirmative sentences, and its vulgar use with the Future, see Fleischer, *Kl. Schr.* i. 434 *seq.*]

[(*bb*) كذا *thus* (§ 340, rem. *d*) and كَذٰلِكَ *likewise* (§ 343, rem. *d*).] A

(*cc*) كَلَّا *not at all, by no means,* حَرْفُ ٱلرَّدْعِ *the particle of repelling* or *averting;* as رَبِّى أَهَانَنِى كَلَّا *my Lord hath humbled* or *despised me; by no means.*

(*dd*) لَا, used (*α*) as negative of the future and indefinite present, and as representative of the other negatives after وَ (*and*), *not;* (*β*) as a prohibitive particle (*ne*), joined to the *Jussive.* It thus combines (like the Aram. לָא, לָ) the significations of the Heb. לֹא and אַל. B

(*ee*) لٰكِنَّ, لٰكِنْ, often with وَ prefixed, *but, yet.* لٰكِنَّ is placed only before nouns and pronominal suffixes in the *accusative,* but in the 1st pers. لٰكِنِّى, لٰكِنَّا are used as well as لٰكِنَّنِى, لٰكِنَّنَا. [When لٰكِنْ is followed by a single word, it is a conjunction.]

(*ff*) لَمْ [in poetry also لَمَّا], negative of the *Perfect,* but always joined to the *Jussive* in the sense of the perfect, *not.*

(*gg*) لَمَّا *not yet,* joined to the *Jussive.* C

(*hh*) لَنْ, a contraction for لَا أَنْ (i.e. لَا يَكُونُ أَنْ *it will not be that*—), *not,* joined to the *Subjunctive.*

[(*ii*) لَوْلَا and لَوْمَا *why not?* syn. of أَلَّا and هَلَّا (Vol. ii. § 169).]

(*kk*) مَا, negative of the definite or absolute present and of the perfect, *not.*

(*ll*) مَتَى *when?* Heb. מָתַי. [It is also used as a conjunction, § 367, *q*.] D

(*mm*) نَعَمْ *yes* (abbreviated for نَعِمَ, *it is agreeable*), affirming any preceding statement or question; as أَقَامَ زَيْدٌ *has Zèid stood up?* نَعَمْ *yes,* (*he has*); لَمْ يَقُمْ *he has not stood up,* نَعَمْ *yes,* (*he has not*). Other forms are نَعِمْ, and more rarely نِعِمْ, نَعَامْ, and نَحَمْ.

[(*nn*) هٰكَذَا *thus* (§ 344, rem. *b*).]

A (*oo*) هَلْ, interrogative, *num? utrum?* The form أَلْ also occurs.

(*pp*) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.

(*qq*) هُنَا, demonstrative, *here;* whence are derived هَاهُنَا or هٰهُنَا, هُنَاكَ, and هُنَالِكَ (see §§ 342—344).

(*rr*) هَنَّا (also هِنَّا and هُنَّا), demonstrative, *there* (compare Heb. הֵנָּה); whence are derived هٰهَنَّا, هَاهُنَّا or هٰهُنَّا, هَنَّاكَ, and هٰهَنَّاكَ.

B **363.** The same substantives of which the accusatives serve as prepositions (§ 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E.g. بَعْدُ [*yet,* mostly in negative phrases; بَعْدُ], مِنْ بَعْدُ, *afterwards;* تَحْتُ, مِنْ تَحْتُ, *beneath;* مِنْ عَلُ *above**; فَوْقُ, مِنْ فَوْقُ, *above;* قَبْلُ, مِنْ قَبْلُ, *before;* حَيْثُ *where,* مِنْ حَيْثُ *whence,* إِلَى حَيْثُ *whither,* حَيْثُمَا *wherever;* عَوْضُ (also عَوْضَ and عَوْضِ) *ever,* joined to the *Imperf. Indic.*, but always preceded by a *negative,* as لَا أُفَارِقُكَ عَوْضُ,
C *I will never leave you;* غَيْرُ, in لَا غَيْرُ or لَيْسَ غَيْرُ, *nothing else, only this;* [حَسْبُ *enough, only;* also فَحَسْبُ].

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. A few of the most common examples of it are the following: أَبَدًا, referring to future time, *ever*, with a negative, *never;* [آنِفًا *just now, a little while ago;* أَلْبَتَّةَ *decidedly,* usually with a negative لَا أَفْعَلُهُ أَلْبَتَّةَ *I will not do it, decidedly*]; جِدًّا *very, very much, extremely,* placed
D after an adjective; جَمِيعًا *together,* of two or more; خَارِجًا *outside, without;* دَاخِلًا *inside, within;* [رُوَيْدًا *gently*]; شِمَالًا *to the left,* يَمِينًا *to the right;* كَثِيرًا *much,* قَلِيلًا *little;* لَيْلًا *by night,* نَهَارًا *by day;*

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* [On the various forms of this phrase see ên-Naḥḥās on 'Imrulḳais *Mo'all.* p. 41. R. S.]

يَوْمًا *one day, once;* اَلْآنَ *now, at present;* اَلْيَوْمَ *today* (Æth. ዮም፡ *yōm*), غَدًا *tomorrow;* مَجَّانًا *gratis* (Aram. מַגָּן); مَعًا *together;* etc. A
To the same class belong the following adverbs:

[(*a*) بَيْدَ *except, but.*]

(*b*) حِينَ *when* (lit., *at the time of*—).

(*c*) رُبَّمَا [*often,* but more usually] *sometimes; perhaps;* lit., *O the quantity of that which*— (رُبَّ = Heb. רֹב); [comp. Vol. ii. § 84, rem. *c*]. B

(*d*) رَيْثَ, رَيْثَمَا, *whilst, during.*

(*e*) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see § 361, *b*); lit., *in the end.*

(*f*) لَا سِيَّمَا, and, with the omission of the negative, سِيَّمَا, *above all, especially, particularly;* lit., *there is not the equal* or *like of*—. Rarer forms are لَا سِيَمَا and لَا سَيَّمَا.

(*g*) كَيْفَ *how?** C

[(*h*) لَا مَحَالَةَ *most certainly;* lit., *there is no avoiding of it,* and therefore also construed with مِنْ like its synonym لَا بُدَّ.]†

(*i*) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone,* وَحْدَهُمْ *they alone.* It is etymologically = יַחַד, but in sense = בַּד in לְבַדּוֹ, לְבַדָּם.

[Here too may be mentioned the adverbial expressions بَيْتَ بَيْتَ lit., *tent to tent* or *house to house* in هُوَ جَارِى بَيْتَ بَيْتَ *he is my next-door neighbour;* صَبَاحَ مَسَاءَ *every morning and evening;* شَتَاتَ شَتَاتَ *in* D

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* [On the derivation of كيف see a conjecture of Fleischer's, *Kl. Schr.* i. 381, footnote.]

† [لَا جَرَمَ (also لَا ذَا جَرَمَ and لَا ذَا جَرَ), *verily, truly,* seems to be compounded of لَا *nay* and the verb جَرَمَ *it is decided* (comp. Fleischer, *Kl. Schr.* i. 449 *seq.*) D. G.]

A *sundry parties.* The rule is that when two nouns are made one, they lose their tènwīn and become indeclinable, ending in fètḥa, as خَمْسَةَ عَشَرَ. In like manner are to be explained بَيْنَ بَيْنَ *between good and bad,* حَيْصَ بَيْصَ *straitness.* D. G.]

REM. *a.* In أَمْسِ, *yesterday,* Heb. אֶמֶשׁ, the kèsra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy. We may also say بِٱلْأَمْسِ and ٱلْأَمْسَ.
B Some of the Arabs used مُذْ أَمْسَ instead of مُذْ أَمْسِ, *since yesterday.*

REM. *b.* لَيْتَ, *utinam, would that—!* and عَلَّ or لَعَلَّ, *perhaps,* seem to be, not nouns in the accusative, but *verbs.* They are construed with the accusative, and take pronominal suffixes; as لَيْتَنِى *would that I—!* (rarely لَيْتِى), لَيْتَكَ, etc.; لَعَلِّى *perhaps I—* (rarely لَعَلَّنِى), لَعَلَّكَ, etc.—Dialectically, however, لَعَلَّ governs the genitive. The word has several rarer forms, viz. عَنَّ, غَنَّ, أَنَّ, لَعَنَّ,
C لَغَنَّ, لَأَنَّ, لَوَنَّ, رَعَلَّ, and رَغَنَّ.

C. THE CONJUNCTIONS.

365. The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ ٱلْعَطْفِ [or ٱلْعَوَاطِفُ] *connective particles,* or حُرُوفُ ٱلشَّرْطِ *conditional particles,* etc.) are,
D like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are :—

(*a*) وَ (حَرْفُ عَطْفٍ), which connects words and clauses as a simple co-ordinative, *and* (Æth. ወ፡ *wa,* Heb. Aram. וְ, וּ).

(*b*) فَ (حَرْفُ عَطْفٍ, or more exactly حَرْفُ تَرْتِيبٍ, *particle of classification* or *gradation*), which sometimes unites single words, indicating that the objects enumerated immediately succeed or are

closely behind one another; but more usually connects two clauses, showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered *and so, and thereupon, and consequently, for,* although in this last sense فَإِنَّ is more usually employed. In conditional sentences, فَ is used to separate the apodosis from the protasis, like the German *so;* and it also invariably introduces the apodosis after the disjunctive particle أَمَّا*. A

[Rem. The conjunctions وَ and فَ may be preceded by the interrogative particle أَ; thus أَوَلَا means *nonne?* أَفَلَا *nonne igitur?*] B

(*c*) لِ. This may be (*α*) لَامُ ٱلْأَمْرِ *the* li *of command,* which is usually prefixed to the 3d pers. sing. of the Jussive, to give it an imperative sense, as لِيَطِبْ قَلْبُكَ *let thy heart be at ease.* When preceded by وَ or فَ, the kèsr is usually dropped, as فَلْيَسْتَجِيبُوا لِى وَلْيُؤْمِنُوا بِى, *therefore let them hearken unto me, and believe in me.* Or it may be (*β*) اَللَّامُ ٱلنَّاصِبَةُ *the* li *which governs the verb in the Subjunctive of the Imperfect,* signifying *that, so that, in order that,* as تُبْ لِيَغْفِرَ لَكَ ٱللّٰهُ *repent, that God may forgive thee.* This latter لِ is identical with the preposition لِ (§ 356, *c*), used لِلتَّعْلِيلِ to indicate the purpose for which, or the reason why, a thing is done; and hence the Arab grammarians take it to stand in all cases for the fuller لِأَنْ or لِكَىْ. C

367. The most common separable conjunctions are:— D

(*a*) إِذْ *when, since,* of past time, and prefixed either to a nominal or a verbal proposition. [Compound إِذْ مَا *whenever.*]

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* [Sometimes in old poetry, e.g. *Ḥamāsa* 74, l. 9, Ṭabarī i. 852, l. 10, and very often in later prose, the apodosis is also introduced by فَ after لَمَّا *when.* D. G.]

A (*b*) إِذَا *when*, usually denoting future time and implying a condition, in which case it is always prefixed to a verbal proposition. Both of these conjunctions, as well as إِذًا (§ 362, *d*), are connected with the obsolete noun إِذْ, *time*, the genitive of which occurs, for example, in حِينَئِذٍ *at that time*, يَوْمَئِذٍ *on that day*. Compare Heb. אָז and אֱזַי, Bibl. Aram. אֱדַיִן, Æth. ይእዜ፡ *now*, ማእዜ፡ *when?* [Compound إِذَامَا *whenever*.]

B [(*c*) أَمْ *or*, as syn. of أَوْ in alternative questions.]

(*d*) أَمَّا, followed by فَ, *as for, as regards*; e.g. أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ *as for the ship, it belonged to poor men who worked on the sea.* The form أَيْمَا also occurs. Used twice or oftener, it corresponds to the Greek μὲν—δὲ.

(*e*) أَنْ *that, so that, in order that* (*ut*), *that* (*quod*). A dialectic
C variety is عَنْ. Compounds: كَأَنْ *as it were, as if*; لِأَنْ *that, in order that, because*; see *g*. Further: أَلَّا *that not* (*ut non, ne, quod non*), comp. of أَنْ and لَا (see § 14, *b*); لِئَلَّا *in order that not* (*ideo ne*).—Like כִּי in Heb. and ὅτι in Gr., أَنْ also serves to introduce direct quotations (أَنِ ٱلْمُفَسِّرَةُ *the explicative 'an*), as وَنُودُوا أَنْ تِلْكُمُ ٱلْجَنَّةُ *and it shall be proclaimed to them, That is Paradise*; even an
D Imperative, as أَشَارَتْ إِلَىَّ أَنْ خُذْهَا *she made a sign to me meaning Take her.*

(*f*) إِنْ [and إِمَّا, conditional particle] (حَرْفُ شَرْطٍ) *if*, dialectically هِنْ; وَإِنْ *although* (*etsi*), sometimes written وَٱنْ or وَانْ, to distinguish it from وَإِنْ *and if*, and hence called إِنِ ٱلْوَصْلِيَّةُ; compounded with لَ (§ 361, *c*), لَئِنْ *verily if, if indeed*; Aram. אִן, ܐܶܢ; Æth. እመ፡ *'ema*; Heb. אִם.—إِلَّا, compounded of إِنْ and لَا, (α) *if not*, in which case it stands for a whole clause; (β) حَرْفُ ٱسْتِثْنَآءٍ (exceptive particle), *unless*,

*saving, except, but**, with a preceding negative, *only.* Heb. אִם־לֹא, A
Aram. אֶלָּא, إِلَّا; Æth. አላ: (*'allā*) *but.*—إِمَّا, rarely إِيمَا [or أَيْمَا],
compounded of إِنْ and مَا; . . . . وَإِمَّا . . . . إِمَّا, or . . . . أَوْ . . . . إِمَّا,
either —— *or* ——.

(*g*) أَنَّ *that* (*quod*). It is followed by a noun or pronominal suffix in the *accus.*, but in the 1st pers. أَنِّى, أَنَّا are used as well as أَنَّنِى, أَنَّنَا. The suffix هُ in this case often represents and anticipates a whole subsequent clause (ضَمِيرُ ٱلْقِصَّةِ, or ضَمِيرُ ٱلشَّأْنِ, *the pronoun of the story* B
or *fact*). See § 362, *m.*—Compounds: كَأَنَّ *as it were, as if;* لِأَنَّ *because.* See *e.*

(*h*) أَوْ *or* (*vel, sive*). Heb. אוֹ, Syr. ܐܘ.

(*i*) ثُمَّ, ثُمَّتَ (ثُمَّتْ, فُمَّ, فُمَّتْ), *then, thereupon, next;* a حَرْفُ تَرْتِيبٍ (§ 366, *b*), connecting words and clauses, but implying succession at an interval. [In genealogical statements ثُمَّ is often used (like the German *und zwar*) to indicate a transition from the general to the C
more special, e.g. حُذَيْفَةُ ٱلذُّبْيَانِىُّ ثُمَّ ٱلْفَزَارِىُّ, *Ḥuḏeifa of the tribe of Ḏubyān and of the subdivision Fazāra.*] Connected with it is the adverb ثَمَّ (§ 362, *w*).

(*k*) حَتَّى *till, until, until that, so that;* identical with the preposition, § 358, *b.* [On its sense of *even*, see Vol. ii. § 52, rem. *c.*]

[(*l*) عِنْدَمَا *when* (syn. of لَمَّا).]

(*m*) كَىْ (حَرْفُ تَعْلِيلٍ, *a particle assigning the motive* or *reason*) D
in order that, with the *Subjunctive.*—Compounds: لِكَىْ *in order that,* كَيْلَا *in order that not.*

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* [إِلَّا أَنْ and غَيْرَ أَنْ are very often used in the sense of *but* = لٰكِنْ. D. G.]

A (*n*) لَمَّا (also لَمَّا أَنْ) *after, when* (*postquam*), [*as, since* (*quoniam*),] with the *Perfect*. [لَمَّا is also syn. with إِلَّا *unless*, especially after the verbs that signify *to beseech*. D. G.]

(*o*) لَوْ, hypothetical particle, *if* (Heb. לוּ).—Compounds: لَوْلَا, لَوْلَمْ, لَوْمَا, *if not*, [وَلَوْ *even though*].

(*p*) مَا (مَا ٱلدَّيْمُومَةِ, *mā denoting duration*), *as long as*, with the *Perfect*.

B [(*q*) مَتَى and مَتَى مَا (§ 362, *ll*) *when, whenever*.]

D. THE INTERJECTIONS.

368. The interjections are called by the Arabs أَصْوَاتٌ, *sounds* or *tones*. Some of those most commonly in use are: أَ or آ (أَلِفُ ٱلنِّدَآءِ), أَىْ, أَيَا (هَيَا), *O! ho!* يَا *O!* before nouns in the nomin. or accus.
C *without* the article; أَيُّهَا, or يَا أَيُّهَا, *O!* before nouns in the nomin. *with* the article; هَا *lo! see! there!* (see § 344); أَهْ, أَهِ, أَهٍ, or آهْ, آهِ, آهٍ, آوِ, آوٍ, أَوِّ, أَوِّ (آوَّتَاهْ); أَوَّتَاهْ (أَوَّاهْ), أَوَّاهْ (أَوُّهْ), أَوِّهِ, آوِّهْ (أَوَّهْ), أَوْهِ (أَوْهُ), أَوْهْ; آهًا; هَاهْ (هَاهُ); وَا, وَاهًا, *Oh! ah! alas!* وَىْ *woe!* (Aram. וַי, ܘܝ, Æth. ወዩ: *væ*); وَيْهًا, وَيْهَ, *come on!* أَلَا, هَلَا, *O! up! come!* [Heb. הַלְאָה, Aram. הָלָה]; حَىَّ *come!* followed by عَلَى, as حَىَّ عَلَى ٱلصَّلَاةْ
D *come to prayer!* in composition, حَيَّهَلَ or حَيَّهَلْ, حَيَّهَلًا or حَيَّهَلَا (حَيَّهْلًا or حَيَّهْلَا), حَيَّهَلَكَ, with إِلَى or عَلَى, and also with بِ (in the sense of أَسْرِعْ *make haste*, or اِلْزَمْ *keep to*, or اُدْعُ *call*); هَيْتَ (هِيتَ) *come here!* هَلُمَّ *come here, bring here!* (Heb. הֲלֹם) as هَلُمَّ إِلَيْنَا *come here to us*, هَلُمَّ شُهَدَآءَكُمْ *bring here your witnesses*; [هَيْهَاتَ *far from it!*]; هَىِّ, هَيَّا, and هَيَّا هَيَّا *make haste*; وَاهِ, وَاهًا, وَاهًا, *O!*

excellent! bravo! بَخْ, بَخٍ, بَخِّ, بَخٍّ, بَخْ بَخْ, etc., *well done! bravo!* A
capital! أَخٍّ, إِخٍّ ; أُفْ, أُفٌّ, أُفٍّ, أُفِّ, أُفَّ, أُفًّا, أُفَّةً, *ugh! faugh! fie!* صَهْ, صَهٍ, *hush! silence!* إِيهًا *be silent! give up!* مَهْ, مَهٍ, *stop! give up! let alone!* إِيهِ, إِيهٍ, *go on! proceed! say on!*—Here too may be mentioned: (*a*) calls to domestic animals; e.g. in driving horses, هَلَا ; mules, عَدَسْ ; camels, هَيْدَ or هِيدَ, حَوْبِ, حَاءِ ; in making camels B
kneel, إِيخ or هِيخ, نَخّ ; in calling camels to water, جُوْتِ ; in driving sheep or goats, هُسْ ; in calling a dog, قُوس ; in driving a dog away, هَجْ, هَجٍ, هَجَا ; (β) words imitative of cries and sounds; e.g. مَآءِ (the bleat of an antelope), غَاقِ (the croak of a raven), شِيبِ (the sound made by the lips of a camel in drinking), طِيخِ طِيخِ (laughter), أُعْ أُعْ C
or هُعْ هُعْ (vomiting), طَاقِ (a blow), قَبْ (the stroke of a sword), طَقْ (the sound of a falling stone), طِقْ (the splash of a frog), etc.

Rem. *a.* يَا is often written defectively; as يٰرَسُولَ ٱللّٰهِ *O Apostle of God!* يٰأَخِى *O my brother!* يٰٱبْنَ عَمِّى *O son of my uncle!*—أَيُّهَا has a feminine أَيَّتُهَا, but the masc. form is often used even with feminine nouns.

Rem. *b.* The noun that follows وَا [and يَا *oh!*] not unfrequently D
takes, instead of the usual terminations, the ending ـَا, in pause ـَاهْ [called أَلِفُ النُّدْبَةِ]; as وَا زَيْدَا, or وَا زَيْدَاهْ, *Oh Zèid!* وَا أَمِيرَ الْمُؤْمِنِينَاهْ *alas for the Commander of the Believers!* If the noun ends in ĕlif maḳṣūra (ـَى), the ى is changed into ا, and a simple ه added, as وَا مُوسَاهْ, *Oh Moses!* though وَا مُوسَيَا or وَا مُوسَيَاهْ may also be used. Instead of ـَا we sometimes find ـَى, as وَا أَسَفِى, or وَا حَرَبِى, *Oh my grief!*

A Rem. *c.* From وَىْ (to which suffixes may be appended, as وَيْكَ *woe to thee!*) are formed the interjectional nouns وَيْحٌ and وَيْلٌ, whence we can say, for example, وَيْحَ زَيْدٍ, وَيْحًا لِزَيْدٍ, وَيْحٌ لِزَيْدٍ, وَيْلَكَ, وَيْلِى, اَلْوَيْلُ لَهُ, وَيْلًا لَهُ, وَيْلٌ لَهُ, وَيْحَهُ, وَيْحَكَ, etc. The expression وَىْ لِأُمِّهِ or وَيْلٌ لِأُمِّهِ is contracted into وَيْلُمِّهِ, usually written thus in one word.—Rarer interjectional nouns are وَيْبٌ, وَيْسٌ, and وَيْخٌ.

B Rem. *d.* [Many interjections have, by origin or use, a certain verbal force and are called therefore أَسْمَآءُ ٱلْأَفْعَالِ, that is, they are either originally Imperatives, as هَاتِ *give here* (§ 45, rem. *d*), or equivalent to Imperatives (comp. Vol. ii. § 35, *b*, δ, rem. *b*), and, in some cases, admitting its construction and inflection. Accordingly] some of the Arabs decline هَلُمَّ like an Imperative; e.g. sing. fem. هَلُمِّى, dual هَلُمَّا, plur. masc. هَلُمُّوا, fem. هَلْمُمْنَ (compare the Gothic *hiri*, du. *hirjats*, pl. *hirjith*).—هَيَّ takes the suffix of the
C 2nd pers., هَيَّكَ, or هَيْكَ, and is said to form a dual and plur., هَيَّا, هَيُّوا.—هَا may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of أَخَذَ; as هَاكَهَا *take her!* Or a hèmza may be substituted for the ك, and the word declined as follows: sing. m. هَآءَ, f. هَآءِ; dual هَآؤُمَا, pl. m. هَآؤُمْ, f. هَآؤُنَّ; as هَآؤُمُ ٱقْرَؤُوا كِتَابِيَهْ, *take, read my book.* Other varieties are: هَأْ (like هَبْ), f. هَائِى, etc.; هَآءِ (like رَامِ), f. هَآئِى, etc.; and هَاءَكَ, f. هَاءَكِ, etc.

PARADIGMS

OF THE

VERBS.

A

FIRST OR SIMPLE FORM

TABLE I. ACTIVE.

	Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.
Sing. 3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلَنْ
B f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِى	تَقْتُلِى	تَقْتُلِنَّ	تَقْتُلِنْ
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلَ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلَنْ
Dual. 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِّ	. . .
f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	. . .
C 2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	. . .
Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُنَّ	يَقْتُلُنْ
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَانِّ	. . .
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُنَّ	تَقْتُلُنْ
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَانِّ	. . .
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلَ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلَنْ

D

	N. Ag.	*N. Verbi.*
Sing. m.	قَاتِلٌ	قَتْلٌ
f.	قَاتِلَةٌ	

Imperative.

	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	اُقْتُلْ	اُقْتُلَنَّ	اُقْتُلَنْ
f.	اُقْتُلِى	اُقْتُلِنَّ	اُقْتُلِنْ
Dual. 2. c.	اُقْتُلَا	اُقْتُلَانِّ	. . .
Plur. 2. m.	اُقْتُلُوا	اُقْتُلُنَّ	اُقْتُلُنْ
f.	اُقْتُلْنَ	اُقْتُلْنَانِّ	

OF THE STRONG VERB. A

TABLE II. PASSIVE.

	Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.	
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلَ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلَنْ	
f.	قُتِلَتْ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنْ	
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنْ	B
f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِى	تُقْتَلِى	تُقْتَلِنَّ	تُقْتَلِنْ	
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلَ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلَنْ	
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِّ	. . .	
f.	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِّ	. . .	
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِّ	. . .	
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُنَّ	يُقْتَلُنْ	C
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَانِّ	. . .	
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُنَّ	تُقْتَلُنْ	
f.	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَانِّ	. . .	
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلَ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلَنْ	

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imper. Act., and the N. Verbi. D

	Perf.	*Imperf.*	*Imperat.*	*N. Verbi.*
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اِجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	اِرْفَعْ	رَفْعٌ
	فَرِقَ (2. m. فَرِقْتَ)	يَفْرَقُ	اِفْرَقْ	فَرَقٌ
	خَشُنَ (2. m. خَشُنْتَ)	يَخْشُنُ	اُخْشُنْ	خُشُونَةٌ خَشَانَةٌ

TABLE III. DERIVED FORMS

		II.	III.	IV.	V.	VI.
A	Active Perf.	قَتَّلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
	Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
	Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
B	N. Ag.	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتِلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
	N. Verbi.	تَقْتِيلٌ	قِتَالٌ	إِقْتَالٌ	تَقَتُّلٌ	تَقَاتُلٌ
		تَقْتِلَةٌ	مُقَاتَلَةٌ			
	Passive Perf.	قُتِّلَ	قُوتِلَ	أُقْتِلَ	تُقُتِّلَ	تُقُوتِلَ
	Imperf.	يُقَتَّلُ	يُقَاتَلُ	يُقْتَلُ	يُتَقَتَّلُ	يُتَقَاتَلُ
C	Nom. Pat.	مُقَتَّلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

TABLE IV. THE QUADRI-

ACTIVE.

		I.	II.	III.	IV.
	Perf.	قَمْطَرَ	تَقَمْطَرَ	اِقْمَنْطَرَ	اِقْمَطَرَّ
D	Imperf.	يُقَمْطِرُ	يَتَقَمْطَرُ	يَقْمَنْطِرُ	يَقْمَطِرُّ
	Imperat.	قَمْطِرْ	تَقَمْطَرْ	اِقْمَنْطِرْ	اِقْمَطْرِرْ
	N. Ag.	مُقَمْطِرٌ	مُتَقَمْطِرٌ	مُقْمَنْطِرٌ	مُقْمَطِرٌّ
	N. Verbi.	قَمْطَرَةٌ	تَقَمْطُرٌ	اِقْمِنْطَارٌ	اِقْمِطْرَارٌ
		قِمْطَارٌ			

OF THE STRONG VERB. A

VII.	VIII.	IX.	X.	XI.	
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَّ	
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ	يَقْتَالُّ	
اِنْقَتِلْ	اِقْتَتِلْ	اِقْتَلِلْ	اِسْتَقْتِلْ	اِقْتَالِلْ	B
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌّ	مُسْتَقْتِلٌ	مُقْتَالٌّ	
اِنْقِتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيلَالٌ	
اُنْقُتِلَ	اُقْتُتِلَ		اُسْتُقْتِلَ		C
يُنْقَتَلُ	يُقْتَتَلُ		يُسْتَقْتَلُ		
مُنْقَتَلٌ	مُقْتَتَلٌ		مُسْتَقْتَلٌ		

LITERAL VERB.

PASSIVE.

	I.	II.	III.	IV.	D
Perf.	قُمْطِرَ	تُقُمْطِرَ	اُقْمُنْطِرَ	اُقْمُطِرَّ	
Imperf.	يُقَمْطَرُ	يُتَقَمْطَرُ	يُقْمَنْطَرُ	يُقْمَطَرُّ	
N. Pat.	مُقَمْطَرٌ	مُتَقَمْطَرٌ	مُقْمَنْطَرٌ	مُقْمَطَرٌّ	

A TABLE V. *a*. FIRST FORM OF THE

ACTIVE.

	Perfect.	*Imperfect.* Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمْدُدْ	يَمُدَّنَّ	يَمُدَّنْ
f.	مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمْدُدْ	تَمُدَّنَّ	تَمُدَّنْ
B 2. m.	مَدَدْتَ	تَمُدُّ	تَمُدَّ	تَمْدُدْ	تَمُدَّنَّ	تَمُدَّنْ
f.	مَدَدْتِ	تَمُدِّينَ	تَمُدِّى	تَمُدِّى	تَمُدِّنَّ	تَمُدِّنْ
1. c.	مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمْدُدْ	أَمُدَّنَّ	أَمُدَّنْ
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِّ	. . .
f.	مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِّ	. . .
2. c.	مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِّ	. . .
C Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّنَّ	يَمُدُّنْ
f.	مَدَدْنَ	يَمْدُدْنَ	يَمْدُدْنَ	يَمْدُدْنَ	يَمْدُدْنَانِّ	. . .
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدُّنَّ	تَمُدُّنْ
f.	مَدَدْتُنَّ	تَمْدُدْنَ	تَمْدُدْنَ	تَمْدُدْنَ	تَمْدُدْنَانِّ	. . .
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمْدُدْ	نَمُدَّنَّ	نَمُدَّنْ

D

	N. Ag.	*N. Verbi.*
Sing. m.	مَادٌّ	مَدٌّ
f.	مَادَّةٌ	

Imperative.	Simple.	En. I.	En. II.
Sing. 2. m.	اُمْدُدْ	اُمْدُدَنَّ	اُمْدُدَنْ
f.	[اُمْدُدِى]	اُمْدُدِنَّ	اُمْدُدِنْ
Dual. 2. c.	[اُمْدُدَا]	اُمْدُدَانِّ	. . .
Plur. 2. m.	[اُمْدُدُوا]	اُمْدُدُنَّ	اُمْدُدُنْ
f.	اُمْدُدْنَ	اُمْدُدْنَانِّ	. . .

VERBUM MEDIÆ RAD. GEMINATÆ. A

PASSIVE.

	Perfect.	Imperfect. Indic.	Subj.	Jussive.	En. I.	En. II.	
Sing. 3. m.	مُدَّ	يُمَدُّ	يُمَدَّ	يُمْدَدْ	يُمَدَّنَّ	يُمَدَّنْ	
f.	مُدَّتْ	تُمَدُّ	تُمَدَّ	تُمْدَدْ	تُمَدَّنَّ	تُمَدَّنْ	B
2. m.	مُدِدْتَ	تُمَدُّ	تُمَدَّ	تُمْدَدْ	تُمَدَّنَّ	تُمَدَّنْ	
f.	مُدِدْتِ	تُمَدِّينَ	تُمَدِّى	تُمَدِّى	تُمَدِّنَّ	تُمَدِّنْ	
1. c.	مُدِدْتُ	أُمَدُّ	أُمَدَّ	أُمْدَدْ	أُمَدَّنَّ	أُمَدَّنْ	
Dual. 3. m.	مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِّ	. . .	
f.	مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِّ	. . .	
2. c.	مُدِدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِّ	. . .	C
Plur. 3. m.	مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدُّنَّ	يُمَدُّنْ	
f.	مُدِدْنَ	يُمْدَدْنَ	يُمْدَدْنَ	يُمْدَدْنَ	يُمْدَدْنَانِّ	. . .	
2. m.	مُدِدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدُّنَّ	تُمَدُّنْ	
f.	مُدِدْتُنَّ	تُمْدَدْنَ	تُمْدَدْنَ	تُمْدَدْنَ	تُمْدَدْنَانِّ	. . .	
1. c.	مُدِدْنَا	نُمَدُّ	نُمَدَّ	نُمْدَدْ	نُمَدَّنَّ	نُمَدَّنْ	

Nom. Pat. Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ. D

Other forms of the Perf., Imperf., Jussive, and Imperat. Act.

	Perf.	Imperf.	Jussive.	Imperat.
Sing. 3. m.	. . .	. . .	يَمُدِّ or يَمُدُّ	مُدِّ or مُدُّ
	فَرَّ	يَفِرُّ	يَفْرِرْ, يَفِرَّ, or يَفِرِّ	اِفْرِرْ, فِرَّ, or فِرِّ
	مَلَّ (2. m. مَلِلْتَ)	يَمَلُّ	يَمْلَلْ, يَمَلَّ, or يَمَلِّ	اِمْلَلْ, مَلَّ, or مَلِّ

A TABLE V. *b*. DERIVED FORMS OF THE VERBUM MEDIÆ RAD. GEMINATÆ.

		III.	IV.	VI.	VII.	VIII.	X.
	Active Perf.	مَادَدَ	أَمَدَّ	تَمَادَدَ	اِنْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
		or مَادَّ		or تَمَادَّ			
	Imperf.	يُمَادِدُ	يُمِدُّ	يَتَمَادَدُ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
B		or يُمَادُّ		or يَتَمَادُّ			
	Imperat.	مَادِدْ	أَمْدِدْ	تَمَادَدْ	اِنْفَلِلْ	اِمْتَدِدْ	اِسْتَمْدِدْ
			or أَمِدَّ			or اِمْتَدَّ	or اِسْتَمِدَّ
	N. Ag.	مُمَادِدٌ	مُمِدٌّ	مُتَمَادِدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمِدٌّ
		or مُمَادٌّ		or مُتَمَادٌّ			
	N. Verbi.	مِدَادٌ	إِمْدَادٌ	تَمَادُدٌ	اِنْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
C		مُمَادَّةٌ or مُمَادَدَةٌ		or تَمَادٌّ			
	Passive Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	اُنْفُلَّ	اُمْتُدَّ	اُسْتُمِدَّ
	Imperf.	يُمَادَدُ	يُمَدُّ	يُتَمَادَدُ	يُنْفَلُّ	يُمْتَدُّ	يُسْتَمَدُّ
		or يُمَادُّ		or يُتَمَادُّ			
	N. Pat.	مُمَادَدٌ	مُمَدٌّ	مُتَمَادَدٌ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ
		or مُمَادٌّ		or مُتَمَادٌّ			

D The remaining forms present no irregularity; e.g.

	Perf.	*Imperf.*	*Imperat.*	*N. Ag. et Pat.*	*N. Verbi.*
II. Act.	مَدَّدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	تَمْدِيدٌ
Pass.	مُدِّدَ	يُمَدَّدُ		مُمَدَّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدِّدٌ	تَمَدُّدٌ
Pass.	تُمُدِّدَ	يُتَمَدَّدُ		مُتَمَدَّدٌ	

TABLE VI. VERBUM PRIMÆ RAD. HÈMZATÆ.

	I.		II.	III.	IV.	V.	VI.	
Active Perf.	أَسَرَ	أَثَرَ	أَثَّرَ	آثَرَ	آثَرَ	تَأَثَّرَ	تَآثَرَ or تَوَاثَرَ	A
Imperf.	يَأْسِرُ	يَأْثُرُ	يُؤَثِّرُ	يُؤَاثِرُ	يُؤْثِرُ	يَتَأَثَّرُ	يَتَآثَرُ or يَتَوَاثَرُ	
Imperat.	اِيسِرْ	اُوثُرْ	أَثِّرْ	آثِرْ	آثِرْ	تَأَثَّرْ	تَآثَرْ or تَوَاثَرْ	B
N. Ag.	آسِرٌ		مُؤَثِّرٌ	مُؤَاثِرٌ	مُؤْثِرٌ	مُتَأَثِّرٌ	مُتَآثِرٌ or مُتَوَاثِرٌ	
N. Verbi.	أَسْرٌ		تَأْثِيرٌ	إِثَارٌ مُؤَاثَرَةٌ	إِيثَارٌ	تَأَثُّرٌ	تَآثُرٌ or تَوَاثُرٌ	
Passive Perf.	أُسِرَ		أُثِّرَ	أُوثِرَ	أُوثِرَ	تُؤُثِّرَ	تُؤُوثِرَ or تُوُوثِرَ	C
Imperf.	يُؤْسَرُ		يُؤَثَّرُ	يُؤَاثَرُ	يُؤْثَرُ	يُتَأَثَّرُ	يُتَآثَرُ or يُتَوَاثَرُ	
N. Pat.	مَأْسُورٌ		مُؤَثَّرٌ	مُؤَاثَرٌ	مُؤْثَرٌ	مُتَأَثَّرٌ	مُتَآثَرٌ or مُتَوَاثَرٌ	

	Perf.	*Imperf.*	*Imperat.*	*N. Ag. et Pat.*	*N. Verbi.*	
VIII. Act.	اِيتَثَرَ	يَأْتَثِرُ	اِيتَثِرْ	مُؤْتَثِرٌ	اِيتِثَارٌ	D
Pass.	اُوتُثِرَ	يُؤْتَثَرُ		مُؤْتَثَرٌ		
X. Act.	اِسْتَأْثَرَ	يَسْتَأْثِرُ	اِسْتَأْثِرْ	مُسْتَأْثِرٌ	اِسْتِئْثَارٌ	
Pass.	اُسْتُؤْثِرَ	يُسْتَأْثَرُ		مُسْتَأْثَرٌ		

The seventh form is wanting in verbs of this class, according to § 113.

A TABLE VII. VERBUM MEDIÆ RAD. HÈMZATÆ.

		I.			II.	III.	IV.
	Active Perf.	سَأَلَ	سَئِرَ	بَؤُسَ	لَأَّمَ	لَآءَمَ	أَلْأَمَ
	Imperf.	يَسْأَلُ	يَسْأَرُ	يَبْؤُسُ	يُلَئِّمُ	يُلَآئِمُ	يُلْئِمُ
		يَسَلُ	يَسَرُ				
	Imperat.	اِسْأَلْ	اِسْأَرْ	اُبْؤُسْ	لَئِّمْ	لَآئِمْ	أَلْئِمْ
B		اِسَلْ	اِسَرْ				
	N. Ag.	سَآئِلٌ	سَآئِرٌ	بَآئِسٌ	مُلَئِّمٌ	مُلَآئِمٌ	مُلْئِمٌ
	N. Verbi.	سُؤَالٌ	سُؤْرٌ	بَأْسٌ	تَلْئِيمٌ	مُلَآءَمَةٌ	إِلْآمٌ
	Passive Perf.	سُئِلَ			لُئِّمَ	لُوئِمَ	أُلْئِمَ
	Imperf.	يُسْأَلُ			يُلَأَّمُ	يُلَآءَمُ	يُلْأَمُ
C		يُسَلُ					
	N. Pat.	مَسْؤُولٌ			مُلَأَّمٌ	مُلَآءَمٌ	مُلْأَمٌ

		V.	VI.	VII.	VIII.	X.
	Active Perf.	تَلَأَّمَ	تَلَآءَمَ	اِنْجَأَثَ	اِلْتَأَمَ	اِسْتَلْأَمَ
	Imperf.	يَتَلَأَّمُ	يَتَلَآءَمُ	يَنْجَئِثُ	يَلْتَئِمُ	يَسْتَلْئِمُ
D	Imperat.	تَلَأَّمْ	تَلَآءَمْ	اِنْجَئِثْ	اِلْتَئِمْ	اِسْتَلْئِمْ
	N. Ag.	مُتَلَئِّمٌ	مُتَلَآئِمٌ	مُنْجَئِثٌ	مُلْتَئِمٌ	مُسْتَلْئِمٌ
	N. Verbi.	تَلَؤُّمٌ	تَلَآؤُمٌ	اِنْجِئَاثٌ	اِلْتِئَامٌ	اِسْتِلْآمٌ
	Passive Perf.	تُلُئِّمَ	تُلُوئِمَ	اُنْجُئِثَ	اُلْتُئِمَ	اُسْتُلْئِمَ
	Imperf.	يُتَلَأَّمُ	يُتَلَآءَمُ	يُنْجَأَثُ	يُلْتَأَمُ	يُسْتَلْأَمُ
	N. Pat.	مُتَلَأَّمٌ	مُتَلَآءَمٌ	مُنْجَأَثٌ	مُلْتَأَمٌ	مُسْتَلْأَمٌ

TABLE VIII. VERBUM TERTIÆ RAD. HÈMZATÆ. A

	I.				II.	III.	
Active Perf. 3. s. m.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُؤَ	بَرَّأَ	بَارَأَ	
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُؤَتْ	بَرَّأَتْ	بَارَأَتْ	
2. s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُؤْتَ	بَرَّأْتَ	بَارَأْتَ	
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطَأُ	يَدْنُؤُ	يُبَرِّئُ	يُبَارِئُ	
Imperat.	اِبْرَأْ	اِهْنِئْ	اِخْطَأْ	اُدْنُؤْ	بَرِّئْ	بَارِئْ	B
N. Ag.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	دَانِئٌ	مُبَرِّئٌ	مُبَارِئٌ	
N. Verbi.	بَرْءٌ	هَنْءٌ	خِطْأٌ	دَنَآءَةٌ	تَبْرِئَةٌ	مُبَارَءَةٌ	
				دُنُوءَةٌ	تَجْرِئٌ		
Passive Perf.	بُرِئَ	هُنِئَ	خُطِئَ		بُرِّئَ	بُورِئَ	
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطَأُ		يُبَرَّأُ	يُبَارَأُ	C
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مُبَرَّأٌ	مُبَارَأٌ	

	IV.	V.	VI.	VII.	VIII.	X.	
Active Perf.	أَبْرَأَ	تَبَرَّأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبْرَأَ	
Imperf.	يُبْرِئُ	يَتَبَرَّأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ	
Imperat.	أَبْرِئْ	تَبَرَّأْ	تَبَارَأْ	اِنْسَبِئْ	اِهْتَنِئْ	اِسْتَبْرِئْ	D
N. Ag.	مُبْرِئٌ	مُتَبَرِّئٌ	مُتَبَارِئٌ	مُنْسَبِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ	
N. Verbi.	إِبْرَآءٌ	تَبَرُّؤٌ	تَبَارُؤٌ	اِنْسِبَآءٌ	اِهْتِنَآءٌ	اِسْتِبْرَآءٌ	
Passive Perf.	أُبْرِئَ	تُبُرِّئَ	تُبُورِئَ	اُنْسُبِئَ	اُهْتُنِئَ	اُسْتُبْرِئَ	
Imperf.	يُبْرَأُ	يُتَبَرَّأُ	يُتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبْرَأُ	
N. Pat.	مُبْرَأٌ	مُتَبَرَّأٌ	مُتَبَارَأٌ	مُنْسَبَأٌ	مُهْتَنَأٌ	مُسْتَبْرَأٌ	

A TABLE IX. VERBA PRIMÆ RAD. و ET ى.

		I.					
A	Active Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجِلَ	وَدَّ	يَسَرَ
	Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يَوْجَلُ	يَوَدُّ	يَيْسِرُ
	Imperat.	عِدْ	رِثْ	ضَعْ	اِيجَلْ	اِيدَدْ	اِيسِرْ
B	N. Verbi.	وَعْدٌ	وِرْثٌ	وَضْعٌ	وَجَلٌ	وُدٌّ	يَسْرٌ
		عِدَةٌ	رِثَةٌ	ضَعَةٌ			
	Passive Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسِرَ
	Imperf.	يُوعَدُ	يُورَثُ	يُوضَعُ		يُوَدُّ	يُوسَرُ
	N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ	مَيْسُورٌ

		IV.		VIII.		X.	
C	Active Perf.	أَوْجَبَ	أَيْسَرَ	اِتَّعَدَ	اِتَّسَرَ	اِسْتَوْعَدَ	اِسْتَيْسَرَ
	Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
	Imperat.	أَوْجِبْ	أَيْسِرْ	اِتَّعِدْ	اِتَّسِرْ	اِسْتَوْعِدْ	اِسْتَيْسِرْ
	N. Ag.	مُوجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ
D	N. Verbi.	إِيجَابٌ	إِيسَارٌ	اِتِّعَادٌ	اِتِّسَارٌ	اِسْتِيعَادٌ	اِسْتِيسَارٌ
	Passive Perf.	أُوجِبَ	أُوسِرَ	اُتُّعِدَ	اُتُّسِرَ	اُسْتُوعِدَ	اُسْتُوسِرَ
	Imperf.	يُوجَبُ	يُوسَرُ	يُتَّعَدُ	يُتَّسَرُ	يُسْتَوْعَدُ	يُسْتَيْسَرُ
	N. Pat.	مُوجَبٌ	مُوسَرٌ	مُتَّعَدٌ	مُتَّسَرٌ	مُسْتَوْعَدٌ	مُسْتَيْسَرٌ

TABLE X. VERBUM MEDIÆ RAD. و. A

Active Voice of the First Form.

	Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*En.* I.	*En.* II.	
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يَقُولَنْ	
f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ	
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ	B
f.	قُلْتِ	تَقُولِينَ	تَقُولِى	تَقُولِى	تَقُولِنَّ	تَقُولِنْ	
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أَقُولَنْ	
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِّ	. . .	
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِّ	. . .	
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِّ	. . .	
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُنَّ	يَقُولُنْ	C
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَانِّ	. . .	
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُنَّ	تَقُولُنْ	
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَانِّ	. . .	
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نَقُولَنْ	

	N. Ag.	*N. Verbi.*	*Imperative.*	*Simple.*	*En.* I.	*En.* II.	D
Sing. m.	قَآئِلٌ	قَوْلٌ	Sing. 2. m.	قُلْ	قُولَنَّ	قُولَنْ	
f.	قَآئِلَةٌ		f.	قُولِى	قُولِنَّ	قُولِنْ	
			Dual. 2. c.	قُولَا	قُولَانِّ	. . .	
			Plur. 2. m.	قُولُوا	قُولُنَّ	قُولُنْ	
			f.	قُلْنَ	قُلْنَانِّ	. . .	

A

TABLE XI. VERBUM MEDIÆ RAD. ى.

Active Voice of the First Form.

	Perfect.	Imperfect. Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنْ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
B 2. m.	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
f.	سِرْتِ	تَسِيرِينَ	تَسِيرِى	تَسِيرِى	تَسِيرِنَّ	تَسِيرِنْ
1. c.	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنْ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِّ	. . .
f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِّ	. . .
2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِّ	. . .
C Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُنَّ	يَسِيرُنْ
f.	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَانِّ	. . .
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُنَّ	تَسِيرُنْ
f.	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَانِّ	. . .
1. c.	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنْ

D

	N. Ag.	N. Verbi.
Sing. m.	سَآئِرٌ	سَيْرٌ
f.	سَآئِرَةٌ	

Imperative.

	Simple.	En. I.	En. II.
Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرَنْ
f.	سِيرِى	سِيرِنَّ	سِيرِنْ
Dual. 2. c.	سِيرَا	سِيرَانِّ	. . .
Plur. 2. m.	سِيرُوا	سِيرُنَّ	سِيرُنْ
f.	سِرْنَ	سِرْنَانِّ	. . .

TABLE XII. VERBA MEDIÆ RAD. و ET ى. A

Passive Voice of the First Form.

Perfect.		*Imperfect.*					
		Indic.	*Subj.*	*Jussive.*	*Energ.* I.	*Energ.* II.	
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ	يُقَالَنَّ	يُقَالَنْ	
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ	B
2. m.	قِلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ	
f.	قِلْتِ	تُقَالِينَ	تُقَالِى	تُقَالِى	تُقَالِنَّ	تُقَالِنْ	
1. c.	قِلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَالَنَّ	أُقَالَنْ	
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِّ	. . .	
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِّ	. . .	C
2. c.	قِلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِّ	. . .	
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُنَّ	يُقَالُنْ	
f.	قِلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَانِّ	. . .	
2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُنَّ	تُقَالُنْ	
f.	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَانِّ	. . .	D
1. c.	قِلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَالَنَّ	نُقَالَنْ	

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعٌ, مَبِيعَةٌ

A TABLE XIII. VERBA MEDIÆ RAD. و ET ى.

THE DERIVED FORMS.

	IV.	VII.	VIII.	X.
Active Perf. 3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
2. s. m.	أَقَلْتَ	اِنْشَلْتَ	اِقْتَلْتَ	اِسْتَقَمْتَ
B Imperf.	يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.	أَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.	مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.	إِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive Perf.	أُقِيلَ	اُنْشِيلَ	اُقْتِيلَ	اُسْتُقِيمَ
C Imperf.	يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.	مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.		III.		V.		VI.	
Active Perf.	قَوَّلَ	سَيَّرَ	قَاوَلَ	سَايَرَ	تَقَوَّلَ	تَسَيَّرَ	تَقَاوَلَ	تَسَايَرَ
Imperf.	يُقَوِّلُ	يُسَيِّرُ	يُقَاوِلُ	يُسَايِرُ	يَتَقَوَّلُ	يَتَسَيَّرُ	يَتَقَاوَلُ	يَتَسَايَرُ
D N. Verbi.	تَقْوِيلٌ	تَسْيِيرٌ	مُقَاوَلَةٌ	مُسَايَرَةٌ	تَقَوُّلٌ	تَسَيُّرٌ	تَقَاوُلٌ	تَسَايُرٌ
Passive Perf.	قُوِّلَ	سُيِّرَ	قُووِلَ	سُويِرَ	تُقُوِّلَ	تُسُيِّرَ	تُقُووِلَ	تُسُويِرَ

	Perf.	Imperf.	N. Verbi.
IX.	اِسْوَدَّ	يَسْوَدُّ	اِسْوِدَادٌ
XI.	اِسْوَادَّ	يَسْوَادُّ	اِسْوِيدَادٌ

TABLE XIV. VERBUM TERTIÆ RAD. و, MEDIÆ RAD. FÈTḤATÆ. A

Active Voice of the First Form.

	Perfect.	*Imperfect.* Indic.	Subj.	Jussive.	En. I.	En. II.
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُوَ	يَنْدُ	يَنْدُوَنَّ	يَنْدُوَنْ
f.	نَدَتْ	تَنْدُو	تَنْدُوَ	تَنْدُ	تَنْدُوَنَّ	تَنْدُوَنْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُوَ	تَنْدُ	تَنْدُوَنَّ	تَنْدُوَنْ B
f.	نَدَوْتِ	تَنْدِينَ	تَنْدِى	تَنْدِى	تَنْدِنَّ	تَنْدِنْ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُوَ	أَنْدُ	أَنْدُوَنَّ	أَنْدُوَنْ
Dual. 3. m.	نَدَوَا	يَنْدُوَانِ	يَنْدُوَا	يَنْدُوَا	يَنْدُوَانِّ	. . .
f.	نَدَتَا	تَنْدُوَانِ	تَنْدُوَا	تَنْدُوَا	تَنْدُوَانِّ	. . .
2. c.	نَدَوْتُمَا	تَنْدُوَانِ	تَنْدُوَا	تَنْدُوَا	تَنْدُوَانِّ	. . . C
Plur. 3. m.	نَدَوْا	يَنْدُونَ	يَنْدُوا	يَنْدُوا	يَنْدُنَّ	يَنْدُنْ
f.	نَدَوْنَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَانِّ	. . .
2. m.	نَدَوْتُمْ	تَنْدُونَ	تَنْدُوا	تَنْدُوا	تَنْدُنَّ	تَنْدُنْ
f.	نَدَوْتُنَّ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَانِّ	. . .
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُوَ	نَنْدُ	نَنْدُوَنَّ	نَنْدُوَنْ

D

	N. Ag.	*N. Verbi.*
Sing. m.	نَادٍ	نَدْوٌ
f.	نَادِيَةٌ	

Imperative.	Simple.	En. I.	En. II.
Sing. 2. m.	أُنْدُ	أُنْدُوَنَّ	أُنْدُوَنْ
f.	أُنْدِى	أُنْدِنَّ	أُنْدِنْ
Dual. 2. c.	أُنْدُوَا	أُنْدُوَانِّ	. . .
Plur. 2. m.	أُنْدُوا	أُنْدُنَّ	أُنْدُنْ
f.	أُنْدُونَ	أُنْدُونَانِّ	. . .

A

TABLE XV. VERBUM TERTIÆ RAD. ى, MEDIÆ RAD. FÈTḤATÆ.

Active Voice of the First Form.

	Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*En.* I.	*En.* II.
Sing. 3. m.	رَمَى	يَرْمِى	يَرْمِىَ	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنْ
f.	رَمَتْ	تَرْمِى	تَرْمِىَ	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنْ
B 2. m.	رَمَيْتَ	تَرْمِى	تَرْمِىَ	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنْ
f.	رَمَيْتِ	تَرْمِينَ	تَرْمِى	تَرْمِى	تَرْمِنَّ	تَرْمِنْ
1. c.	رَمَيْتُ	أَرْمِى	أَرْمِىَ	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنْ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِّ	. . .
f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِّ	. . .
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِّ	. . .
C Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنْ
f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَانِّ	. . .
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنْ
f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَانِّ	. . .
1. c.	رَمَيْنَا	نَرْمِى	نَرْمِىَ	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنْ

	N. Ag.	*N. Verbi.*	*Imperative.*	*Simple.*	*En.* I.	*En.* II.
D Sing. m.	رَامٍ	رَمْىٌ	Sing. 2. m.	اِرْمِ	اِرْمِيَنَّ	اِرْمِيَنْ
f.	رَامِيَةٌ		f.	اِرْمِى	اِرْمِنَّ	اِرْمِنْ
			Dual. 2. c.	اِرْمِيَا	اِرْمِيَانِّ	. . .
			Plur. 2. m.	اِرْمُوا	اِرْمُنَّ	اِرْمُنْ
			f.	اِرْمِينَ	اِرْمِينَانِّ	. . .

TABLE XVI. VERBA TERTIÆ RAD. و ET ى, MEDIÆ RAD. KÈSRATÆ. A

Active Voice of the First Form.

	Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*En.* I.	*En.* II.	
Sing. 3. m.	رَضِىَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضَيَنَّ	يَرْضَيَنْ	
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَيَنَّ	تَرْضَيَنْ	
2. m.	رَضِيتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَيَنَّ	تَرْضَيَنْ	B
f.	رَضِيتِ	تَرْضَيْنَ	تَرْضَىْ	تَرْضَىْ	تَرْضَيِنَّ	تَرْضَيِنْ	
1. c.	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضَيَنَّ	أَرْضَيَنْ	
Dual. 3. m.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	يَرْضَيَانِّ	. . .	
f.	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِّ	. . .	
2. c.	رَضِيتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِّ	. . .	
Plur. 3. m.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوُنَّ	يَرْضَوُنْ	C
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَانِّ	. . .	
2. m.	رَضِيتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوُنَّ	تَرْضَوُنْ	
f.	رَضِيتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَانِّ	. . .	
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضَيَنَّ	نَرْضَيَنْ	

	N. Ag.	*N. Verbi.*	
Sing. m.	رَاضٍ	رِضًا	D
f.	رَاضِيَةٌ	رِضْوَانٌ	

Imperative.

	Simple.	*En.* I.	*En.* II.
Sing. 2. m.	اِرْضَ	اِرْضَيَنَّ	اِرْضَيَنْ
f.	اِرْضَىْ	اِرْضَيِنَّ	اِرْضَيِنْ
Dual. 2. c.	اِرْضَيَا	اِرْضَيَانِّ	. . .
Plur. 2. m.	اِرْضَوْا	اِرْضَوُنَّ	اِرْضَوُنْ
f.	اِرْضَيْنَ	اِرْضَيْنَانِّ	. . .

A

TABLE XVII. VERBA TERTIÆ RAD. و ET ى.

Passive Voice of the First Form.

		Perfect.	*Imperfect.* *Indic.*	*Subj.*	*Jussive.*	*En.* I.	*En.* II.
	Sing. 3. m.	نُدِىَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيَنَّ	يُنْدَيَنْ
B	f.	نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيَنَّ	تُنْدَيَنْ
	2. m.	نُدِيتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيَنَّ	تُنْدَيَنْ
	f.	نُدِيتِ	تُنْدَيْنَ	تُنْدَىْ	تُنْدَىْ	تُنْدَيِنَّ	تُنْدَيِنْ
	1. c.	نُدِيتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيَنَّ	أُنْدَيَنْ
C	Dual. 3. m.	نُدِيَا	يُنْدَيَانِ	يُنْدَيَا	يُنْدَيَا	يُنْدَيَانِّ	. . .
	f.	نُدِيَتَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِّ	. . .
	2. c.	نُدِيتُمَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِّ	. . .
	Plur. 3. m.	نُدُوا	يُنْدَوْنَ	يُنْدَوْا	يُنْدَوْا	يُنْدَوُنَّ	يُنْدَوُنْ
	f.	نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِّ	. . .
D	2. m.	نُدِيتُمْ	تُنْدَوْنَ	تُنْدَوْا	تُنْدَوْا	تُنْدَوُنَّ	تُنْدَوُنْ
	f.	نُدِيتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِّ	. . .
	1. c.	نُدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيَنَّ	نُنْدَيَنْ

Nom. Pat. Sing. m. مَنْدُوٌّ f. مَنْدُوَّةٌ

مَرْمِيٌّ مَرْمِيَّةٌ

TABLE XVIII. VERBA TERTIÆ RAD. و ET ى. A

The Derived Forms.

	II.	III.	IV.	V.	VI.	
Active Perf.	قَضَّى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى	
Imperf.	يُقَضِّى	يُقَاضِى	يُقْضِى	يَتَقَضَّى	يَتَقَاضَى	
Imperat.	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ	B
N. Ag. m.	مُقَضٍّ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ	مُتَقَاضٍ	
f.	مُقَضِّيَةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ	
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ قِضَآءٌ	إِقْضَآءٌ	تَقَضٍّ	تَقَاضٍ	
Passive Perf.	قُضِّىَ	قُوضِىَ	أُقْضِىَ	تُقُضِّىَ	تُقُوضِىَ	
Imperf.	يُقَضَّى	يُقَاضَى	يُقْضَى	يُتَقَضَّى	يُتَقَاضَى	C
N. Pat. m.	مُقَضًّى	مُقَاضًى	مُقْضًى	مُتَقَضًّى	مُتَقَاضًى	
f.	مُقَضَّاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَّاةٌ	مُتَقَاضَاةٌ	

	Perf.	*Imperf.*	*Imperat.*	*N. Ag. et Pat.*	*N. Verbi.*	
VII. Act.	اِنْقَضَى	يَنْقَضِى	اِنْقَضِ	مُنْقَضٍ	اِنْقِضَآءٌ	
Pass.	اُنْقُضِىَ	يُنْقَضَى		مُنْقَضًى		D
VIII. Act.	اِقْتَضَى	يَقْتَضِى	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَآءٌ	
Pass.	اُقْتُضِىَ	يُقْتَضَى		مُقْتَضًى		
X. Act.	اِسْتَقْضَى	يَسْتَقْضِى	اِسْتَقْضِ	مُسْتَقْضٍ	اِسْتِقْضَآءٌ	
Pass.	اُسْتُقْضِىَ	يُسْتَقْضَى		مُسْتَقْضًى		

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A GRAMMAR

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OF THE

ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED

WITH NUMEROUS ADDITIONS AND CORRECTIONS

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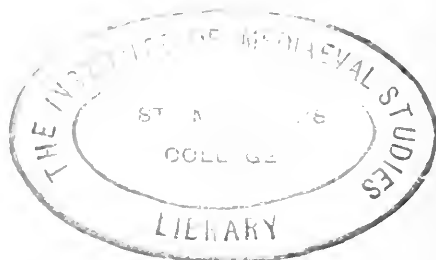
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ADDENDA ET CORRIGENDA.

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6 c after الظَّاءُ ٱلْمُشَالَةُ add: The ض is then called ٱلضَّادُ ٱلْمَبْطُوحَةُ.

11, l. 1, read: h̲aufun.

14 D read: In combination with ـ.

15 B add: مُدَيْقٌّ from مِدَقٌّ, شُوَيْبَّةٌ.

19, last line, read إِلَى.

20, Rem. *c*, read: as [perhaps] in the article; comp. § 345. See my reply to Dr Howell, in the *Asiat. Quart. Rev.* 1897, Vol. iii. n. 5, p. 126 *seq.*

21, l. 3 from below, read *ih̲šāï.*

30 c add: Hence the use of رَمُوَ, *excellent is he in his shooting,* قَضُوَ *excellent,* or *how excellent is he in his judging,* غَزُوَ, طَمُعَ, هَيُؤَ. Comp. § 183, rem. *c.*

32 B add: صَعَّدَ فِى ٱلْوَادِى وَصَوَّبَ *he went up and down the valley.*

33 after (*c*) add: The third form construed with the preposition بَيْنَ has not unfrequently the signification of a causative of the sixth form, as آخَى بَيْنَ *he united by brotherhood,* قَارَبَ بَيْنَ *he made to be near together,* etc. (Nöldeke, *Zur Grammatik,* p. 26).

34, Rem. *a.* Comp. خَبَّرَ and أَخْبَرَ.

Rem. *b.* Comp. أَقْذَرَهُ.

36 A. أَشْكَى is properly *to listen, to give attention to a complaint,* as أَعْتَبَ, أَطْلَبَ, etc. (Nöldeke, *Z. Gr.* p. 28).

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37 c add : تَقَذَّرَ.

41 c after *narrow ;* add : اِنْعَجَزَ.

47 D add : تَغَطْمَطَ (غِطَمٌّ).

48, § 70, add : تَعَفْرَتَ (عِفْرِيتٌ).

59, Rem. *a.* Fleischer, *Kl. Schr.* i. 368 considers the root as a concrete noun.

67, § 117*. Vollers, *Zeitschr. f. Assyriologie*, xii. 134 footnote quotes Ḳor'ān ch. xiii. 12 مُعَقِّبَاتٌ for مُعْتَقِبَاتٌ (Beiḍ. i. 477, l. 17) as a proof that this form is not restricted to those verbs that have a dental as second radical.

87, Rem. *a*, read : اِسْتَطَاعَ.

91 A add : The tribe of Ṭaiyi' said بَقَا for بَقِىَ, رَضَا for رَضِىَ, بُنَتْ for بُنَيَتْ, so *Ḥamāsa* ٧٧ and comp. De Sacy, *Chrest.* ii. 445.

96, Rem. *a.* Ǵāḥiẓ, *Bayān* i. ٦٠, 6 and 3 from below has اَلْأَيْسِيَّةُ opp. اَللَّيْسِيَّةُ.

98, Rem. *c.* On such forms as رَمُوَ, غَزُوَ, قَضُوَ, see above, note to p. 30.

98, Rem. *a*, delete the remark in square brackets.

108 A read : بِنْتُ طَبَقٍ (Seybold).

110, § 195. They are called also أَسْمَآءُ ٱلْحَدَثِ opp. to أَسْمَآءُ ٱلْعَيْنِ (*Ḥamāsa* ٩٠).

181 A add : وَفْدٌ (Ṭabarī i. 3158, l. 5).

182 read : دُكَّانٌ.

183 add : مَرْكَبٌ *a ship* (Seybold).

195 (*d*). The ending ـِيُّونَ is often shortened to ـُونَ, as usually in اَلْأَشْعَرُونَ for اَلْأَشْعَرِيُّونَ. Other instances are اَلنُّمَيْرُونَ, اَلْخَزْرَجُونَ.

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210, footnote. The plur. pauc. of fem. words is ordinarily أَفْعُل, of masc. words أَفْعِلَةٌ.

230 c read: κόμης (Seybold).

233 c: אִשָּׁה belongs to انث, comp. Aram. אִתְּתָא (Seybold).

252, Rem. *a*, read: The suffix of the 1st p. sing. ـِى, when attached etc.

253, Rem. *b*, read: [Comp. Vol. ii. § 38, *a*, rem. *b*.]

271, Rem. *a*. Likewise اَلَّذَيْنِ instead of اَللَّذَيْنِ Ḳor'ān xli. v. 29.

296, Rem. *c*. A poet allows himself to say لِأُمِّ ٱلْأَرْضِ وَيْلٌ (*Ḥamāsa* ٤٥٧).

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19, Rem. *b*. Hence it may be followed by a jussive in the apodosis, for instance Ǵāḥiẓ, *Maḥāsin*, p. 18, l. 14 تُوصِلُ مِنِّى رُقْعَةً إِلَى أَمِيرِ ٱلْمُؤْمِنِينَ تَكُونُ أَنْتَ ٱلَّذِى تَكْتُبُهَا تَكُنْ لَكَ عَلَىَّ نِعْمَتَانِ *bring thou a letter from me to the Prince of Believers, written by thyself, so I will be thy debtor for two benefits.*

21, § 9. An example of the use of the simple imperfect instead of كَانَ with imperf. is Ṭabarī i. 2225, l. 14 لَا يَسْتَعِينُ أَبُو بَكْرٍ فِى ٱلرِّدَّةِ وَلَا عَلَى ٱلْأَعَاجِمِ بِمُرْتَدٍّ *'Abū Bakr did not employ an apostate either in the war against the apostates, or in that against the barbarians.*

30 d. The jussive in the verse (Sībawèih i. 402, l. 8) فَقُلْتُ لَهُ صَوِّبْ وَلَا تَجْهَدَنَّهُ فَيُدْنِكَ مِنْ أُخْرَى القَطَاةِ فَتَزْلَقِ is explained by the elision of لا, for ولا يُدْنِيَنَّكَ—ولا تَزْلَقَنَّ, as in لا تَمُدُّدْهَا فَتَشُقُّقْهَا.

38, second footnote. Another example is Ṭabarī i. 1713, l. 6 فَمَنْ يُقَادِرُنَا فِى ذَاكَ يَعْرِفُنَا.

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44 D. The imperative is also often used by poets in the apodosis of a conditional clause, as إِذَا كُنْتَ عِزْهَاةً عَنِ ٱللَّهْوِ وَٱلْهَوَى فَكُنْ حَجَرًا مِنْ يَابِسِ ٱلصَّخْرِ جَلْمَدَا *if thou art indifferent to play and love, then thou art a hard stone of the dry cliff*, and Ṭab. ii. 1574, last l. وكُونوا كَٱلْبَغَايَا إِنْ خُدِعْتُمْ *ye shall be like whores if ye suffer yourselves to be beguiled.*

121 A. We sometimes find a nominative where we should expect an accusative, as Ṭab. i. 2009, l. 15 ونَسِىَ نَفْسَهُ عَجِلٌ وَدَهِشٌ *and he forgot to put down his own name being hurried and heedless*, where we must supply وهُوَ.

219, l. 7, for أَكْثَرَ read: أَكْثَرِ.

237, § 99. Also the ordinal numbers, e.g. إِنِّى لَحَادِىَ عَشَرَ رَجُلًا *I am the eleventh man* (Ṭab. i. 3307, l. 1).

272 c read: ذَهَبَ.

298 c add: فَمَا كَانَتْ إِلَّا عُبْرًا *they were only passing clouds* (Ṭab. ii. 1197, l. 3).

350 *seq.* footnote. Prof. Hartmann has just published "Das Arabische Strophengedicht, 1. Das Muwāššaḥ."

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PART THIRD.

SYNTAX.

I. *THE SEVERAL COMPONENT PARTS OF A SENTENCE.*

A. THE VERB.

1. *The States or Tenses.*

1. The *Perfect*, اَلْمَاضِى (Vol. i., §§ 77, 79), indicates :— A

(*a*) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as ثُمَّ جَآءَ زَيْدٌ *then came Zèid;* جَلَسُوا عَلَى ٱلْبَابِ *they sat down at the door.*

(*b*) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as اُذْكُرُوا نِعْمَتِىَ ٱلَّتِى أَنْعَمْتُ عَلَيْكُمْ *be mindful of my favour, which I have bestowed upon you.*

(*c*) A past act, of which it can be said that it often took place B
or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as رَوَتِ ٱلرُّوَاةُ *relaters say* (*have handed it down by oral tradition from one to another*); اِتَّفَقَ ٱلْمُفَسِّرُونَ *commentators are agreed* (*have agreed and still agree*).

(*d*) An act which is just completed at the moment, and by the very act, of speaking; as أَنْشَدْتُكَ ٱللّٰهَ *I conjure thee by God;* بِعْتُكَ هٰذَا *I sell thee this.*

A (*e*) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle لَا *not*, especially in oaths or asseverations; as فَأَعْطِنَا ٱلْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنَّكَ قَبِلْتَ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَأَمْسَكْتَ عَنْ أَذَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ *give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept* (lit. *hast accepted*) *what we propose to thee* (lit. *that wherewith we are come to thee*), *or that thou wilt keep* (*it*)
B *secret and refrain* (lit. *hast kept it secret and refrained*) *from doing us any harm, till we get out of thy country;* وَٱللّٰهِ لَا أَقَمْتُ بِمَكَّةَ *by God, I shall certainly not remain in Mèkka;* آلَيْتُ لَا خَامَرَتْنِى ٱلْخَمْرُ مَا عَلِقَتْ رُوحِى بِجِسْمِى *I swear* (*that*) *wine shall not make me intoxicated, as long as my soul remains in my body.*

REM. *a.* When a clause commencing with لَا is connected with
C a previous clause beginning with مَا followed by the perfect, or لَمْ followed by the jussive, in that case لَا does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as إِنَّنِى مَا قَتَلْتُ ٱبْنَكَ سَهْوًا وَلَا عَمْدًا وَلَا جَعَلْتُ هَامَتَهُ لِسَيْفِى غِمْدًا *I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword;* بَلَوْتُ مِنَ ٱلْعَجَائِبِ مَا لَمْ يَرَهُ ٱلرَّاؤُونَ وَلَا رَوَاهُ ٱلرَّاوُونَ *I have experienced such wonderful things as neither seers have seen,*
D *nor narrators have narrated.*

[REM. *b.* Instances of the perfect retaining its original meaning after a single لَا are extremely rare. In later prose, however, we often find لَا زَالَ *he did not cease, he continued* (*to do*) employed just as مَا زَالَ or لَمْ يَزَلْ (Fleischer, *Kl. Schr.* i. 446 *seq.*)]

(*f*) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as رَحِمَهُ ٱللّٰهُ تَعَالَى *may God* (*who is exalted above all*) *have mercy on*

him! دَامَ مُلْكُهُ *may his reign be long!* جُعِلْتُ فِدَاكَ *may I be made* A
thy ransom! أَبَيْتَ ٱللَّعْنَ *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! لَعَنَكَ ٱللّٰهُ *God curse thee!* The proper signification of the perfect in this case is, "if it be as I wish, God has already had mercy on him;" &c. The perfect has this sense also after لَا; as لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا *may you never meet with harm, as long as you live!* لَا فُضَّ فُوكَ *may thy teeth* (lit. *mouth*) *not be broken!* [neg. of the phrase فَضَّ ٱللّٰهُ فَاكَ].—When a conditional
clause precedes the optative, the particle فَ must be prefixed to the B
latter, in order that the influence of the conditional particle in the former may not extend to it; as إِنْ كُنْتَ ٱبْنَ هَمَّامٍ فَحُيِّيتَ بِإِكْرَامٍ *if thou art 'Ibn Hammām* (lit. *the son of Hammām*), *mayest thou be saluted with honour!*

Rem. After the name of God, such perfects as تَبَارَكَ, تَعَالَى, جَلَّ وَعَلَا, عَزَّ وَجَلَّ, وَتَعَالَى, and the like, are not optative but
declarative or assertory; as قَالَ ٱللّٰهُ تَبَارَكَ وَتَعَالَى *God (who is* C
blessed and exalted above all) hath said——. [Comp. Vol. i. § 50, rem. *a*.]

2. The perfect is often preceded by the particle قَدْ (Vol. i., § 362, *z*). When this is the case, if the perfect has either of the meanings mentioned in § 1, *b* and *d*, it now implies that the act is really finished and completed just at the moment of speaking. Its completeness may consist either (*a*) in the removal of all doubt regarding it, in its perfect
certainty as opposed to uncertainty; or (*b*) in its having taken place D
in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, or just a little before the time of speaking. For example قَدْ ذَكَرْنَا وِزَارَةَ جَدِّهِمْ خَالِدِ بْنِ بَرْمَكَ فِى أَيَّامِ ٱلْمَنْصُورِ وَنَذْكُرُ هَاهُنَا وِزَارَةَ ٱلْبَاقِينَ *we have already spoken of the vizirate of their grandfather Ḫālid 'ibn Barmèk in the reign of èl-Manṣūr, and we will here speak of the vizirates of the rest* (in this example the just completed act is contrasted with the

A future one); قَدْ قَامَتِ ٱلصَّلٰوةُ *the (time of) prayer is come;* إِنَّ ٱبْنَتَكَ قَدْ مَاتَتْ *thy daughter is, as was expected, dead,* or *thy daughter is just dead;* أَمَّا ٱلْوِلَايَةُ فَقَدْ وَلَّيْتُ ٱبْنَكَ مِصْرَ *as regards the post of governor, I appoint thy son governor of Egypt* (§ 1, *d*); قَالَ لَهُ وَعَدْتَ هٰذَا فَقَالَ قَدْ وَفَيْتُ ٱلْمَوْعُودَ *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

REM. *a.* قَدْ immediately precedes the verb, as in the above
B examples, and can be separated from it only by an oath or asseveration; as قَدْ وَٱللّٰهِ أَحْسَنْتَ *by God, thou hast done well;* قَدْ لَعَمْرِى بِتُّ سَاهِرًا *by my life, I have passed the whole night awake.*

REM. *b.* قَدْ is called by the grammarians حَرْفُ ٱلتَّوَقُّعِ *the particle of expectation,* and is said to be used لِلتَّحْقِيقِ *to indicate perfect certainty,* or لِتَقْرِيبِ ٱلْمَاضِى مِنَ ٱلْحَالِ *to approximate the past to the present.*

C **3.** The *Pluperfect* is expressed :—

(*a*) By the *simple perfect,* in relative and conjunctive clauses*, that depend upon clauses in which the verbs are in the perfect; as عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ ٱلْمَأْمُونُ *he laid before them what ĕl-Ma'mūn had ordered;* جَلَسَ حَيْثُ جَلَسَ أَبُوهُ *he sat where his father had sat;* فَلَمَّا وَصَلَ ٱلثَّوْرُ إِلَى ٱلْمَوْضِعِ فَوَلَّى هَارِبًا *and after the bull had come to the place, he turned his back in flight;* ٱنْهَزَمَ لَمَّا قُتِلَ أَهْلُ بَيْتِهِ *he fled*
D *after his kinsmen had been killed.*

[REM. Whether the perfect in these clauses has the meaning of the pluperfect, must in every single case be decided by the context, or by the nature of things. It may indicate a time identical with, and even posterior to, that indicated by the perfect in the clause

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* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

upon which it depends. E.g. لَمَّا سَارَ مُوسَى مِنْ مِصْرَ بِبَنِى إِسْرَآئِيلَ A
إِلَى ٱلتِّيهِ نَبَشَ يُوسُفَ وَحَمَلَهُ مَعَهُ فِى ٱلتِّيهِ *when Moses went forth from Egypt with the Bènū 'Isrā'īl to the desert, he disinterred Joseph and carried his remains with him through the desert;* لَمَّا ٱنْحَلَّ وَمَعْنَاهُ حَضَرَتْهُ ٱلْوَفَاةُ سَأَلُوهُ أَنْ يَجْعَلَ لَهُمْ رَئِيسًا *when he became unbound,* i.e. *was dying, they asked him to give them a chief.*]

(*b*) By the *perfect* with the particle قَدْ, preceded by وَ or without
it, provided the preceding clause is one which has its verb in the B
perfect; as أَخْرَجَهُ وَقَدْ عُمِّىَ *he led him out blinded* (lit. *and he had been blinded*); بَكَرَ إِلَى ٱلْفَضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ ٱلرَّشِيدِ *he went early in the morning to ĕl-Faḍl, and found that he had gone still earlier to the palace of 'ar-Rašīd* (lit. *and found him, he had already gone early*). The clauses with قَدْ and وَقَدْ are clauses expressing a state or condition (حَالٌ).

(*c*) By the verb كَانَ *to be*, prefixed to the *perfect;* as مَاتَ C
ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ *'ar-Rašīd died at Ṭūs, after he had set out* (lit. *and he had set out*) *for Ḫorāsān to combat Rāfi' 'ibn ĕl-Lèiṯ.* These clauses also express the state (اَلْحَالُ).

(*d*) By كَانَ and the *perfect*, with the particle قَدْ interposed; as كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى ٱلْفَضْلِ *I had brought
up and educated a female slave; I then presented her to ĕl-Faḍl.* D
Sometimes the particle قَدْ is placed before both verbs, instead of between them; as يُرْوَى أَنَّ رَسُولَ ٱللّٰهِ صلعم قَالَ لِعَآئِشَةَ رحها وَقَدْ كَانَتْ نَذَرَتْ أَنْ تُعْتِقَ قَوْمًا مِنْ وَلَدِ إِسْمٰعِيلَ آلخ *there is a tradition that the Apostle of God (God bless him and grant him peace!) said to 'Ā'iša (God have mercy on her!), after she had vowed* (lit. *and she already had vowed*) *to set free some persons of the children of Ishmael,* &c.

A REM. *a.* When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle قَدْ, the others having merely كَانَ; as مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ وَكَانَ رَافِعٌ هٰذَا قَدْ خَرَجَ وَخَلَعَ ٱلطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ *'ar-Rašīd died at Ṭūs, after he had set out for Ḫorāsān to combat Rāfi' 'ibn el-Leiṯ, who had rebelled* (lit. *and this Rāfi' had already rebelled*), *and cast off his allegiance, and taken forcible possession of Samarḳand.*

B [REM. *b.* Between كَانَ and the perfect a conjunctive clause may be interposed, as كَانَ لَمَّا بَلَغَ صَلَاحَ ٱلدِّينِ خَبَرُ ٱلْعَدُوِّ جَمَعَ ٱلْأُمَرَاءَ *when the information about the enemy had reached Ṣalāḥ ed-dīn, he had assembled the emīrs.*]

4. (*a*) If two *correlative* clauses follow the hypothetical particles لَوْ *if*, لَوْ أَنَّ *if that*, لَوْلَا, [لَوْمَا] and لَوْلَمْ *if not* (Vol. i., § 367, *o*)*, the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect
C subjunctive or potential. For instance: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا *if there had been in them* (heaven and earth) *gods besides God, they would surely have gone to ruin;* لَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَاحِدَةً *if thy Lord had chosen, He would surely have made (all) mankind one people;* وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ *and let those fear (God), who, if they should leave* (or *were to leave*) *behind them weak offspring, would have fears for them* (or *would be*
D *afraid on their account*); وَلَوْ أَنَّ أَهْلَ ٱلْقُرَى آمَنُوا وَٱتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ ٱلسَّمَآءِ وَٱلْأَرْضِ *and if the people of those towns had believed and feared (Us), We would have surely bestowed upon them blessings from heaven and earth;* [لَوْ كُنْتُ مِنْ مَازِنٍ لَمْ تَسْتَبِحْ إِبِلِى

* The protasis of a sentence, when introduced by لَوْلَا, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb كَانَ.

if I had been one of (the tribe of) Māzin, they (the enemies) would not have carried off my camels; وَقَالَ سَعْدٌ أَمَا وَٱللّٰهِ لَوْ أَنَّ بِى قُوَّةً مَا أَقْوَى عَلَى ٱلنُّهُوضِ لَسَمِعْتَ مِنِّى فِى أَقْطَارِهَا وَسِكَكِهَا زَئِيرًا يُجْحِرُكَ وَأَصْحَابَكَ أَمَا وَٱللّٰهِ إِذًا لَأُلْحِقَنَّكَ بِقَوْمٍ كُنْتَ فِيهِمْ تَابِعًا غَيْرَ مَتْبُوعٍ *and Sa'd said: verily, by God, if I had some strength left that I were able to rise, thou wouldst hear from me a roaring in its (*'*El-Medīna's) quarters and streets, that would drive thee and thy comrades into your holes, and by God, I would remove thee to a tribe where thou wouldst be a follower, not followed;* لَوْلَا قَوْمُكِ حَدِيثُو عَهْدٍ بِكُفْرٍ لَأَسَّسْتُ ٱلْبَيْتَ عَلَى قَوَاعِدِ إِبْرَاهِيمَ *had not thy people ceased recently to be in a state of infidelity, I would surely raise the house on the foundations of 'Ibrāhīm;* وَلَوْلَا أَنْ يَكُونَ ٱلنَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِٱلرَّحْمٰنِ لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ *and were it not that all mankind would have become a single people (of unbelievers), We would certainly have given to those who believe not in the Merciful roofs of silver to their houses;]* لَوْلَا فَضْلُ ٱللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ لَٱتَّبَعْتُمُ ٱلشَّيْطَانَ إِلَّا قَلِيلًا *had it not been for the goodness of God towards you and His mercy, ye would surely have followed Satan, (all) save a few;* لَوْلَا عَلِىٌّ لَهَلَكَ عُمَرُ *had it not been for 'Alī, 'Omar would surely have perished;* لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ *had it not been for you, we would surely have been believers;* لَوْلَاكَ هٰذَا ٱلْعَامَ لَمْ أَحْجُجِ *had it not been for thee, I would not have gone on pilgrimage this year* (أَحْجُجِ in rhyme for أَحْجُجْ). [With قد inserted in both clauses لَوْ قَدْ مَاتَ أَمِيرُ ٱلْمُؤْمِنِينَ لَقَدْ بَايَعْتُ فُلَانًا *if the Prince of the faithful were dead, I would swear allegiance to So-and-so;* or only in the protasis لَوْ قَدْ رَآكَ كُلُّ مَنْ مَعَ مُؤْنِسٍ لَٱنْصَرَفُوا عَنْهُ وَتَرَكُوهُ وَحْدَهُ *if all that are with Mūnis had seen thee, they would surely turn away from him and leave him alone.]*—(*b*) Occasionally كَانَ is placed between لَوْ and the perfect in the protasis of the sentence, and

A sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as لَوْ كُنْتُ عَلِمْتُ ذٰلِكَ لَضَرَبْتُكَ *if I had known this, I would have beaten thee;* لَوْ كَانُوا عَرَفُوهَا لَمَا كَانُوا صَلَبُوا رَبَّ ٱلْمَجْدِ *if they had known it, they would not have crucified the Lord of glory.*—(*c*) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated
B by the imperfect subjunctive or potential; as لَوْ نَشَآءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ *if we pleased, we could smite them for their sins;* لَوْ نَشَآءُ جَعَلْنَاهُ أُجَاجًا *if we pleased, we could make it salt water.* [If the verb of the protasis be an imperfect preceded by كَانَ and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as لَوْ كَانُوا يُؤْمِنُونَ بِٱللّٰهِ وَٱلنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ *if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for*
C *friends;* لَوْ كَانَ يُنْجِى مِنَ ٱلرَّدَى حَذَرٌ نَجَّاكَ مِمَّا أَصَابَكَ ٱلْحَذَرُ *if caution could save from death, surely the caution* (*of thy friends*) *would have saved thee from what has befallen thee* (حَذَرُ in rhyme for حَذَرٌ).]

REM. *a.* The apodosis of لَوْ (جَوَابُ لَوْ *the answer, complement,* or *correlative of lau*) is frequently omitted, when the context readily suggests it; as وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَى *and if the mountains could be made to*
D *move by a Ḳor'ān, or the earth be cleft in pieces by it, or the dead be addressed by it,* . . . . (scil. *it would be by this Ḳor'ān*); لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ آوِى إِلَى رُكْنٍ شَدِيدٍ *if I were a match for you in strength, or could have recourse to a powerful clan* or *party,* or *to a mighty chieftain,* . . . . (scil. *I would resist you*); إِنَّمَا تَوَقَّفْتُ حَتَّى تَرَى مِقْدَارَ حَرْبِنَا وَصَبْرِنَا وَلَوْ كُنَّا بِبَوَاطِنِنَا مَعَهُ *I have delayed only until thou couldst see the extent of our forces and of our endurance;*

and if we had been with him with our hearts (*heart and soul*), ... A
(scil. *we should have defeated you long ago*); وَلَوْ لَمْ يَكُنْ لَهَا مِنَ ٱلشَّرَفِ إِلَّا مَوْضِعُ ٱلشَّرَفِ ٱلْمُقَابِلِ لَهَا ٱلْمُطِلّ عَلَيْهَا ٱلْمَشْهُورِ بِٱلزَّيْتُونِ ٱلْكَثِيرِ ٱلْمُمْتَدّ فَرَاسِخَ فِى فَرَاسِخَ *and if it* (Seville) *possessed no other glory but the place, called Axarafe, opposite to and overhanging it, famous for its numerous olive-trees,* (*and*) *stretching leagues by leagues,* . . . . (scil. *this would be enough for it,* لَكَفَى or لَكَفَاهَا).

[Rem. *b.* The verb expressed or understood in a clause preceded by وَلَوْ *even if, though,* has the same signification as that of B
the clause to which it is annexed, as أَعْطُوا ٱلسَّآئِلَ وَلَوْ جَآءَ عَلَى فَرَسٍ *give to the beggar, though he should come on horseback;* لَا أَرْجِعُ عَنْ ذِمَامِى وَلَوْ طَارَ رَأْسِى قُدَّامِى *I will not retract my promise of protection, even if my head should fly before me;* تَصَدَّقُوا وَلَوْ بِظِلْفٍ مُحْرَقٍ *give alms, though it be only a burnt hoof;* ٱيتِنِى بِدَابَّةٍ وَلَوْ حِمَارًا *bring me a beast to ride upon, even if* (*it should be*) *an ass*
(§ 41, rem. *b*); تُرْفَعُ إِلَيْهِ شَكْوَى ٱلْمَظْلُومِينَ فَيُنْصِفُهُمْ وَلَوْ مِنْ وَلَدِهِ C
the complaints of the wronged were brought before him, and he obtained justice for them, even from his own son; إِنْ آلَمْتَ حَيَوَانًا وَلَوْ أَدْنَى أَلَمٍ فَأَنْتَ مَلْعُونٌ *if thou causest an animal pain, however little, thou art cursed.*]

5. After إِذَا *when, as often as* (Vol. i., § 367, *b*), the perfect is usually said to take the meaning of the imperfect, the future act
being represented as having already taken place; as أَجِيئُكَ إِذَا ٱحْمَرَّ D
ٱلْبُسْرُ *I will come to thee when the unripe dates become red;* ٱسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ *respond to God and to the Apostle, when he calls you to that which can give you life.*—Consequently, if the particle إِذَا or إِذَا مَا be followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future significa-

A tion. For example: فَإِذَا جَآءَ وَعْدُ ٱلْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا *and when the promised term of the future life comes* (or *is come*, or *shall have come*), *we will bring you all together* (*to judgment*); أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ *when it* (the punishment) *falls* (*upon you*), *will ye believe it then?* إِذَا رَاضَ يَحْيَى ٱلْأَمْرَ ذَلَّتْ صِعَابُهُ *when Yaḥyā takes the matter in hand, its difficulties are easily overcome.* In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the
B protasis or apodosis; as وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا *and when our verses are read to them, they say, We have heard*; أُنَاسٌ إِذَا تُدْعَى نَزَالِ إِلَى ٱلْوَغَى رَأَيْتَهُمْ رَجْلَى كَأَنَّهُمْ رَكْبُ *men whom, when the shout of 'Alight for the fray' is raised, you see on foot* (*looking as tall*) *as if* (*they were*) *riding* (رَكْبُ in rhyme for رَكْبٌ); وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ *and when thou seest them, their bodies make thee marvel.* Occasionally too the imperfect occurs in both clauses; as
C وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُوا ٱلْمُنْكَرَ *and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve*; فَإِذَا تَزُولُ تَزُولُ عَنْ مُتَخَمِّطٍ تُخْشَى بَوَادِرُهُ عَلَى ٱلْأَقْرَانِ *and when it* (ill fortune) *departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals*; [وَٱلنَّفْسُ رَاغِبَةٌ إِذَا رَغَّبْتَهَا] وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ [*the soul is desiring much, if you give her what she wishes,*] *and when she is reduced,*
D *or restricted, to a little, she is content.*—If a clause dependent on إِذَا is introduced by such a perfect as كَانَ or صَارَ, the verb governed in the perfect by إِذَا is likewise a historical perfect; e.g. كَانَ إِذَا تَكَلَّمَ أَبْلَغَ *when he spoke, he spoke eloquently*; [وَذَكَرَ بَعْضُ أَهْلِ ٱلْعِلْمِ أَنَّ رَسُولَ] ٱللّٰهِ كَانَ إِذَا حَضَرَتِ ٱلصَّلَاةُ خَرَجَ إِلَى شِعَابِ مَكَّةَ [*some learned men say that*] *the Apostle of God, when the time of prayer had come, went to the mountain-roads of Mèkka.* Here also the imperfect is sometimes

used in the protasis or apodosis, as فَكُنْتُ إِذَا سَلَّمْتُ عَلَيْهِ لَا يَصِلُ رَأْسِى إِلَى حَقْوِهِ *and when I saluted him, my head did not reach to his waist;* وَكَانَ إِذَا يَكْسُو أَجَادَ وَأَكْرَمَا *and when he bestowed raiment, he did it in a liberal and generous manner;* وَكَانَ ٱلْمَلَّاحُ إِذَا عَبَّرَ أَحَدًا فِى سَفِينَتِهِ مِنْ جَانِبٍ الى جَانِبٍ يَأْخُذُ أُجْرَتَهُ سِوَارًا مِنْ ذَهَبٍ *and the skipper, when he had conveyed a person in his vessel from the one to the other side, got for pay a bracelet of gold.*] If the clause introduced by إِذَا stands in the middle of a narrative of past events, the perfect has also the sense of the historical perfect, [as, فَجَعَلَ صَاحِبُ الخَيْلِ يَحْشُدُ مِنْهُمُ ٱلزُّمْرَةَ بِرِمَاحِ أَصْحَابِهِ فَاذَا جَمَعُوهُمْ قَتَلُوهُمْ *and the captain of the cavalry began to drive together parties of them by the spears of his men; and when they had collected them, they killed them;* وَكَانَ ٱلْمُعْتَصِمُ طَيِّبَ ٱلْأَخْلَاقِ لٰكِنَّهُ إِذَا غَضِبَ لَا يُبَالِى مَنْ قَتَلَ وما فَعَلَ "*El-Mu'taṣim was good-tempered, but when he was angry, he cared not whom he killed, nor what he did;* أَذْكُرُ وَنَحْنُ فِى قَزْوِينَ إِذَا جَآءَ ٱللَّيْلُ حَمَلْنَا جَمِيعَ مَا لَنَا فِى سَرَادِيبَ لَنَا فِى دُورِنَا وَلَا نَتْرُكُ عَلَى وَجْهِ ٱلْأَرْضِ شَيْئًا *I remember whilst we were in Ḳazwīn, when night came, we brought all our things in the cellars of our houses and did not leave anything on the floor.*]

A B C

REM. *a*. The use of إِذَا as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see Vol. i., § 367, *b*). Like حِينَ, وَقْتَ, يَوْمَ, etc. (see § 78), إِذَا is an accusative in the construct state, and governs a following verbal clause virtually in the genitive*. Under these circumstances, the actions both of the defining clause, introduced by إِذَا, and of the clause defined by it, are such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may—without D

* [Comp. however Fleischer, *Kl. Schr.* i. 113, note 1.]

A reference to their temporal relation to one another or to other actions—be regarded either (*a*) as beginning or in progress, or (*β*) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong,—whether the perfects are to be translated by our past,
B present or future,—depends entirely upon the considerations stated in Vol. i., § 77, rem. *a*.

REM. *b*. The temporal clause introduced by إِذَا is often almost identical in meaning with a conditional clause introduced by إِنْ (see § 6)*; but it is very rare [in prose] to find إِذَا construed with the jussive like إِنْ (§§ 13 and 17, *c*), as وَإِذَا تُصِبْكَ خَصَاصَةٌ فَتَجَمَّلِ *and when poverty befalls thee, bear it patiently* (تَجَمَّلِ in rhyme for تَجَمَّلْ); [and إِذَا تَزُرْنِي تُكْرِمْنِي *when you visit me, you will honour*
C *me*].

REM. *c*. It has been said that when إِذَا or إِذَا مَا is immediately preceded by حَتَّى *until*, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called conversive influence of إِذَا or إِذَا مَا does not, however, hold good. حَتَّى is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something
D actually past, but as yet in progress, as a historical present (see § 15, *c*, *β*). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by إِذَا,

* [The difference is that إِنْ denotes what is possible, إِذَا what is ascertained, so that one says إِنْ جَآءَ زَيْدٌ *if Zèid come*, but إِذَا جَآءَ رَأْسُ ٱلشَّهْرِ *when the beginning of the month shall come.*]

after حَتَّى. For example: هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا ٱللّٰهَ مُخْلِصِينَ لَهُ ٱلدِّينَ *He it is who letteth you travel by land and by sea, until, when ye are on board of ships, and they sail away with them* (abrupt change of person, instead of *with you*) *with a fair wind, and they rejoice in it, there overtakes them* (the ships) *a tempestuous gale, and the waves come on them from every side, and they think that they are encompassed,* (*and*) *call upon God, professing sincere religion;* وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِنْسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ حَتَّى إِذَا أَتَوْا عَلَى وَادِى ٱلنَّمْلِ قَالَتْ نَمْلَةٌ *and unto Solomon were gathered his hosts, of jinn and of men and of birds, and they were marched on in order, until, when they arrive at the Valley of Ants, an ant says—.* In this second example the meaning would be substantially the same, if we rendered it by *until, when they arrived at the Valley of Ants, an ant said,* but the translation would be less close*. In the next two examples, on the contrary, the

A (beside the first line), B (beside "tempestuous gale…"), C (beside "be less close*…")

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* [Trumpp, *Der Bedingungssaz im Arabischen,* Sitz. Ber. d. phil. hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1881, p. 432 *seqq.*, rejects the theory expounded in rem. *c*, which is also that of Fleischer (*Kl. Schr.* i. 116 *seqq.*). حَتَّى, being properly a preposition, has no influence on the signification of the perfect in the following clause. This depends on that of the clause to which it is subordinated. The same remark applies to the perfects of two correlative clauses introduced by حَتَّى إِذَا. For example: أَجْرِى حَتَّى إِذَا ٱنْتَهَيْتُ *I run until I attain the end;* فَمَا شَعَرْتُ بِشَىْءٍ حَتَّى إِذَا ٱلْأَسْوَدُ قَدْ دَخَلَ ٱلْبَيْتَ *but before I was aware of anything, 'El-'Aswad had entered the room;* وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى إِذَا جَآءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِى *and on that day when we bring together out of every nation a company of those who have gainsaid our revelations, kept marching in ranks, until, when they have arrived (before God), He will say: Did ye treat my revelations as impostures?* A comparison of this verse from Ḳor'ān xxvii. with that cited above

D (beside "duced by حَتَّى إِذَا…")

A repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوحَى إِلَيْهِمْ مِنْ أَهْلِ ٱلْقُرَى . . . . حَتَّى إِذَا ٱسْتَيْأَسَ ٱلرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَآءَهُمْ نَصْرُنَا *and We have not sent before thee (any) but men, to whom a revelation was made, of the people of the cities, ... until, when the apostles were despairing, and were thinking that they were deluded, Our aid came unto them;* فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ *and when they had forgotten*
B *their warnings, We set open to them the gates of all things, until, when they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.*

6. (*a*) After the conditional particle إِنْ *if* (Vol. i., § 367, *f*), and after many words which imply the conditional meaning of إِنْ (مَعْنَى ٱلشَّرْطِ or مَعْنَى إِنْ), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance,
C are: أَيٌّ and مَنْ *who, whoever,* أَيُّمَنْ *whosoever,* مَا *what,* أَيُّمَا *whatsoever,* مَهْمَنْ *whoever,* مَهْمَا *whatever,* كُلَّمَا *as often as,* حَيْثُ *where,* حَيْثُمَا *wherever,* مَتَى *when,* مَتَامَا *whenever,* أَيْنَ *where,* أَيْنَمَا *wherever,* كَيْفَ *how,* كَيْفَمَا *however,* أَنَّى *in whatever way, however,* أَيَّانَ and أَيَّانَ مَا, *when, whenever,* إِذْمَا *whenever.* Examples: إِنِّى أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ *I fear, if I rebel* (lit. *have rebelled*) *against my Lord, the punishment of a great* (i.e. *terrible*) *day;* وَٱقْتُلُوهُمْ حَيْثُ
D ثَقِفْتُمُوهُمْ *and slay them wherever you find them* (lit. *have found them*); وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ *and he is with you wherever you are.* The same remark applies to the perfects before and after أَوْ *or*, in such phrases

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وَحُشِرَ لِسُلَيْمَانَ الخ shows clearly the influence of the preceding verb on the signification of those in the subordinate clauses. For in the latter we ought to render *until, when they arrived at the Valley of Ants, an ant said.* D. G.]

as سَوَآءٌ غَابُوا أَوْ حَضَرُوا *it is all the same whether they are absent or* A
present; سَوَآءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ *it is all one to me whether thou*
standest or sittest; أَكْرِمِ ٱلضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا *honour a guest,*
whether he be rich or poor.—(*b*) If the words إِنْ, أَيٌّ, مَنْ, &c., be
followed by two clauses, the first of which expresses the condition
[اَلشَّرْطُ], and the second the result depending upon it [جَوَابُ ٱلشَّرْطِ or
جَزَآءُ ٱلشَّرْطِ], then the verb in both clauses is put in the *perfect**, both B
the condition and the result being represented as having already taken
place. For example: إِنْ فَعَلْتَ ذٰلِكَ هَلَكْتَ *if you do this, you will*
perish, lit. *if you shall have done this, you have perished* or *will perish*
(§ 1, *e*); مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ *he who* (=*if one*) *keeps* (has kept) *his*
own secret, attains his object; اَلْحِكْمَةُ ضَالَّةُ ٱلْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا
wisdom is the strayed camel of the believer; wherever he finds it (= *if he*
shall have found it anywhere), *he lays hold of it* (*will lay hold of it*).— C
(*c*) If the perfect after إِنْ, أَيٌّ, مَنْ, &c., is to retain its original
meaning, then كَانَ, or one of the أَخَوَاتُ كَانَ *the sisters of the verb*
kāna (such as صَارَ *to become*, ظَلَّ *to be by day*, بَاتَ *to be by night*,
أَصْبَحَ *to be in the morning*, أَمْسَى *to be in the evening*), must be inserted between those words and the perfect in the protasis, and the
apodosis must be indicated by the particle فَ. For example: إِنْ كَانَ
قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his shirt is* (*has been*) *torn in front, she* D

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* [The verb in the protasis may never be a فِعْلٌ جَامِدٌ *an aplastic verb*, such as have but one tense and no infinitive, as لَيْسَ, عَسَى. Comp. § 187, *b*. In negative clauses the jussive with لَمْ is employed (§ 12) with very rare exceptions as Ḳor'ān ii. 140 وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا ٱلْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ *even though thou shouldest bring every kind of sign to those who have been given the Scriptures, yet thy ḳèbla they will not follow*, for لَمْ يَتْبَعُوا.]

A *has spoken the truth;* إِنْ كُنْتُمْ آمَنْتُمْ بِٱللّٰهِ فَعَلَيْهِ تَوَكَّلُوا *if ye have believed in God, place your trust in Him;* فَمَهِّدِ ٱلْعُذْرَ أَوْ فَسَامِحْ إِنْ كُنْتُ أَجْرَمْتُ أَوْ جَنَيْتُ *accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.*—(*d*) But if the perfect after these words is to have the historical sense (English past tense, § 1, *a*), the verb كَانَ, or one of its "sisters," must be prefixed to the correlative clauses; e.g. كَانُوا إِنْ بَالَغُوا بَلَغُوا *if they exerted*
B *themselves to attain an object, they attained it* [وَكَانَ كُلَّمَا أَتَاهُ شَيْءٌ مِنَ ٱلْوَحْشِ لِيَعُودَهُ ٱفْتَرَسَهُ *and whenever one of the wild animals came to visit him, he made it his prey;* وَكَانَ مَتَى أَرَادَ خَلْعَهُ دَخَلَ ٱلْبَرِّيَّةَ *and as often as he would throw off his allegiance, he entered the desert*]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أَدْرَكْتُ ٱلْعِلْمَ بِٱلْحَمْدِ فَكُلَّمَا فَهِمْتُ قُلْتُ ٱلْحَمْدُ لِلّٰهِ *I attained knowledge only by*
C *praising (God), for, whenever I understood (anything), I said, Praise belongs to God.* [(*e*) If, however, the verb كَانَ, or one of its sisters, after these words, is followed by an imperfect or a participle, we must render it by the present (§ 131), as إِنْ كُنْتُمْ تُحِبُّونَ ٱللّٰهَ فَٱتَّبِعُونِي *if ye love God, then follow me;* وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ ٱللّٰهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَّ بِٱللّٰهِ *nor is it lawful for them to conceal what God hath created in their wombs if they believe in God;* لَئِنْ
D كُنْتَ صَادِقًا لَقَدْ قَتَلْتَنِي وَإِنْ كُنْتَ كَاذِبًا لَقَدْ فَضَحْتَنِي *if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.*]

REM. *a.* What has been said of the temporal إِذَا in § 5, rem. *a*, is also applicable to the conditional إِنْ, for إِنْ is also originally a demonstrative (compare הֵן, ܐܶܢ). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a

completed action, and not as one in progress. On the alternative use of the Jussive, see §§ 13 and 17, *c*. A

Rem. *b*. The apodosis of إِنْ (جَوَابُ إِنْ), like that of لَوْ (§ 4, rem.), is frequently omitted, when the context readily suggests it; as إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ ٱلْمُسْلِمِينَ وَإِلَّا فَٱسْتَوْفِ مِنْهُ ٱلْيَمِينَ *if two honest men of the Muslims bear witness in thy favour*, (*good and well*); *but if not, demand of him the oath;* إِنْ تُبْتَ وَرَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا أَمَرْتُ ٱلْعَبِيدَ بِسَلْخِكَ *if thou repentest and recantest what thou hast* B *said*, (*good and well*, or *I will forgive thee*); *but if not, I will order the slaves to flay thee alive.* [Comp. § 186, rem. *c*, footnote. By this omission وَإِنْ *though* (§ 17, *c*, rem. *a*) acquires the meaning of *nevertheless*, as in the saying of the Prophet اِرْكَبْهَا وَإِنْ *ride her* (*the camel*) *nevertheless* (though she be destined for sacrifice), *Lisān* xvi. 179.]

Rem. *c*. Where أَيٌّ, مَنْ and مَا are interrogatives or simple relatives, مَتَى, أَنَّى, أَيْنَ, أَيَّانَ and كَيْفَ interrogatives, and حَيْثُ C a simple relative adverb, without any admixture of the conditional signification of إِنْ, perfects dependent upon them retain their original sense.

7. After the particle مَا, *as long as, whilst, as often as* (Vol. i., § 367, *p*), the perfect takes the meaning of the imperfect (present or future); as لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا *may you never meet with harm* (§ 1, *f*), *as long as you live!* اَلنَّاسُ مَا دَامُوا فِى ٱلْحَيٰوةِ ٱلدُّنْيَوِيَّةِ غَافِلُونَ D *men are careless, as long as they live in this world* (lit. *remain in the life of this world*); لَا أَنْسَاكِ مَا ذَرَّ شَارِقٌ *I will not forget thee, as long as a sun rises;* اَلْهَمُّ مَا دَعَوْتَهُ أَجَابَ *care answers, as often as* (or *whenever*) *you call it.* If this imperfect is to be historical, the rule laid down in § 6, *d*, must be observed. The negative *as long as not* is always expressed by مَا لَمْ with the jussive (see § 12).

Rem. The Arab grammarians regard this مَا as مَصْدَرِيَّةٌ ظَرْفِيَّةٌ

A or زَمَانِيَّةٌ, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that مَا دُمْتَ حَيًّا, *as long as thou remainest alive*, is equivalent to دَوَامَكَ حَيًّا or مُدَّةَ دَوَامِكَ حَيًّا. This cannot, however, be the case, for whence then would come the conversive force of this مَا? It is in fact only a variety, in its application to time, of the مَا ٱلشَّرْطِيَّةُ or *conditional mā* (§ 6, *a*).

B **8.** The *Imperfect Indicative* (اَلْمُضَارِعُ ٱلْمَرْفُوعُ) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past,* or *future time.* Hence it signifies:—

(*a*) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as اَلْإِنْسَانُ يُدَبِّرُ وَٱللّٰهُ يُقَدِّرُ *man*
C *forms plans and God directs them* (*man proposes, God disposes*); بِٱلْبِرِّ يُسْتَعْبَدُ ٱلْحُرُّ *the free man is enslaved by benefits* (*conferred upon him*).

(*b*) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the *definite present*); as اَللّٰهُ يَعْلَمُ بِمَا تَعْمَلُونَ *God knows what ye are doing.* Hence its use as a historical present in lively descriptions of
D past events; e.g. قَالَ طَلْحَةُ فَأَخْرُجُ أَعْدُو فَأَلْبَسُ دِرْعِى وَآخُذُ سَيْفِى وَأَطْرَحُ دَرَقَتِى فِى صَدْرِى *said Ṭalḥa, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast.*

(*c*) An act which is to take place hereafter (the *simple future*); as وَٱتَّقُوا يَوْمًا لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day* (*in which*) *a soul shall not make satisfaction for a soul at all,* or *shall not give anything as a satisfaction for a soul;* فَٱللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيٰمَةِ *but God will judge between them on the day of the resurrection.*—To render the futurity of the act still more distinct,

the adverb سَوْفَ (Vol. i. § 364, *e*), or its abbreviated form سَ (Vol. i. A
§ 361, *b*), *in the end*, is prefixed to the verb; as وَمَنْ يَفْعَلْ ذٰلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا *and whoever does this maliciously and wrongfully, we will burn him with hell-fire*; سَنُبَيِّنُهُ فِى مَوْضِعِهِ *we will explain it in its (proper) place*; سَتُكْفَى مِنْ عَدُوِّكَ كُلَّ كَيْدٍ *thou shalt be protected (through God's grace) from every machination of thine enemy.*

Rem. *a.* سَوْفَ may have the asseverative لَ prefixed to it, as B
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى *and verily thy Lord will give thee (abundance) and thou wilt be content*; and it may be separated from its verb by a verb which is void of government, as in the verse وَمَا أَدْرِى وَسَوْفَ اخَالُ أَدْرِى ‎ أَقَوْمٌ آلُ حِصْنٍ أَمْ نِسَآءُ *and I do not know, but I shall (I think) know, whether the family of Ḥiṣn are a band of men or women.*—Rare forms are سَفْ, سَوْ, and سَىْ.

[Rem. *b.* The simple future has sometimes the sense of a polite
order or request; as فَقَالَ لَهُ سُلَيْمَانُ تَنْصَرِفُونَ وَنَرَى فِيمَا بَيْنَنَا *then* C
Sulèimān said: Depart now, and we will consider between ourselves (Ṭabarī ii. 544, l. 7); وَقَالَ لِإِيتَاخَ تَدْخُلُ أَصْلَحَ ٱللّٰهُ ٱلْأَمِيرَ *and he said to Itāḫ: Have the kindness to enter, God bless the Emīr;* فَقَالَ لَهُ خَالِدٌ تُؤْمِنُهُ يَا أَمِيرَ ٱلْمُؤْمِنِينَ فَأَمَّنَهُ *and Ḫālid said to him: Grant him indemnity, O Prince of the faithful, and he did so* (*'Ag.* xvii. 164, l. 14). D. G.]

(*d*) An act which was future in relation to the past time of which
we speak. When this is the case, the imperfect is simply appended to D
the preceding perfect without the intervention of any particle, and forms, with its complement*, a secondary, subordinate clause, expressing the state (اَلْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect [حَالٌ

* That is to say, any word or words governed by, or otherwise connected with, it.

A [مُقَدَّرٌ]; as جَآءَ إِلَيْهِ يَعُودُهُ *he came to him to visit him*; أَتَى إِلَى عَيْنٍ مَآءٍ يَشْرَبُ *he came to a spring of water to drink*; ثُمَّ ٱسْتَوَى عَلَى ٱلْعَرْشِ يُدَبِّرُ ٱلْأَمْرَ *then He seated Himself on the throne to administer the rule* (*of the Universe*); أَرْسَلَ يُعْلِمُهُ بِذٰلِكَ *he sent to inform him of this*; [أَجْمَعَ يَمْكُرُ بِٱلْيَهُودِ *he determined to circumvent the Jews*, *'Ag.* xix. 96, l. 6. R. S.].

(*e*) An act which continues during the past time. In this case
B too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (ٱلْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses [حَالٌ مُقَارِنٌ]; as جَآءَ زَيْدٌ يَضْحَكُ *Zèid came laughing*; ٱنْكَفَأَ يَحْمَدُ مَغْدَاهُ *he returned, congratulating himself on* (lit. *praising*) *his morning-walk*; طَعَنَ يَقْتَادُ ٱلْقَلْبَ بِأَزِمَّتِهِ *he set out,*
C *leading* (*as it were*) *my heart by its bridle*; فَلَبِثْنَا نَرْقُبُهُ رِقْبَةَ أَهِلَّةِ ٱلْأَعْيَادِ *and we remained watching for him as one watches for the new-moons of the festivals*; فَجَآءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى ٱسْتِحْيَآءٍ *and one of them came to him, walking bashfully*; وَجَآءُوا أَبَاهُمْ عِشَآءً يَبْكُونَ *and they came to their father in the evening, weeping.* As the above examples show, the imperfect is in this case generally rendered in English by the participle.

D REM. *a.* After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ *he went out, not knowing*, or *without knowing, where he was*; لَا يُكْرِمُ ٱلسَّخِيُّ ٱلْبَخِيلَ *the liberal* (*man*) *does not respect the stingy.*—After the negative particle مَا it takes the meaning of the present; as مَا يُزَكَّى ٱلْإِنْسَانُ بِشَهَادَةِ أَهْلِ بَيْتِهِ *a man is not declared righteous by the evidence of his own household*; مَا يَوَدُّ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ وَلَا ٱلْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ *the*

unbelievers among those who possess a (revealed) book, and among the polytheists, do not wish that any good should be sent down unto you from your Lord; إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ ٱللّٰهُ مِنَ ٱلْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولٰئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللّٰهُ يَوْمَ ٱلْقِيٰمَةِ *they who hide the book which God hath sent down, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment.* A

Rem. *b*. According to the Arab grammarians, the imperfect indicative is used لِلْحَالِ, *to indicate present time* (اَلزَّمَانُ ٱلْحَاضِرُ), and لِلِٱسْتِقْبَالِ, *to indicate future time* (اَلْمُسْتَقْبَلُ, less correctly اَلْمُسْتَقْبِلُ). B

9. To express the imperfect of the Greek and Latin languages, كَانَ is frequently prefixed to the imperfect; as كَانَ يُحِبُّ ٱلشِّعْرَ وَٱلشُّعَرَآءَ *he was fond of poetry and poets;* كَانَ يَرْكَبُ فِى كُلِّ يَوْمٍ عِدَّةَ مِرَارٍ *he used to ride out every day several times;* وَكَانَ يَكُونُ بِهَا قَآئِدٌ فِى أَلْفِ رَجُلٍ *and there used to be (stationed) in it* (the city) *a general with a thousand men;* رِجَالٌ كَانُوا يَكُونُونَ مَعَ ٱلْمُلُوكِ *men who used to live with the princes.* If this signification is to be attached to several imperfects, it is sufficient to prefix كَانَ to the first alone.—If one or more perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, كَانَ need not be prefixed to it; as وَٱتَّبَعُوا مَا تَتْلُو ٱلشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ *and they followed what the evil spirits read* (or *recited*, or *followed*) *in the reign of Solomon;* قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَآءَ ٱللّٰهِ مِنْ قَبْلُ *Say, Why then did ye kill the prophets of God before?* Here تَتْلُو and تَقْتُلُونَ stand for كَانَتْ تَتْلُو and كُنْتُمْ تَقْتُلُونَ. [So in poetry after قَدْ; see Vol. i. § 362, *r*, footnote. R. S.] C D

A **10.** To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example, وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَى مَنْزِلِى وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِىَ وَرَآئِى شَىْءٌ يُشْغِلُ فِكْرِى بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدِ ٱسْتَظْهَرْتُ لِنَفْسِى فِى إِرَاحَةِ بَدَنِى عَنِ ٱلْكَدِّ بِيَسِيرِ أُجْرَةٍ أُعْطِيهَا لَهُمْ *and I shall hire some people to carry it to my house, and I shall be the last of them* (*to depart*), *and there shall not have been left* (*shall not*
B *be left*) *behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself* (*so as*) *to spare my own body all the labour.*

[REM. In dependent clauses introduced by أَنْ the future-perfect becomes the perfect of the subjunctive, e.g. يَجِبُ أَنْ يَكُونَ ذَهَبَ *it cannot be but that he has gone* (abierit); اِخْتَلَفَ ٱلْمُتَكَلِّمُونَ فِى كَوْنِ ٱللّٰهِ (=أَنْ يَكُونَ ٱللّٰهُ) أَمَرَ *the theologians disagree about*
C *God's having ordered* (jusserit).]

11. The *Subjunctive* of the imperfect (ٱلْمُضَارِعُ ٱلْمَنْصُوبُ) has always a future sense after the adverb لَنْ *not* (Vol. i. § 362, *hh*), and the conjunctions أَنْ *that,* أَن لَّا or أَلَّا *that not,* كَىْ and لِكَىْ *that,* كَيْلَا and لِكَيْلَا *that not,* حَتَّى *till, until,* and لِ *that;* as لَنْ يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى *none shall enter Paradise except*
D *those who are Jews or Christians;* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ *do ye think that ye shall enter Paradise?* See § 15.

12. The *Jussive* of the imperfect (ٱلْمُضَارِعُ ٱلْمَجْزُومُ), when dependent upon the adverbs لَمْ *not,* and لَمَّا *not yet* (Vol. i. § 362, *ff, gg*), has invariably the meaning of the perfect. For example: أَلَمْ تَعْلَمْ أَنَّ ٱللّٰهَ لَهُ مُلْكُ ٱلسَّمٰوَاتِ وَٱلْأَرْضِ *hast thou not learned* (or *dost thou not know*) *that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ ٱلَّذِينَ خَلَوْا

مِنْ قَبْلِكُمْ *do ye think that ye shall enter Paradise, before there shall* A
have come (lit. *and there has not yet come*) *upon you the like of what*
came upon those who passed away before you? أَهٰذَا وَلَمَّا تَمْضِ لِلْبَيْنِ
سَاعَةٌ فَكَيْفَ إِذَا مَرَّتْ عَلَيْهِ شُهُورُ *is this* (*the case*), *before our parting is*
an hour old (lit. *and an hour has not yet gone by since parting*)? *How*
then, when months shall have passed over it? أَزِفَ ٱلتَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا
لَمَّا تَزُلْ بِرِحَالِنَا *our departure is close at hand, save that our camels* B
have not yet moved off with our saddles (i.e. we have all but started);
إِنْ لَمْ تَفْعَلْ ذٰلِكَ هَلَكْتَ *if you do not do this, you will perish* (§ 6, *b*);
لَمْ يَكُنْ يُحِبُّ ٱلشِّعْرَ وَٱلشُّعَرَاءَ *he was not fond of poetry and poets* (§ 9).

Rem. The grammarians put the distinction between لَمْ and لَمَّا in this way, that لَمْ يَفْعَلْ is the negation of فَعَلَ, but لَمَّا يَفْعَلْ the negation of قَدْ فَعَلَ, [meaning *he has not yet done it, but he will*
certainly do it afterwards; see Bèiḍ. on Ḳor'ān iii. 136. R. S.] C

13. After إِنْ and the various words that have the sense of
إِنْ the jussive has the same meaning as the perfect (§ 6); as
إِنْ تُخْفُوا مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللّٰهُ *whether ye hide what*
is in your breasts, or disclose it, God knoweth it; مَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمْهُ ٱللّٰهُ *whatever good ye do, God knoweth it;* إِنْ تَعْمَلْ فِى إِسْلَامِكَ
عَمَلًا صَالِحًا تُثَبْ عَلَيْهِ *if, now that thou hast become a Muslim, thou*
doest a good work, thou wilt be rewarded for it; إِنْ تُنْصِفُونَا يَا آلَ D
مَرْوَانَ نَقْتَرِبْ إِلَيْكُمْ *if ye do us justice, O family of Mèrwān, we will*
draw near to you; أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ ٱلْمَوْتُ *wherever ye are, death*
will overtake you; مَتَى أَضَعِ ٱلْعِمَامَةَ تَعْرِفُونِى *when I lay aside the*
turban, ye recognize me; فَمَنْ يَسْتَجِرْنَا لَا يَخَفْ بَعْدَ عَقْدِنَا وَمَنْ لَا
يُصَالِحْنَا يَبِتْ غَيْرَ نَائِمِ *he who seeks our protection has nothing to fear*
after our covenant; but he who does not come to terms with us will pass

A *his nights without sleep.* See § 17, *c.*—When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by إِنْ*; e.g. قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا *they said, Become Jews or Christians,* (*and*) *ye will be guided aright.* Here كُونُوا is equivalent to إِنْ تَكُونُوا, *If ye become Jews or Christians, ye will be guided aright.* See § 17, *c.*

B [REM. *a.* كَيْفَ and, according to the school of Baṣra, also كَيْفَمَا form an exception to the rule that the jussive may be employed in the two correlative clauses. Many grammarians allow no other correlative clauses after these particles, but those that contain the imperfect indicative of the same verb, as كَيْفَ تَصْنَعُ أَصْنَعُ *as thou doest, so will I do.* See, however, an example of the jussive in both clauses, § 17, *c.*]

[REM. *b.* After أَلَا both the jussive and the indicative may
C be used in the two correlative clauses, as أَلَا تَنْزِلْ تَأْكُلْ and أَلَا تَنْزِلُ تَأْكُلُ *wilt thou not alight and eat?* أَلَا تَأْتِينِى أُحَدِّثْكَ *wilt thou not come to me,* (*then*) *I will tell thee?*]

14. The *Energetic* forms of the imperfect have always a future sense; as لَئِنْ أَنْجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ ٱلشَّاكِرِينَ *if thou deliverest us from this* (*danger*), *verily we will be of* (*the number of*) *the grateful*; وَٱللّٰهِ لَأَضْرِبَنَّ عُنُقَكَ *by God! I will cut thy head off* (lit.
D *strike thy neck*). See § 19.

2. *The Moods.*

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see § 11); and

* [Trumpp, *Der Bedingungssaz*, p. 369 *seq.*, rejects this view of the matter, making a distinction between the jussive in the apodosis of an imperative and that of a conditional protasis.]

hence it mostly corresponds to the Latin subjunctive after *ut.* It A
is governed by the following particles.

(*a*) *a.* By أَنْ *that,* after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; أَن لَّا or أَلَّا *that not;* and لَنْ (for لَا أَنْ, i.e. لَا يَكُونُ أَنْ *it will not be* or *happen that*) *certainly not, not at all.* For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ ٱلتَّعَلُّمِ *I wished and desired to make plain to them the path of learning;* لَا يَأْبَ كَاتِبٌ أَنْ B
يَكْتُبَ *let no one who can write, refuse to write;* يَنْبَغِى أَنْ يَنْوِىَ ٱلْمُتَعَلِّمُ بِطَلَبِ ٱلْعِلْمِ رِضَا ٱللّٰهِ *it behoves the learner to strive by his seeking after knowledge to please God;* يَجُوزُ أَنْ يَكُونَ ٱلنَّصْبَ *it may be the accusative;* قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا *He* (God) *said, Get thee down then from it* (Paradise), *for it is not for thee to behave with pride in it;* [أَمَرْتُكَ بِأَنْ تَفْعَلَ كَذَا *I commanded thee to do such a thing;*] إِنِّى أَخَافُ أَلَّا يَتْرُكَنِى *I am afraid he will* C
not leave me, or, in accordance with a particular idiom of the language [§ 162], *I am afraid he will leave me;* مَا مَنَعَكَ أَلَّا تَسْجُدَ *what hath hindered thee from worshipping* (*him*)*?* لَنْ تَمَسَّنَا ٱلنَّارُ إِلَّا أَيَّامًا مَعْدُودَةً *the fire* (*of hell*) *shall certainly not touch us save for* (*shall certainly touch us only for*) *a certain number of days;* لَنْ يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى *none shall enter Paradise save those who are Jews or Christians;* فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّى يَأْذَنَ لِى أَبِى *I will therefore not quit the land* (of Egypt) *until my father gives me leave.* D

[Rem. If we wish to indicate that the thing ordered or resolved upon has actually been done, the verb may be followed by أَنْ with the perfect, as إِنَّهُ تَعَالَى لَمَّا قَدَرَ أَنْ أَحْيَاهَا أَوَّلًا قَدَرَ أَنْ يُحْيِيَهَا ثَانِيًا *after God had decreed to call them to life for the first time* (*as He did*), *He decreed to call them to life a second time* (see Fleischer, *Kl. Schr.* i. 525 *seq.*, ii. 356).—In later times أَنَّ with the indicative of the imperfect is often employed as the equivalent of أَنْ with the

A subjunctive, as in the verse كُلَّمَا رُمْتُ أَنْ أُقَدِّمَ خَيْرًا لِمَعَادِى وَرُمْتُ أَنِّى أَتُوبُ *as often as I intend to send onward some good deed for my future life and to repent toward God* (see Fleischer, *Kl. Schr.* i. 526 *seq.*).]

(*β*) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like,—and the verb which is governed by أَنْ has the meaning of the perfect or present,—the indicative of the perfect or imperfect is used after أَنْ; as أَعْجَبَنِى أَنْ
B قُمْتَ *it pleased me that thou stoodest up;* أَعْلَمُ أَنْ قَالَ *I know that he said;* أَعْلَمُ أَنْ يَنَامُ *I know that he is asleep.* As أَنَّ *quod*, ὅτι, with a pronoun (أَنَّهُ, etc.), is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as أَنَّ and governs the indicative, by the name of أَنِ ٱلْمُخَفَّفَةُ مِنَ ٱلثَّقِيلَةِ *the 'an that is lightened from the heavy form*, or, more shortly, أَنِ ٱلْمُخَفَّفَةُ *the lightened 'an;* but when it is equivalent to the Latin *ut*, they call
C it أَنِ ٱلنَّاصِبَةُ *the 'an that governs the subjunctive* (اَلْمُضَارِعُ ٱلْمَنْصُوبُ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as اَلْمُخَفَّفَةُ, or the subjunctive, as اَلنَّاصِبَةُ; e.g. ظَنَنْتُ أَنْ يَقُومُ *I think he will get up.*

REM. *a.* أَنْ is in these cases مَصْدَرِيَّةٌ, that is to say, أَنْ with the following verb is equivalent in meaning to the *maṣdar* or
D infinitive of that verb; e.g. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ *and that ye fast is better for you* (صِيَامُكُمْ = أَنْ تَصُومُوا); أُرِيدُ أَنْ أَزُورَكَ *I wish to visit thee* (زِيَارَتَكَ = أَنْ أَزُورَكَ); أَعْجَبَنِى أَنْ قُمْتَ = أَعْجَبَنِى قِيَامُكَ.

REM. *b.* The omission of أَنْ before the subjunctive is very rare; as مُرْهُ يَحْفِرَهَا *order him to bury it;* خُذِ ٱللِّصَّ قَبْلَ يَأْخُذَكَ *seize the thief before he can seize thee;* and in the verses أَلَا أَيُّهَا ذَا

A ٱلزَّاجِرِى أَحْضُرَ ٱلْوَغَى وَأَنْ أَشْهَدَ ٱللَّذَّاتِ هَلْ أَنْتَ مُخْلِدِى *O thou that hinderest me from being present in battle, and from taking part in amusements, canst thou make me live for ever?**—The grammarians tell us that some of the Arabs construed أَنْ always with the imperfect indicative, as أُرِيدُ أَنْ تَقُومُ *I wish thee to stand up;* and, according to the reading of Ibn Muḥèiṣin, Ḳor'ān ii. 233 لِمَنْ أَرَادَ أَنْ يُتِمُّ ٱلرِّضَاعَةَ *for him who desires to complete the time of suckling;* whilst others let it govern the jussive, as in the half- B
verse تَعَالَوْا إِلَى أَنْ يَأْتِنَا ٱلصَّيْدُ نَحْطِبِ *come, until the game comes* (or *is brought*) *to us, let us gather firewood.*

[Rem. *c.* Sometimes أَنْ seems to have the meaning of *lest, for fear that,* as in the verse عَمْرَ بْنَ عِمْرَانٍ حَبَوْتُ بِهَجْمَةٍ مَكَانَ قَلُوصٍ رَازِمٍ أَنْ أُعَيَّرَا *I have given 'Amr ibn 'Imrān a hundred camels for a young beast unable to rise, for fear lest I should be blamed* (*Ḥamāsa*, p. 256, l. 3); أَعْدَدْتُ ٱلسِّلَاحَ أَنْ يَجِيَٓءَ عَدُوٌّ فَأَدْفَعَهُ *I have prepared arms for* C
fear that an enemy should come, in which case I may repel him; أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا *for fear lest the one of them should make a mistake, in which case the other may remind her* (Ḳor'ān ii. 282). In these and similar phrases (Ḳor. iv. 175, vi. 157, xlix. 2, Lane p. 106, *b*) the interpreters supply مَخَافَةَ or كَرَاهَةَ. In others it may be explained by the preceding words implying a prohibition, as Ḳor. xxxv. 39, Ṭab. i. 657, l. 8, 3026,
l. 2. In the verse (Ḥarīrī, *Dorrat*, 88) أُوصِيكَ أَنْ يَحْمَدَكَ ٱلْأَقَارِبُ D
وَيَرْجِعَ ٱلْمِسْكِينُ وَهْوَ خَائِبُ,—أُوصِيكَ may have the meaning of أُحَذِّرُكَ *I warn thee lest thy near relations should praise thee, but the poor return disappointed.* D. G.]

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* [Bèiḍāwī on Ḳor'ān ii. 77 reads أَحْضُرُ, adding that, if أَنْ is omitted, the verb is put in the indicative. R. S.—Comp. *Ḥamāsa*, p. 438, l. 6 *seq.* and see also Lane p. 104 *c*, on Ḳor'ān xxxix. 64 أَفَغَيْرَ ٱللّٰهِ تَأْمُرُونِّى أَعْبُدُ.]

A (*b*) By لِ *that, in order that* ([called لَامُ كَىْ] originally a preposition, Vol. i. § 366, *c*); كَىْ, لِكَىْ, and لِأَنْ, *that, in order that*; كَيْلَا, لِكَيْلَا, and لِئَلَّا, *that not, in order that not*; particles which indicate the intention of the agent and the object of the act. For example: تُبْ لِيَغْفِرَ لَكَ ٱللّٰهُ *repent, that God may forgive thee*; يَنْبَغِى أَنْ يَسْئَلَ ٱلْمُسْلِمُ ٱللّٰهَ تعَ ٱلْعَافِيَةَ لِيَصُونَهُ عَنِ ٱلْبَلَايَا *it behoves the Muslim to ask God* (*who is exalted above all*) *for health, that*
B *He may preserve him from misfortunes*; إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَىْ تَعُودَ إِلَيْهِ عَلَى ٱلتَّأْبِيدِ *when you learn anything, write it down, so that you may constantly refer to it*; كَيْمَا أُعِدَّهُمْ *that I may prepare them*; تَعَلَّمُوا لِكَىْ تُعَلِّمُوا *learn that ye may teach*; وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ *and I am ordered* (*this*) *in order that I may be the first of the Muslims* (of those who surrender themselves to Him); لِكَيْمَا تَعْلَمِينِى صَادِقًا *that thou mayest know me to be speaking the*
C *truth*; تُرِيدِينَ كَيْمَا تَضْمِدِينِى وَخَالِدًا *thou desirest to take me as thy lover together with Ḫālid*; لَمْ نَشْتَغِلْ بِذِكْرِ ذٰلِكَ كَيْلَا يَطُولَ ٱلْكِتَابُ *we have not occupied ourselves with giving an account of this, in order that the book might not become too long*; كَيْلَا يَكُونَ دُولَةً بَيْنَ ٱلْأَغْنِيَآءِ مِنْكُمْ *that it* (the spoil) *may not be a thing taken by turns among the rich of you*; لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ *that ye may not grieve over what*
D *escapes you*; إِنَّمَا قَالَ ذٰلِكَ لِئَلَّا يُسْتَخَفَّ بِٱلْعِلْمِ *he said this only in order that learning might not be disparaged.*

REM. *a.* After لِ the grammarians assume the ellipse of أَنْ, which always appears before the negative, لِئَلَّا. The insertion of أَنْ is allowable, as جِئْتُكَ لِأَقْرَأَ, or لِأَنْ أَقْرَأَ, *I am come to thee to read* (whence some translate وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ by *and I am ordered to be the first of the Muslims*); except when it is

the لَامُ ٱلْجُحُودِ or *lām of denial*, i.e. when it is the predicate of A
مَا كَانَ or لَمْ يَكُنْ, as مَا كَانَ ٱللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ *God was not one to chastise them whilst thou wast among them;* لَمْ يَكُنْ زَيْدٌ لِيَشْرَبَ ٱلْخَمْرَ *Zèid was not a man to drink wine.*

Rem. *b.* The addition of مَا ٱلْمَصْدَرِيَّةُ appears sometimes to interrupt the government of كَىْ, as in the verse إِذَا أَنْتَ لَمْ تَنْفَعْ فَضُرَّ فَإِنَّمَا يُرَجَّى ٱلْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ *when thou canst not benefit, then harm; for nothing is expected of a man but that he should harm* B
or benefit. Sometimes أَنْ is added to strengthen the regimen; as لِكَيْمَا أَنْ تَغُرَّ وَتَخْدَعَا *that thou mayest deceive and beguile;* كَيْمَا أَنْ تَطِيرَ لِقَرْيَتِى *that thou mayest fly to my village.*

(*c*) *α.* By حَتَّى (also originally a preposition, Vol. i. § 366, *k*), *until, until that, that, in order that,* when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ C
إِلَيْنَا مُوسَى *we will not cease to stand by it* (worshipping it), *till Moses return to us;* لَا بُدَّ مِنَ ٱلتَّأَمُّلِ قَبْلَ ٱلْكَلَامِ حَتَّى يَكُونَ صَوَابًا *we must meditate before we speak, in order that our words may be appropriate;* يَنْبَغِى أَن لَّا يُضْعِفَ ٱلنَّفْسَ حَتَّى يَنْقَطِعَ عَنِ ٱلْعَمَلِ *he must not weaken the spirit so that he is hindered from acting;* قُولُوا لَهُ إِنْ شَآءَ فَلْيَجْلِسْ
وَلْيُعْطِنِى يَدَهُ حَتَّى أُقِيمَهُ أَوْ يُقْعِدَنِى *tell him, if he chooses, to sit down* D
and give me his hand, that I may force him to rise or he force me to sit down.—*β.* But if حَتَّى expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the imperfect. For example: سَارُوا حَتَّى طَلَعَتِ ٱلشَّمْسُ *they journeyed till the sun rose;* فَيَهْرُبُ حَتَّى أَبْعَدَ *and so he fled till he got a great way off;* مَرِضَ حَتَّى لَا يَرْجُونَهُ *he is so ill that they have no*

A *hope of his living;* خَيْرُ ٱلنَّاسِ رَجُلٌ فِى شَعَفَةٍ فِى غُنَيْمَةٍ لَهُ يَعْبُدُ ٱللّٰهَ حَتَّى يَأْتِيَهُ ٱلْمَوْتُ *the best of men is a man on a hill-top, amid a small flock of his own, who serves God until death comes to him.*

REM. *a.* After حَتَّى the grammarians assume the ellipse of أَنْ, and say that it is equivalent in meaning to إِلَى أَنْ or كَىْ, as اِضْرِبِ ٱللِّصَّ حَتَّى يَتُوبَ *beat the thief until* (إِلَى أَنْ) *he repents*
B or *that* (كَىْ or لِكَىْ) *he may repent.*

REM. *b.* In some cases the regimen may be doubtful; as وَزُلْزِلُوا حَتَّى يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ ٱللّٰهِ *and they were agitated until the apostle said* (يَقُولُ), or *so that the apostle said* (يَقُولَ), *and those who believed with him, When (will) the help of God (come)?*—In fact, after حَتَّى four constructions are possible, which may be exemplified thus: سِرْتُ إِلَى ٱلْكُوفَةِ حَتَّى أَدْخُلَهَا *I journeyed to ĕl-Kūfa that I might enter it* (= كَىْ أَدْخُلَهَا); سِرْتُ
C حَتَّى أَدْخُلُهَا *I journeyed to it till I entered it* (hist. imperfect, حِكَايَةَ حَالٍ مَاضِيَةٍ); سِرْتُ حَتَّى أَدْخُلُهَا *I have journeyed to it till I am (now) entering it* (= حَتَّى أَنَا أَدْخُلُهَا ٱلْآنَ); and سِرْتُ حَتَّى دَخَلْتُهَا *I journeyed till I (actually) entered it.*

(*d*) By فَ, when this particle introduces a clause that expresses the result or effect of a preceding clause (فَآءُ ٱلسَّبَبِ, فَآءُ ٱلسَّبَبِيَّةِ, or فَآءُ ٱلْجَوَابِ). The preceding clause must contain an imperative
D (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause*. The signification of فَ in all these

* [In some cases the indicative is employed where at first sight we should expect the subjunctive, as in Ḳor'ān lxxvii. 36 لَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ *it shall not be permitted to them to allege excuses* (they cannot excuse themselves); *Ḥamāsa* p. 407, فَلَا أُمٌّ فَتَبْكِيهِ وَلَا أُخْتٌ فَتَفْتَقِدُهْ *no mother will weep over him, no sister will miss him.* D. G.]

cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِى يَا رَبِّ A
فَأَدْخُلَ ٱلْجَنَّةَ *pardon me, O my Lord, so that I may enter Paradise;*
رَبِّ ٱنْصُرْنِى فَلَا أُخْذَلَ *O my Lord, help me, so that I be not forsaken;*
تَقَدَّمْ إِلَيْهِ فَيَخِيطَهُ *order him to sew it;* يَا نَاقَ سِيرِى عَنَقًا فَسِيحَا إِلَى
سُلَيْمَانَ فَنَسْتَرِيحَا *O camel, go at a far-stretching gallop to Sulèimān, that we may find rest* (فَسِيحَا and نَسْتَرِيحَا in rhyme for فَسِيحًا and
نَسْتَرِيحَ); لَا تُؤَاخِذْنِى فَأَهْلِكَ *do not punish me, so that* (or *lest*) *I* B
perish; اَللّٰهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَنَعْجِزَ وَلَا إِلَى ٱلنَّاسِ فَنَضِيعَ *O God, hand us not over to ourselves, lest we be too feeble (for the charge), nor to (other) men, lest we perish;* وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى *and do not exceed therein, lest my wrath alight upon you* (or *become due to you*); لَيْتَ لِى مَالًا فَأَتَصَدَّقَ مِنْهُ *would that I had money, that I might give part of it away in alms!* يَا لَيْتَنِى كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا
O would I had been with them, that I might have won great gain; C
لَعَلِّى أَحُجُّ فَأَزُورَكَ *perhaps I may go on pilgrimage so as to visit thee;*
هَلْ زَيْدٌ فِى ٱلدَّارِ فَأَمْضِىَ إِلَيْهِ *is Zèid at home, that I can go to him* (= *tell me whether Z. is at home, so that* etc.)? فَهَلْ لَنَا مِنْ شُفَعَآءَ فَيَشْفَعُوا لَنَا *have we then any intercessors to intercede for us?* يَا ٱبْنَ ٱلْكِرَامِ أَلَا تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ *O son of the noble, wilt thou not draw near, that thou mayest see what they have told thee?* هَلَّا تَدْرُسُ فَتَحْفَظَ *why dost thou not study, that thou mayest learn by heart?* رَبِّ لَوْلَا أَخَّرْتَنِى D
إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ *my Lord, why hast Thou not granted me a respite for a brief term, that I might give alms?* لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا *sentence is not passed upon them, that they die;* مَا تَأْتِينَا فَتُحَدِّثَنَا *thou never comest to us to tell us something.*

Rem. The imperative must be pure or real (مَحْضٌ), not an interjection like صَهْ, nor a verbal noun in the accusative. You say صَهْ فَأُحْسِنُ إِلَيْكَ *hold your peace and I will treat you kindly;*

A سُكُوتًا فَيَنَامُ ٱلنَّاسُ *hush, and the people will go to sleep.* The negative clause must also be pure, not restricted by إِلَّا, nor followed by another implied negative; e.g. مَا أَنْتَ إِلَّا تَأْتِينَا فَتُحَدِّثُنَا *thou dost nothing but come to us and tell us something;* مَا تَزَالُ تَأْتِينَا فَتُحَدِّثُنَا *thou never ceasest coming to us and* (never ceasest) *telling us something.* Consequently we may say مَا تَأْتِينَا فَتُحَدِّثُنَا, if we understand the words to mean *thou dost not come to us and* (dost not) *tell us*
B *something* (= فَمَا تُحَدِّثُنَا). [The poets allow themselves to use فَ with the subjunctive after a single future, e.g. سَأَتْرُكُ مَنْزِلِى لِبَنِى تَمِيمٍ وَأَلْحَقُ بِٱلْحِجَازِ فَأَسْتَرِيحَا *I will leave my abode to the Bènū Tèmīm, and betake myself to the Ḥiǵāz, that I may have rest.* (Comp. Jahn, Erklärungen zu Sībawèih, p. 53.) D. G.]

(*e*) By وَ, under the same circumstances as فَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act
C expressed by the previous clause; as أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللّٰهُ ٱلَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ ٱلصَّابِرِينَ *do ye think that ye shall enter Paradise without God's knowing those of you who have fought* (*for Him*), *and knowing the patient?* لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِىَ مِثْلَهُ *do not restrain* (*others*) *from any habit, whilst you yourself practise one like it;* فَقُلْتُ ٱدْعِى وَأَدْعُوَ إِنَّ أَنْدَى لِصَوْتٍ أَنْ يُنَادِىَ دَاعِيَانِ *and I said* (*to her*), *Call, and I will call* (*at the same time*), *for it makes the sound go*
D *farther, if two persons call out together;* أَلَمْ أَكُ جَارَكُمْ وَيَكُونَ بَيْنِى وَبَيْنَكُمُ ٱلْمَوَدَّةُ وَٱلْإِخَاءُ *was I not your neighbour, there being* (*all along*) *between me and you love and brotherly affection?* هَلْ تَأْكُلُ ٱلسَّمَكَ وَتَشْرَبَ ٱللَّبَنَ *do you eat fish and drink milk at the same time?* وَلُبْسُ عَبَاءَةٍ وَتَقَرَّ عَيْنِى أَحَبُّ إِلَىَّ مِنْ لُبْسِ ٱلشُّفُوفِ *and the wearing of a coarse cloak, whilst my eye is cool* (not heated with tears), *is more pleasant to me than the wearing of fine garments.* The Arab gram-

marians call وَ, thus used, وَاوُ ٱلْمَعِيَّةِ, or وَاوُ ٱلْجَمْعِ, or وَاوُ ٱلْمُصَاحَبَةِ, A
the wāw of simultaneousness, and explain it by مَعَ أَنْ.

[Rem. The school of Kūfa allow the use of the subjunctive also after ثُمَّ in the manner of فَ and وَ, e.g. لَا تَعِيبُوا عَلَى قَوْمٍ أَعْمَالًا ثُمَّ تَعْمَلُوا بِهَا *do not upbraid people for actions, whilst you practise them yourselves* (Ṭab. ii. 887, l. 1 *seq.*). D. G.]

(*f*) By أَوْ, when it is equivalent either to إِلَّا أَنْ *unless that*, or to
إِلَى أَنْ or حَتَّى *until that;* as لَأَقْتُلَنَّ ٱلْكَافِرَ أَوْ يُسْلِمَ *I will certainly* B
kill the unbeliever, unless he becomes a Muslim; وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا *and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight;* لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي *I will stick to you till you give me my due;* لَأَسْتَسْهِلَنَّ ٱلصَّعْبَ أَوْ أُدْرِكَ ٱلْمُنَى *I will deem everything difficult easy, until I attain my wishes;* فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّمَا نُحَاوِلُ مُلْكًا أَوْ نَمُوتَ فَنُعْذَرَا *and I said to*
him, Let not thy eye weep, we seek nothing short of a kingdom, unless C
we die and so are excused (for not attaining it); لَا آتِيكَ أَوْ يَؤُوبَ ٱلْقَارِظُ *I will not go to thee till the gatherer of acacia berries* (or *leaves*) *returns* (i.e. *I will never go to thee*). In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

(*g*) By إِذَنْ or إِذًا *in that case, well then*, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers
to a really future time, and that it is in immediate juxtaposition to D
إِذَنْ, or, at least, separated from it only by the negative لَا, or by an oath, or, according to some, by a vocative. For example, one may say أَنَا آتِيكَ غَدًا *I will come to thee tomorrow;* and the reply may be إِذَنْ أُكْرِمَكَ *well then, I will treat thee with respect*, or إِذَنْ لَا أُهِينَكَ *well then, I will not insult thee*, or إِذَنْ وَٱللّٰهِ أُكْرِمَكَ *well then, by God,*

A *I will* etc., or إِذَنْ يَا عَبْدَ ٱللّٰهِ أُكْرِمَكَ (though many prefer in this case أُكْرِمُكَ). If the particle وَ or فَ be prefixed to إِذَنْ, the verb may be put in the indicative as well as the subjunctive, e.g. وَإِذًا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا (var. يَلْبَثُوا) *and in that case they would not have remained after thee but a little while;* but if any of the other conditions specified above be violated, the indicative alone can be used: e.g. أُحِبُّكَ *I am fond of thee,* إِذَنْ أَظُنُّكَ (or إِخَالُكَ) صَادِقًا, *well,*
B *I think thou speakest the truth* (where the verb refers to present, and not to future time); أَزُورُ زَيْدًا *I will visit Zèid,* إِذَنْ زَيْدٌ يُكْرِمُكَ *well then, Zèid will treat thee with respect* (where زَيْدٌ separates إِذَنْ from the verb); أَزُورُكَ *I will visit thee,* إِذَنْ وَٱللّٰهِ لَتَنْدَمُ *then, by God, thou shalt assuredly repent it* (where لَ is interposed), or أُكْرِمُكَ إِذَنْ *I will treat thee with respect in that case,* or أَنَا إِذَنْ أُكْرِمُكَ *I in that case*
C *will treat thee with respect;* وَٱللّٰهِ إِذَنْ لَا أَفْعَلُ *by God, then, I will not do it;* إِنْ تَأْتِنِى إِذَنْ آتِكَ *if thou comest to me, in that case I will come to thee* (in which four examples إِذَنْ does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as כִּי, פֶּן, יַעַן אֲשֶׁר, לְמַעַן, אֲשֶׁר, etc., can no longer be distinguished from that which expresses the indicative. The same remark applies
D to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form ይነግር፡ *yĕnágĕr* (root ነገረ፡ *nagára*, 'to speak') for the indicative, and ይንግር፡ *yĕngĕr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction أَنْ, *that,* and other conjunctions that have the meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or

simply annexed to an undefined substantive; as أَعْطَانِى مَا آكُلُ *he* A *gave me what I was to eat;* لَا يَدْرِى أَيْنَ يَذْهَبُ *he does not know where he is to go;* سَيُدْخِلُهُمْ جَنَّاتٍ يَخْلُدُونَ فِيهَا *he will bring them into gardens, to dwell in them for ever.* In such sentences the Arabic language does not distinguish the *intention* from the *effect.* Hence the first example may also be translated *he gave me what I ate* (*at that time*), or *what I am* (*now*) *eating*, or *what I shall* (*hereafter*) *eat;* the second, *where he is going* or *will go;* the third, *in which they shall dwell for ever.* B

17. The *Jussive,*—connected with the imperative both in form and signification,—implies an *order.* It is used :—

(*a*) With the particle لِ (لَامُ ٱلْأَمْرِ *the lām of command*) prefixed, instead of the imperative; as لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ *let the owner of abundance spend of his abundance;* لِيَقْضِ عَلَيْنَا رَبُّكَ *let thy Lord make an end of us.* If the particle وَ or فَ be prefixed to لِ, as is often the C case, then لِ usually loses its vowel; as وَعَلَى ٱللّٰهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ *in God, then, let the believers trust;* إِنْ حَدَثَ بِى حَادِثٌ فَلْتُبَعْ وَلْتُقْسَمْ عَلَى سَبِيلِ كَذَا *if anything happens to me, let it be sold and* (*the proceeds*) *divided in such and such a way;* مَنْ أَرَادَ أَنْ يَتْرُكَ عِلْمَنَا هٰذَا سَاعَةً فَلْيَتْرُكْهُ ٱلسَّاعَةَ *whoever wishes to give up* (*the study of*) *this science of ours for a time, let him do so now.* It is the *third* person of the jussive that is chiefly used in this way, while the *second* is very D rare; examples of the *first* person are قُومُوا فَلْأُصَلِّ لَكُمْ *rise and let me pray for you;* وَلْنَحْمِلْ خَطَايَاكُمْ *and let us bear your sins;* [of the *second* لِتُكَبِّرِيهِ *make it* (*the tray of palmleaves*) *large,* said to a woman, *Aġ.* xvii. 90, last line. D. G.].

Rem. *a.* The particle لِ is rarely omitted in classical Arabic, except in poetry; e.g. قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تَأْذَنْ فَإِنِّى حَمْوُهَا

A وَجَارُهَا *I said to a porter in whose charge was her house, Admit* (*me*), *for I am her father-in-law and her neighbour* (an instance of the 2nd pers.); مُحَمَّدُ تَفْدِ نَفْسَكَ كُلُّ نَفْسٍ *Muḥammad, let every soul be a ransom for thine;* وَلٰكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبُ *but let there be* (*granted to me*) *from Thee a share in good* (*deeds*)*;* يَعْلَمْ أَهْلُ قَلْعَةِ مَارِدِينَ ٱلضُّعَفَآءُ *let the feeble people of the fortress of Māridīn know—.* Some passages of the Ḳor'ān, however, admit of being viewed in this way; as قُلْ لِعِبَادِىَ ٱلَّذِينَ آمَنُوا يُقِيمُوا ٱلصَّلٰوةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ
B *say to my servants who have believed, let them observe prayer and spend* (*in alms*) *of that which we have bestowed upon them;* but the jussive may here be explained in accordance with what follows under *c*, *β*.

REM. *b*. The vowel of لِ is also sometimes dropped after ثُمَّ; as ثُمَّ لِيَقْضُوا تَفَثَهُمْ *then let them do away with their dirtiness*, or ثُمَّ لْيَقْضُوا.

(*b*) After the particle لَا *not* (لَا ٱلنَّهْيِ *the lā of prohibition*), in
C connection with which it expresses a prohibition or a wish that something may not be done; as لَا تَحْزَنْ إِنَّ ٱللّٰهَ مَعَنَا *be not grieved, for God is with us;* رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا *O our Lord, punish us not if we forget;* لَا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَافِرِينَ أَوْلِيَآءَ *let not believers take unbelievers as friends;* إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدْ *when we go forth from Damascus, let us not return.*

D (*c*) *α*. In the protasis and apodosis of correlative conditional clauses, which depend upon إِنْ or any particle having the sense of إِنْ (§§ 6, *b*, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by كَانَ, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction فَ (for if this latter be the case, the indicative must be used). For example إِنْ تَعْجَلْ تَنْدَمْ *if thou art hasty, thou wilt repent it;*

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *he who doth evil, shall be recompensed for it;* A
مَتَى تَأْتِهِ تَعْشُو إِلَى ضَوْءِ نَارِهِ تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرُ مُوقِدِ *when thou comest to him, making for the light of his fire, thou findest the best of fires, beside which is the best of kindlers;* حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ ٱللّٰهُ نَجَاحًا فِى غَابِرِ ٱلْأَزْمَانِ *wherever* (or *whenever*) *thou shalt pursue a right course, God will decree thee success in the time to come;* أَيْنَمَا ٱلرِّيحُ تُمَيِّلْهَا تَمِلْ *whithersoever the wind bends it, it bends;* كَيْفَمَا
تَتَوَجَّهْ تُصَادِفْ خَيْرًا *however thou settest out, thou wilt meet with* B
good fortune; خَلِيلَىَّ أَنَّى تَأْتِيَانِى تَأْتِيَا أَخًا غَيْرَ مَا يُرْضِيكُمَا لَا يُحَاوِلُ *my two friends, however ye come to me, ye come to a brother who will never do anything but what pleases you;* أَيَّانَ نُؤْمِنْكَ تَأْمَنْ غَيْرَنَا وَإِذَا لَمْ تُدْرِكِ ٱلْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرَا *when we grant thee security, thou art secure from (all) others but us; and when thou dost not obtain security from us, thou ceasest not to be afraid;* فَأَيَّانَ مَا تَعْدِلْ بِهِ ٱلرِّيحُ يَنْزِلِ
and whenever the wind turns it aside, it descends; but مَنْ كَانَ يُرِيدُ C
حَرْثَ ٱلْآخِرَةِ نَزِدْ لَهُ فِى حَرْثِهِ *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage;* إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, (why,) a brother of his has stolen before;* فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *and whosoever believes in his Lord, shall not fear a diminution* (of his reward) *nor wrong.—β.* The jussive also stands in the apodosis, when the protasis contains a verb
in the imperative [or one of the expressions that have the meaning of D
an imperative (Vol. i. § 368, rem. *d*)]; as عِشْ قَنِعًا تَكُنْ مَلِكًا *live contented (and) thou wilt be a king;* وَأَوْفُوا بِعَهْدِى أُوفِ بِعَهْدِكُمْ *be faithful to (your) covenant with me, (and) I will be faithful to (my) covenant with you.* [فَذَرُوهَا تَأْكُلْ *therefore let her eat;* ذَرُونِى أَقْتُلْ مُوسَى *let me kill Mūsā;* دَعْنِى أَبْعَجْ بَطْنَهُ *let me slit his belly;*

A وَقَوْلِى كُلَّمَا جَشَأَتْ لِنَفْسِى مَكَانَكِ تُحْمَدِى أَوْ تَسْتَرِيحِى *and my saying to my soul, as often as it was stirred, Keep thy place (and) thou wilt be praised or find rest.*] In this way may be explained the passage from the Ḳor'ān quoted under *a*, rem. *a*, viz. by supplying after آمَنُوا the words أَقِيمُوا ٱلصَّلٰوةَ وَأَنْفِقُوا, and regarding يُقِيمُوا ٱلصَّلٰوةَ وَيُنْفِقُوا as the apodosis to قُلْ*.—γ. The jussive is used in a protasis that is dependent upon إِنْ, etc., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place.
B That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. *a*. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. (α) perfect ×
C perfect, as إِنْ قُمْتَ قُمْتُ *if thou standest, I stand;* (β) jussive × jussive, as إِنْ تَكْسَلْ تَخْسَرْ *if thou art slothful, thou wilt suffer loss*†;

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* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (صِفَةٌ), or a circumstantial definition (حَالٌ). In the last two cases, of course, the indicative must be used. E.g. in the words فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِى (Ḳor'ān
D xix. 5) *give me, then, a successor of Thine own choice, who shall be my heir,* يَرِثُنِى is a صِفَةٌ, but some readers pronounce يَرِثْنِى as an apodosis; in the passage دَعْنَا عَافَاكَ ٱللّٰهُ نَعِيشُ فِى هٰذَا ٱلظِّلِّ وَنَشْرَبُ هٰذَا ٱلْمَآءَ ٱلْبَارِدَ حَتَّى يَأْتِيَنَا ٱلْمَوْتُ *leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us,* نَعِيشُ and نَشْرَبُ are a حَال].

† [Very rarely poets have the imperfect indicative; see Sībawèih i. 388, *Kāmil* p. 78. D. G.]

(γ) jussive × perfect, as إِنْ تَصْبِرْ ظَفِرْتَ *if thou art patient, thou wilt* A
prevail; (δ) perfect × jussive, as إِنْ صَبَرْتَ تَظْفَرْ, in which case the
imperfect indicative is also admissible, with or without فَ, as
وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا غَائِبٌ مَالِى وَلَا حَرِمُ *and if a*
friend comes to him on a day (when he has need) of asking, he says
(يَقُولُ instead of يَقُلْ), *My camels are neither absent* (or *my property*
is neither hidden) *nor withheld* (*from thee*); فَإِنْ كَانَتِ ٱلْعَرَبُ جَائِلَةً
مُضْطَرِبَةً فِى أَثْرِكَ لَا تَجِدُ غَيْرَكَ *and if the Arabs go about in agitation* B
on thy track, they will not find any other but thee. The third form
of expression is rarer than the others. [The following remarks
may here be added: (1) If an oath precedes, the verb in the
protasis is invariably a perfect, whilst as a rule the indicative or
the energetic (§ 19, *e*) is used in the apodosis, e.g. فَوَٱللّٰهِ لَئِنْ
خَرَجْتَ مِنْهَا لَا تَرْجِعُ إِلَيْهَا *for, by God! if thou go forth from the*
town, thou wilt never return to it; وَٱللّٰهِ إِنْ قَامَ زَيْدٌ لَقُمْتُ *by God!*
if Zèid rises, I rise also; وَٱللّٰهِ إِنْ جَآءَ زَيْدٌ لَأُكْرِمَنَّهُ *by God! if* C
Zèid come, I will honour him. There are, however, exceptions not
only in poetry, but also in prose, as وَٱيْمُ ٱللّٰهِ لَئِنْ لَقِيتُهُمْ فَفَاتَنِى
ٱلنَّصْرُ لَا تَفُتْنِى ٱلشَّهَادَةُ إِنْ شَآءَ ٱللّٰهُ *by the oaths of God! if I meet*
them and victory escapes me, martyrdom will not escape me, so God
will (Ṭab. ii. 644, l. 15). (2) The jussive in the protasis is
necessary if the verb be preceded by the negative لَا, thus after
إِلَّا (= إِنْ لَا) *if not*, as إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ
unless ye do the same, there will be discord in the land and great D
corruption; إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ ٱللّٰهُ *if ye will not aid him, certainly*
God did aid him. (3) The imperfect indicative is used in the
apodosis, if the verb is meant to express expectation or order, e.g.
إِنْ أَفْرَجْتُ عَنْكُمْ تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِى ٱلْأَسْوَاقِ
مِنْ آلَاتٍ وَأَخْشَابٍ *if I let you go, ye must go and take what of*
implements and timber you find in the bazaars (comp. § 8, *c*, rem. *b*).
(4) If the protasis be a nominal sentence, only the perfect may be

A used, as وَإِنْ أَحَدٌ مِنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ *if any one of the polytheists ask protection of thee, grant it him.* (5) After وَإِنْ *though* only the perfect, or the jussive with لَمْ, is used, as زَيْدٌ وَإِنْ كَثُرَ مَالُهُ بَخِيلٌ *Zèid, though he be rich, is stingy;* وَإِنَّ ٱلْكَثِيبَ الفَرْدَ مِنْ جَانِبِ ٱلْحِمَى إِلَيَّ وَإِنْ لَمْ آتِهِ لَحَبِيبُ *and verily a solitary hill from the side of ĕl-Ḥimā is dear to me, though I have not been to it.* (6) In nominal sentences the conditional phrase is often placed
B between the subject and the predicate, as إِنَّا إِنْ شَآءَ ٱللّٰهُ لَمُهْتَدُونَ *truly, if God please, we shall be guided rightly;* comp. the quotations under (5).]

Rem. *b.* On the cases in which the apodosis of a clause containing إِنْ, or any of its "sisters," must be introduced by فَ, see § 187.

Rem. *c.* (1) When we have in an apodosis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by a conjunction, then (*α*) if the conjunction be فَ or وَ, the
C second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as وَإِنْ تُبْدُوا مَا فِى أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ ٱللّٰهُ فَيَغْفِرْ لِمَنْ يَشَآءُ وَيُعَذِّبْ مَنْ يَشَآءُ *and if ye disclose what is in your souls or conceal it, God will reckon with you for it, and will forgive whom He pleases, and punish whom He pleases;* or فَيَغْفِرُ and وَيُعَذِّبُ, *and He will forgive and will punish* (عَلَى ٱلِٱسْتِئْنَافِ *as beginning a new proposition*); or finally فَيَغْفِرَ and
D وَيُعَذِّبَ, governed by أَنْ understood; but (*β*) if the conjunction be ثُمَّ, the subjunctive is not allowed [comp. § 15, *e*, rem.]. (2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by فَ or وَ, the second verb should be put in the jussive, although the subjunctive is allowable; as إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللّٰهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ *verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish;* وَمَنْ يَقْتَرِبْ مِنَّا

وَيَخْضَعْ نُؤْوِهِ *and whosoever approaches us and humbles himself, we grant him protection.* A

REM. *d.* The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to لِ, and uses אַל in certain cases instead of לֹא (لَا). The Æthiopic employs the shorter form of the imperfect, ይንግር፡ *yĕngĕr*, to express the jussive as B well as the subjunctive (see § 15, rem.), and often prefixes to it the particle ለ፡ *lă* = لِ, of which لَ is a dialectic form.

18. The jussive is also used after the particles لَمْ *not*, and لَمَّا *not yet* (compounded of لَمْ and the مَا ٱلدَّيْمُومَة, § 7); e.g. فَلَمْ أَرَ يَوْمًا كَانَ أَكْثَرَ بَاكِيًا *but I have not seen a day in which there were more weepers;* لَمَّا يَذُوقُوا عَذَابِ *they have not yet tasted my punishment* C (for عَذَابِى). See § 12. The verb after لَمْ and لَمَّا has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (וַ) exercises upon the imperfect annexed to it.

REM. If the particle لَمْ be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e.g. لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ *he did not know (how) to swim.* D See § 12, and § 8, *d*, *e*.

19. The *Energetic* of the imperfect (see § 14) is used :—

(*a*) With the particle لَ *truly, verily, surely,* prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as وَٱلَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا *and those who have striven in our (holy) cause, we will surely guide in our paths;* لَتَرَوُنَّ ٱلْجَحِيمَ

A *ye shall surely see hell-fire;* عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *verily within a short time they will repent it;* وَٱللّٰهِ لَأُؤَدِّبَنَّكُمْ غَيْرَ هٰذَا ٱلْأَدَبِ *by God! I will teach you manners different from these;* فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ *then, by Thy glory, I will surely lead them all astray.*

(*b*) In commands or prohibitions, wishes, and questions; as فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *so do not die unless ye have become* (or
B *without having become*) *Muslims;* لَيْتَكَ تَرْجِعَنَّ *would that thou wouldst come back!* أَلَّا تَنْزِلَنَّ *why dost thou not come down?* [وَهَلْ تُرْجِعَنْ فَوْتَ ٱلْقَضِيَّةِ لَيْتُ *but can "would that" bring back the thing that has passed away?*] لَا يَرْكَنَنْ أَحَدٌ إِلَى ٱلْإِحْجَامِ يَوْمَ ٱلْوَغَى مُتَخَوِّفًا لِحِمَامِ *let no one incline to hang back on the day of battle, fearing death;* فَلَا تَحْرِمَنِّي نَائِلًا عَنْ جَنَابَةٍ *do not then refuse me a gift, after I have come from such a distance;* [لَا أَرَيَنَّكَ هَاهُنَا *let me not see you here;*
C أَقْسَمْتُ عَلَيْكَ لَمَّا تَفْعَلَنَّ *I beseech you to do it*].

[REM. The rare construction of رُبَّمَا with the energetic, as in رُبَّمَا تَقُومَنَّ *perhaps you will rise,* is explained by native grammarians as due to its meaning *perhaps* or *sometimes* which approximates to a prohibition. In contrast to it, they say also كَثُرَ مَا تَقُولَنَّ ذٰلِكَ *you say that often.* D. G.]

(*c*) In the apodosis of correlative conditional clauses, in which case لَ is prefixed to the protasis as well as to the apodosis; as
D وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ ٱلسَّمٰوَاتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللّٰهُ *and if thou askest them, Who created the heavens and the earth, and obliged sun and moon to serve Him? verily they will say, God;* لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ *verily, if he does not desist, we shall seize and drag* (*him*) *by the forelock.*

[REM. If لَ does not immediately precede the verb of the apodosis, the indicative is used, as وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللّٰهِ

تُحْشَرُونَ *and certainly, if ye die or are slain, to God shall ye be gathered.*] A

(*d*) In the protasis of a sentence after إِمَّا (= إِنْ مَا *if*)*; as إِمَّا تَضْرِبَنَّ زَيْدًا أَضْرِبْكَ *if thou beatest Zèid, I will beat thee;* اِهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّى هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ *get ye down from it* (Paradise), *all together; and if there shall* (*hereafter*) *come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come;* فَإِمَّا تَثْقَفَنَّهُمْ فِى B ٱلْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ *and if thou capture them in battle, then put to flight, by* (*making an example of*) *them, those who are behind them;* فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِى إِنِّى نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا *and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy;* فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ *and if we take thee away* (by death), *we will surely avenge ourselves on them.* C

[(*e*) The energetic may be used (α) after حَيْثُمَا and similar compounds, as حَيْثُمَا تَكُونَنَّ آتِكَ *wherever you may be, I will come to you;* (β) after مَا ٱلْإِبْهَامِيَّةُ (Vol. i. § 353*) as بِجَهْدٍ مَّا تَبْلُغَنَّ *with some painstaking you will certainly accomplish it;* بِعَيْنٍ مَّا أَرَيَنَّكَ *with some eye I will assuredly see thee.*]

20. No negative particle can be placed before the imperative. D Consequently, when a prohibition is uttered, the jussive must be used; as اُمْكُثْ شَهْرَيْنِ وَلَا تَعْجَلْ فِى ٱلِٱخْتِلَافِ إِلَى ٱلْأَئِمَّةِ *remain two months, and be not in a haste to run from one 'imām to another;*

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* [This مَا is called مَا لِتَأْكِيدِ مَعْنَى ٱلشَّرْطِ *to strengthen the conditional meaning*, Bèiḍāwī on Ḳor'ān vii. 33. R. S. Sometimes إِمَّا is followed by a jussive, as إِمَّا تَأْتِنِى أُكْرِمْكَ *if thou come to me, I will treat thee with honour.* See an example § 152, *d*, rem.]

A فَلَا تَعْدِلِى بَيْنِى وَبَيْنَ مُغَمَّرٍ *do not then place me on a level with (compare me with) one who is inexperienced.*—The energetic forms of the imperative serve to increase its force; as بِٱللّٰهِ ٱضْرِبَنَّ *strike, by God!* تَعَلَّمَنْ أَنَّ طُولَ ٱلْعَيْشِ تَعْذِيبُ *learn that length of life is a punishment* or *torment* (تَعْذِيبُ in rhyme for تَعْذِيبٌ); ٱلْكِبْرِيَآءُ لِرَبِّنَا صِفَةٌ لَهُ مَخْصُوصَةٌ فَتَجَنَّبَنْهَا وَٱتَّقِ *glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and*
B *fear (Him).*

[REM. *a.* In verbs that signify *to go, to move* (ذَهَبَ, مَضَى, أَتَى, رَجَعَ, رَاحَ, قَامَ, etc.) the dual and the plural of the *first* person of our imperative are often replaced in Arabic by an imperative with بَآءُ ٱلتَّعْدِيَةِ (§ 56, rem. *d*), as اِمْضِ بِنَا to a man, اِمْضِى بِنَا to a woman, اِمْضِيَا بِنَا to two persons, اِمْضُوا بِنَا or اِمْضِينَ بِنَا to more, *let us go.* A modern manner of expressing the same thing is to employ
C the imperative of a verb signifying *to let*, as خَلِّينَا (خَلُّونَا) نَرُوح or دَعْنَا (دَعِينَا, دَعُونَا) نَرُوح (comp. Fleischer, *Kl. Schr.* ii. 636 *seq.*).

REM. *b.* The imperative of the verb كَانَ with the name of a person in the accusative is used to express one's guessing that the person whom one sees coming, or whom one meets with, is that individual, as كُنْ أَبَا ذَرٍّ *I presume that the person approaching is Abū Ḏarr;* كُنْ أَبَا زَيْدٍ *I guess that you are Abū Zèid.* (See the
D Gloss. on Ṭabarī.) D. G.]

3. *The Government of the Verb.*

21. The verb may govern either (*a*) the *accusative* of a noun, or (*b*) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression.—This government is not restricted to the finite tenses of the verb, but extends to the nomen verbi or actionis, the nomina agentis and patientis, and other verbal substantives and adjectives,

whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb.—The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force. A

(a) *The Accusative.*

22. The verb governs the *accusative* of the noun—which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. i. § 364)—either B

(*a*) as an *objective complement* (determinans), i.e. as that which, by assigning its object, limits and restricts the act; or

(*b*) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e.g. دَعَاهُ *he called him,* دَعَا لَهُ بِكَذَا *he prayed that he might receive something as a blessing,* دَعَا عَلَيْهِ *he cursed him**; [رَغِبَ فِى ٱلشَّىْءِ *he coveted the thing,* رَغِبَ عَنْهُ *he shunned it*]. In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e.g. عَلِقَ *to adhere to, to attach oneself to,* and لَحِقَ *to adhere to, to overtake,* are construed indifferently with the accusative of the person or with C D

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* [In دَعَا لَهُ *he blessed him* and دَعَا عَلَيْهِ *he cursed him,* the object ٱللَّهَ has been omitted. The proper signification is *he prayed to God for him* and *against him.* D. G.]

A بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e.g. فَرَغَ *to have finished, to have done with,* is construed with مِنْ, and اِحْتَاجَ *to have need of, to be in want of,* with إِلَى, whereas in modern Arabic both take the accusative.

REM. *a.* Transitive verbs are called by the Arab grammarians ٱلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ, and they designate by this name not only those
B verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The former are distinguished as ٱلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ بِأَنْفُسِهَا *the verbs that pass on (to an object) through themselves* (and not by help of a preposition) and the latter as ٱلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ بِغَيْرِهَا *the verbs that pass on (to an object) through something else than themselves* (viz. بِحَرْفِ جَرٍّ *through a preposition*). For example, بَلَغَ *to reach, to arrive* (of a message, etc.), is a فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ, because we say
C بَلَغَنِى ٱلْخَبَرُ *the news reached me;* but قَدَرَ *to have power, to be able,* is a فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ, because it is construed with عَلَى, and we say قَدَرَ عَلَى شَىْءٍ *he was able to do something.*

REM. *b.* Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to*
D *come,* which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as جَآءَنَا عَامِرٌ *'Âmir came to us;* إِنَّ ٱلْغُرَبَآءَ وَأَوْلَادَ ٱلْكُبَرَآءِ يَأْتُونَنِى مِنْ أَقْطَارِ ٱلْأَرْضِ *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew בָּא with the accusative, e.g. Ps. c. 4, Prov. ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive,* so that we may say أُتِىَ بِشَىْءٍ *he was come to with a thing,*

i.e. it was brought to him, the active construction being أَتَاهُ بِشَىْءٍ A
he came to him with a thing, i.e. he brought it to him.

[Rem. *c*. The place of the objective complement may be supplied by an entire sentence, as عَلِمْتُ أَنَّ زَيْدًا خَارِجٌ *I know that Zèid is going forth.* Comp. §§ 35, *b*, *β*, 78, 88, 114. It may not be superfluous to note here that the verb قَالَ *to say*, or a derivative thereof, is followed by إِنَّ if the saying to which that
verb relates is repeated (حِكَايَةٌ), as وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ *and their* B
saying, Verily we have slain the Messiah; فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمْ نَكُنْ ظَلَمْنَا *and if ye say that we did wrong*, (*our answer is*) *we did no wrong* (*Ḥamāsa* 55); قُلْتُ إِنَّ زَيْدًا قَائِمٌ *I said, Verily Zèid is standing.* But when the following words explain what is said, أَنَّ must be used, as in the saying قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنَّ أَبَاكَ شَرِيفٌ وَأَنَّكَ عَاقِلٌ *I have said to thee a good saying: that thy*
father is noble and that thou art intelligent; أَوَّلُ مَا أَقُولُ أَنِّى أَحْمَدُ C
ٱللّٰهَ *the first word I speak is that I praise God.* The conjunction أَنَّ is used also when قَالَ has the meaning of ظَنَّ *to think* (§ 24, rem. *c*) as مَتَى تَقُولُ أَنَّهُ مُنْطَلِقٌ *when dost thou think that he is going?* whereas مَتَى تَقُولُ إِنَّكَ ذَاهِبٌ would mean *when dost thou say that thou art going?*]

24. Many verbs take *two objective complements in the accusative*,
either both of the person, or both of the thing, or the one of the D
person and the other of the thing.—These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate.—(*a*) To the *first* class belong all causatives of the second and fourth verbal forms (Vol. i. §§ 41 and 45), whose ground-form is transitive and governs an accusative; as also verbs that signify *to fill* or *satisfy*, *give*, *deprive*, *forbid*, *ask*, *entreat*, and the like, the most of which have

A likewise a causative meaning. For example: عَلَّمَهُ عِلْمَ ٱلْهَيْئَةِ *he taught him the science of astronomy*; زَوَّجْتُ زَيْدًا ٱبْنَةَ أَخِى *I gave Zèid my brother's daughter in marriage*; أَعْلَمَنِى ٱلْأَمْرَ *he informed me of the thing* (lit., *he made me know it*); مَلَأَ ٱلدَّلْوَ مَآءً *he filled the bucket with water*; أَشْبَعَهُ خُبْزًا *he let him eat as much bread as he could* (شَبِعَ خُبْزًا *he ate as much bread as he could*); أَطْعَمَهُ ٱلسَّيْفَ *he let him*
B *taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً *they gave Zèid poisoned wine to drink*; أَعْطَاهُ ٱلْكِتَابَ *he gave him the book*; رَزَقَهُ ٱللّٰهُ ٱلْعُمْرَ *God gave him his life*; وَفَّاهُ ٱللَّبَنَ *he gave him milk in abundance*; أَنْشَدَنِى شِعْرًا *he recited a poem to me*; وَعَدَنَا ٱللّٰهُ ٱلْحَيٰوةَ ٱلْأَبَدِيَّةَ *God has promised us everlasting life*; حَرَمَهُ ٱللّٰهُ بَرَكَةَ ٱلْعِلْمِ *God has deprived him of the blessing of learning*; قِنَا عَذَابَ ٱلنَّارِ
C *preserve us from the punishment of hell-fire* (قِ imperative of وَقَى, Vol. i. § 178); اِسْأَلِ ٱللّٰهَ ٱلْعَفْوَ *ask pardon of God*; [أَسْتَغْفِرُ ٱللّٰهَ ذَنْبًا لَسْتُ مُحْصِيَهُ *I beg forgiveness of God for sins that I am not able to count* (comp. § 70, rem. *e*); أَمَرْتُكَ ٱلْخَيْرَ فَٱفْعَلْ مَا أُمِرْتَ بِهِ *I have enjoined thee* (*to do*) *the best; do what thou hast been ordered to do*].—(*b*) To the *second* class belong (*α*) verbs which mean *to make, appoint, call, name,* and the like; and (*β*) those verbs which are called by the
D Arab grammarians أَفْعَالُ ٱلْقُلُوبِ *verbs of the heart*, i.e. which signify an act that takes place in the mind, or أَفْعَالُ ٱلْيَقِينِ وَٱلشَّكِّ أَوِ ٱلرُّجْحَانِ *verbs of certainty and doubt* or *preponderance* (*of probability*), such as رَأَى *to see, think, know,* [أُرِىَ (pass. IV. of رَأَى) *to think, believe*], عَلِمَ *to know,* وَجَدَ *to find, perceive,* دَرَى *to know;* خَالَ *to think, imagine,* ظَنَّ *to think, believe,* حَسِبَ *to think, reckon, suppose,* زَعَمَ *to think, deem,* عَدَّ *to count, reckon,* حَجَا *to think, opine,* جَعَلَ *to believe, think,* تَوَهَّمَ *to imagine, fancy,* قَالَ in the sense of *to think*, and the im-

peratives تَعَلَّمْ *learn, know,* and هَبْ *suppose, think.* For example: A
(α) اَلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَاشًا *who hath made the earth a bed for you;* صَيَّرْتُ ٱلطِّينَ إِبْرِيقًا *I have made the clay (into) a jug;* وَٱتَّخَذَ ٱللّٰهُ إِبْرٰهِيمَ خَلِيلًا *and God took Abraham (for) a friend;* وَهَبَنِى ٱللّٰهُ فِدَاكَ *may God make me a ransom for thee!* فَرَدَّ شُعُورَهُنَّ ٱلسُّودَ بِيضًا *and it* (Fate or Fortune) *turned their black hair white;* دَعَوْتُهُ مُحَمَّدًا *I called him Muḥammad;* وَسَمَّيْتُهُ تَعْلِيمَ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ *and I named it* (my B
book) '*The Instruction of the Learner in the Path of Learning*'; (β) إِنَّهُمْ يَرَوْنَهُ بَعِيدًا *they indeed think it far off;* رَأَيْتُ أَحَقَّ ٱلْحَقِّ حَقَّ ٱلْمُعَلِّمِ *I think the duty we owe to a teacher the greatest of duties;* رَأَيْتُ ٱللّٰهَ أَكْبَرَ كُلِّ شَىْءٍ مُحَاوَلَةً *I know that God is the greatest of all in power of will;* [أَيْنَ تُرَى بِشْرًا جَالِسًا *where thinkest thou that Biśr is sitting?*]; عَلِمْتُكَ ٱلْبَاذِلَ ٱلْمَعْرُوفَ *I know that thou art liberal in the exercise of bounty;* وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ *and verily we* C
found most of them evil-doers; وَجَدْتُهُ شَيْخًا حَلِيمًا *I found him a mild,* or *gentle, old man;* إِخَالُ زَيْدًا أَخَاكَ *I think Zèid is thy brother;* وَمَا أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً *and I do not think the hour (of judgment) is at hand;* حَسِبْتُ ٱلتُّقَى وَٱلْجُودَ خَيْرَ تِجَارَةٍ رَبَاحًا *I deemed piety and generosity the best merchandise in respect of profit;* وَلَا
تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا فِى سَبِيلِ ٱللّٰهِ أَمْوَاتًا *and do not deem those dead* D
who have been slain on God's path (i.e. fighting for their religion); فَلَا تَعْدُدِ ٱلْمَوْلَى شَرِيكَكَ فِى ٱلْغِنَى *do not then reckon the maulā* (or client) *a sharer with thee in (his time of) affluence;* قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍو أَخَا ثِقَةٍ *I supposed 'Abū 'Amr to be a trusty friend;* وَجَعَلُوا ٱلْمَلٰئِكَةَ ٱلَّذِينَ هُمْ عِبَادُ ٱلرَّحْمٰنِ إِنَاثًا *and they believe the angels, who are the servants of the Merciful, (to be) females;* جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ

A *I thought he was a slave, and so I abused him;* أَجُهَّالًا تَقُولُ بَنِى لُؤَىٍّ لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَا *by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so?* (in rhyme for مُتَجَاهِلِينَ); تَعَلَّمْ شِفَآءَ ٱلنَّفْسِ قَهْرَ عَدُوِّهَا *know that the healing of the soul is the conquering of its enemy;* فَقُلْتُ أَجِرْنِى أَبَا مَالِكٍ وَإِلَّا فَهَبْنِى ٱمْرَءًا هَالِكَا *and I said, Protect me, O 'Abū Mālik, and if not, deem me a lost man* (in rhyme for هَالِكًا); هَبْنِى لَكَ صَدِيقًا *suppose me a friend*
B *of thine.*

REM. *a.* Of the two objective complements, that which is the subject is called ٱلْمَفْعُولُ ٱلْأَوَّلُ *the first object,* and the other, or predicate, ٱلْمَفْعُولُ ٱلثَّانِى *the second object.*

REM. *b.* When verbs like رَأَى and وَجَدَ are mere أَفْعَالُ ٱلْحِسِّ or *verbs of sense,*—i.e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a مَفْعُولٌ ثَانٍ or *second object,*
C but a حَالٌ or *circumstantial accusative,* i.e. an accusative expressing a state or condition of the object in actual connection with those acts; e.g. رَأَيْتُكَ نَآئِمًا *I saw thee sleeping,* وَجَدْتُهُ مَرِيضًا *I found him sick* (in a state of sleep, of sickness*). In these and similar phrases رَأَى and وَجَدَ may often be translated by the very same words, whether they are أَفْعَالُ ٱلْقَلْبِ or أَفْعَالُ ٱلْحِسِّ; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep,*
D *he was sick,* that is to say, the individual as the possessor of this quality.

REM. *c.* The above construction of قَالَ is usually restricted to the 2nd pers. sing. imperf. indic. in an interrogation, provided that

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* [Instead of the predicative accusative the imperfect indicative may be used, as رَأَيْتُهُ يَفْعَلُ *I saw him do.* Comp. § 8, *e*, § 74, and also the perfect, as وَجَدْتُكَ فَعَلْتَ كَذَا *I found that you had done such and such a thing.*]

the interrogative particle is not separated from the verb by anything A
but a preposition with its complement or an object of the verb, as in the example cited. We must not say أَأَنْتَ تَقُولُ عَمْرًا مُنْطَلِقًا, but عَمْرٌو مُنْطَلِقٌ in the nominative. [Comp. § 23, rem. *c.*]

Rem. *d.* The fourth form of the أَفْعَالُ ٱلْقَلْبِ governs three accusatives; e.g. يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً *he will make you think your actions bad;* أَرَى ٱللّٰهُ ٱلنَّاسَ أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صِدِّيقًا *God has made men think Job patient and know him to be most veracious.* B
Similarly حَدَّثَ, خَبَّرَ or أَخْبَرَ, and نَبَّأَ or أَنْبَأَ, *to tell* or *inform.*

Rem. *e.* The أَفْعَالُ ٱلْقَلْبِ may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens (1) when the verb is inserted parenthetically, in which case, however, the accusative is preferable, as زَيْدًا ظَنَنْتُ جَاهِلًا, or زَيْدٌ ظَنَنْتُ جَاهِلٌ, *Zèid is, I think, a fool;* (2) when it is put at the end of the sentence, in
which case the nominative is preferable, as زَيْدٌ صَادِقٌ ظَنَنْتُ, or C
زَيْدًا صَادِقًا ظَنَنْتُ, *Zèid is truthful, I think;* (3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle لَ *truly,* as ظَنَنْتُ مَا زَيْدٌ صَادِقٌ *I think Zèid is not truthful,* مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو *I do not know whether Zèid is in thy house or 'Amr,* عَلِمْتُ أَيُّهُمْ أَبُوكَ *I know which of them is*
thy father, ظَنَنْتُ لَزَيْدٌ قَآئِمٌ *I think Zèid is standing up.* In the D
last example لَزَيْدٌ قَآئِمٌ is virtually [عَلَى ٱلتَّقْدِيرِ, comp. Vol. i. § 310] in the accusative, for if another object be added, without the particle لَ being prefixed to it, it is put in the accusative, as ظَنَنْتُ لَزَيْدٌ قَآئِمٌ وَعَمْرًا مُنْطَلِقًا *I think Zèid is standing up and 'Amr going away.*—In the first two cases the infinitive ظَنٌّ may be used in the accusative instead of the finite verb, as زَيْدٌ ظَنَّكَ ذَاهِبٌ *Zèid*

A *is, as thou thinkest, going away,* زَيْدٌ ظَنِّي مُقِيمٌ, زَيْدٌ أَخُوكَ ظَنِّي.—In modern Arabic the particle أَنَّ is interposed between the فِعْلُ ٱلْقَلْبِ and a dependent interrogative clause; as مَا عَلِمْتَ أَنَّ أَيُّهُمْ جَآءَ, لَمْ أَدْرِ أَنَّهُ مَتَى يَجِىٓءُ, لَا بُدَّ أَنْ يُبَيَّنَ أَوَّلًا أَنَّ ٱلِٱسْمَ مَا هُوَ *it must be first explained what the noun is.*

25. If the verbs of the two classes mentioned in § 24 are put
B in the *passive* voice, one of the two accusatives becomes the nominative.—In the case of the *first* class, it is the accusative of the person; e.g. عُلِّمَ عِلْمَ ٱلْهَيْئَةِ *he was taught the science of astronomy;* أُطْعِمَ ٱلسَّيْفَ *he was made to taste the sword* (was stabbed with it); سُقِىَ ٱلْوَزِيرُ مَآءً مَسْمُومًا *the vizir was given poisoned water to drink,* or *poisoned water was given to the vizir to drink;* رُزِقَ ٱلْعُمْرَ *life was granted him;* أُنْشِدْتُ شِعْرًا لِغَيْرِهِ *a poem by another (author) was recited to me;*
C حُرِمَ بَرَكَةَ ٱلْعِلْمِ *he was deprived of the blessing of learning.* Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as زُوِّجَ زَيْدٌ ٱبْنَةَ أَخِي *Zèid was given my brother's daughter in marriage* or *my brother's daughter was given in marriage to Zèid.* If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the
D reverse; as مُلِئَتِ ٱلدَّلْوُ مَآءً *the bucket was filled with water.*—In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e.g. جُعِلَتْ لَكُمُ ٱلْأَرْضُ فِرَاشًا *the earth has been made a bed for you;* صُيِّرَ ٱلطِّينُ إِبْرِيقًا *the clay has been made into a jug;* زَيْدٌ مَظْنُونٌ شُجَاعًا *Zèid is thought brave;* حُسِبُوا أَمْوَاتًا *they are deemed dead;* دُرِيتَ ٱلْوَفِىَّ ٱلْعَهْدِ يَا عُرْوَ *thou art known as the faithful keeper of thy promise, O 'Orwa* (for يَا عُرْوَةُ).

Rem. *a.* As the verb أَتَى, *to come,* is construed with the accusative of the person (§ 23, rem. *b*), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e.g. آتَى مُوسَى بَنِى إِسْرَآئِيلَ ٱلْكِتَابَ *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of آتَى, we should expect it to become the nominative when the verb passes into the passive (أُوتِىَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore أُوتِىَ بَنُو إِسْرَآئِيلَ ٱلْكِتَابَ *the (holy) book was brought to the children of Israel,* and not أُوتِىَ ٱلْكِتَابُ بَنِى إِسْرَآئِيلَ. A B

Rem. *b.* If the verb should happen to govern three accusatives in the active voice (§ 24, rem. *d*), that which is next to the verb becomes the nominative to the passive; e.g. أُعْلِمَ زَيْدٌ عَمْرًا قَادِمًا *Zèid was informed that 'Amr was approaching;* وَكُنْتُ أُرَى زَيْدًا كَمَا قِيلَ سَيِّدًا *and I used to think Zèid, as was (commonly) said, a lord;* نُبِّئْتُ لَيْلَى بِٱلْعِرَاقِ مَرِيضَةً *I was told (that) Lèilā was sick in ĕl-'Irāk;* إِذَا أُخْبِرْتَنِى دَنِفًا *when thou art told (that) I am sick.* C

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi or infinitives, Vol. i. § 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (Vol. i. §§ 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا lit. *he struck a striking,* نَامَ نَوْمًا *he slept a sleep,* سَارَ سَيْرًا *he journeyed a journey;* ضُرِبَ ضَرْبًا lit. *he was struck (with) a striking;* ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِى ضَرْبَتَيْنِ أَوْ ضَرَبَاتٍ *I struck him one stroke, and he struck me two or more strokes;* ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا D

A lit. *he struck Zèid (as to) his head (with) a striking;* ضَرَبْتُهُ ضَرْبًا شَدِيدًا or, omitting the nomen verbi, ضَرَبْتُهُ شَدِيدًا *I gave him a violent beating**; فَرِحَ فَرَحًا عَظِيمًا *he rejoiced (with) a great joy;* ضَمَّتْنِى إِلَى صَدْرِهَا ضَمًّا شَدِيدًا *she clasped me tightly to her breast;* مَشَى مِشْيَةً حَسَنَةً *he walked (with) a graceful gait;* ضَرَبَنِى هٰذَا ٱلضَّرْبَ *he beat me in this manner*, lit. *(with) this beating;* يَحْفَظُونَ أَسْرَارَهُمْ هٰذَا ٱلْحِفْظَ *they*
B *keep their secrets (with) this keeping* (i.e. *so carefully*); ضَرَبَهُ ضَرْبَ ٱلظَّالِمِ *he beat him as a cruel oppressor does*, or ضَرْبَ ٱلْمُؤَدِّبِ *as a teacher does;* خَافَ خَوْفَ ٱلْجَبَانِ *he feared as a coward fears;* نَظَرْتُ إِلَيْهِ نَظْرَةَ ٱلْغَضُوبِ *I looked at him (with) the look of an angry (man);* إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا *when the earth shall quake (with) her quaking;* ضَرَبَنِى ضَرْبًا أَوْجَعَنِى *he beat me so as to hurt me much*, lit. *he beat me (with) a beating which pained me;* ضَرَبَنِى ٱلضَّرْبَ ٱلَّذِى لَا يَخْفَى عَلَيْكَ
C *he gave me a good beating, as you know well*, lit. *he beat me (with) the beating which is not concealed from you.*—This objective complement, which is called by the Arab grammarians اَلْمَفْعُولُ ٱلْمُطْلَقُ, *the absolute object*†, or اَلْمَصْدَرُ (see Vol. i. § 195, rem.), is used in the two following ways.

(*a*) When it stands alone and undefined (مُبْهَمٌ), it is employed لِلتَّأْكِيدِ *for strengthening*, or لِلتَّعْظِيمِ *for magnifying*, i.e. to add
D greater force to the verb; e.g. عَدَّهُمْ عَدًّا *He hath numbered them (with) a numbering* (i.e. *with an exact numbering*); إِذَا رُجَّتِ ٱلْأَرْضُ

* The undetermined object in such phrases as ضَرَبْتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time;* e.g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

† Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

رَجًّا وَبُسَّتِ ٱلْجِبَالُ بَسًّا *when the earth shall be shaken* (*with*) *a shaking* A
(i.e. *shaken violently*), *and the mountains be crumbled* (*with*) *a crumbling* (i.e. *crumbled to dust*); وَٱسْتَكْبَرُوا ٱسْتِكْبَارًا *and they disdain* (*with*) *a disdaining* (i.e. *are haughtily disdainful*); رَضَّ عِظَامَهُ رَضًّا *he crushed his bones* (*with*) *a crushing* (i.e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

Rem. *a.* For still greater emphasis the maṣdar may be repeated, B
as إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا *when the earth shall be crushed* (*with*) *crushing, crushing.*

[Rem. *b.* For the same purpose sometimes the maṣdar accompanied by a suffix referring to the logical subject is put in the nominative, as جَدَّ جِدُّهُ *he exerted himself strenuously* (properly *his energy exerted itself, became real exertion*); ضَلَّ ضَلَالُهُ *he was*
profoundly in error (prop. *his error became error indeed*); بَعُدَ بُعْدُهُ C
he was very far off; جُنَّ جُنُونُهَا *she became thoroughly mad;* جَاعَ جُوعُهُ *he had a vehement hunger.* We have a similar figure of speech in the phrases شَيْبٌ شَائِبٌ *intense whiteness of the hair;* شِعْرٌ شَاعِرٌ *excellent poetry;* لَيْلٌ لَائِلٌ *a very dark night;* مَوْتٌ مَائِتٌ *a violent death;* وَيْلٌ وَائِلٌ *a great woe.* D. G.]

Rem. *c.* A maṣdar of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a
different head. ضَرَبَنِى ضَرْبَيْنِ can only mean *he beat me on two* D
different occasions; and in general the dual or plural is only admissible in the case of a maṣdar used لِلنَّوْعِ (see the end of the section), when there is a difference of kinds, as سِرْتُ سَيْرَىْ زَيْدٍ ٱلْحَسَنَ وَٱلْقَبِيحَ *I went the two paces* (or *courses*) *of Zèid, the good and the bad;* أُحِبُّكَ حُبَّيْنِ حُبَّ ٱلْوِدَادِ وَحُبًّا لِأَنَّكَ أَهْلٌ لِذَاكَا *I love Thee* (*with*) *two kinds of love,* (*with*) *the love of affection, and* (*with*) *another love, because Thou art entitled thereto* (or *worthy thereof*).

A (*b*) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the ٱلْمَفْعُولُ ٱلْمُطْلَقُ be a nomen vicis, it is used لِلتَّعْدَادِ *for enumeration;* and if it be a nomen speciei, or have an adjective, etc., connected with it, it is used لِلنَّوْعِ *to indicate the kind, for*
B *specification,* or لِلتَّبْيِينِ or لِلتَّمْيِيزِ *for distinction.*

REM. *a.* Instead of the nomen verbi of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as لَا تُقْدِمُونَ مُقَدَّمًا *ye do not advance boldly* (IV. and II.); اِقْتَتَلُوا قِتَالًا شَدِيدًا *they fought with one another* (VIII.) *a hard fight* (III.), وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا *and devote thyself* (V.) *to Him* (*with*) *an*
C (*exclusive*) *devotion* (II.), جَلَسَ قُعُودًا ; تَوَضَّأَ وُضُوءًا, اِغْتَسَلَ غَسْلًا, أَحَبَّهُ مِقَةً ; أُعَذِّبُهُمْ عَذَابًا شَدِيدًا *I will chastise them* (*with*) *a sore chastisement,* اِنْهَزَمُوا هَزِيمَةً شَنِيعَةً *they fled a shameful flight,* رَجَعَ ٱلْقَهْقَرَى *he retired backwards,* أُحِبُّكَ حُبَّيْنِ (see above, *a*, rem. *c*), شَنِئَهُ بُغْضًا ; تَلُوذُ بِأَحْقَى نَهْشَلٍ مِنْ مُجَاشِعٍ عِيَاذَ ذَلِيلٍ *thou hast recourse to Nahšal for protection from Moğāši‘ as a weak man;* تَطَفَّلَ تَطْفِيلَةً *he was an intruder at the feast, uninvited.*—
D Sometimes a specificative term may be interposed, as فَلَا تَمِيلُوا كُلَّ ٱلْمَيْلِ *do not incline wholly away* (from one of them), عَرَفْتُهُ بَعْضَ ٱلْمَعْرِفَةِ *I knew it in part,* جَلَدْتُهُ ثَلَاثَ جَلَدَاتٍ *I gave him three whippings,* جَلَسْتُ أَحْسَنَ ٱلْجُلُوسِ *I sat most comfortably;* or the maṣdar may be omitted, and its place supplied by another word, as جَلَدْتُهُ ثَلْثًا (for ثَلْثَ جَلَدَاتٍ), ضَرَبْتُهُ سَوْطًا *I beat him* (*with*) *a whip* (for ضَرْبَ سَوْطٍ).

Rem. *b.* The accusative of the nomen verbi remains, as we A
have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, provided that it is qualified or specialised by some other word (an adjective or a substantive in the genitive), as سِيرَ سَيْرُ ٱلْبَرِيدِ, سِيرَ سَيْرٌ طَوِيلٌ, ضُرِبَ ضَرْبٌ شَدِيدٌ, and not merely سِيرَ سَيْرٌ, ضُرِبَ ضَرْبٌ.

27. It has been mentioned above (§ 21), that the nomina verbi B
derived from verbs which govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

(*a*) If only the objective complement of the act (and not likewise its subject) be expressed, it is put after the nomen actionis in the genitive*; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be divided from the word that governs it. For C
example: مَنَعَهُمْ مِنْ قَوْلِ ٱلْحَقِّ *he hindered them from saying what was right;* لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَآءِ ٱلْخَيْرِ *a human being is never weary of praying for weal;* أَوْ إِطْعَامٌ فِي يَوْمٍ ذِى مَسْغَبَةٍ يَتِيمًا *or to feed in a day of famine an orphan;* بِضَرْبٍ بِٱلسُّيُوفِ رُؤُوسَ قَوْمٍ *by cutting off with swords the heads of some people.* In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive D
after it; as ضَعِيفُ ٱلنِّكَايَةِ أَعْدَآءَهُ *feeble in harming his enemies;* فَلَمْ أَنْكُلْ عَنِ ٱلضَّرْبِ مِسْمَعًا *and I did not desist from striking Misma‘.*

Rem. If there be two or more objective complements, they are usually all put in the genitive; but sometimes only the first is put

* This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

A in the genitive and the others in the accusative, as كَرِهْتُ أَكْلَ ٱلْخُبْزِ وَٱللَّحْمَ *I am sick of eating bread and meat*, for وَٱللَّحْمِ; قَدْ كُنْتُ دَايَنْتُ بِهَا حَسَّانَا مَخَافَةَ ٱلْإِفْلَاسِ وَٱللَّيَّانَا *I had taken her in lieu of my debt from Ḥassān, for fear of* (*his*) *becoming poor and delaying payment*, where وَٱللَّيَّانَا is in rhyme for وَٱللَّيَّانَ, instead of وَٱللَّيَّانِ.

(*b*) If both the subject and the objective complement of the act be expressed, three constructions are permitted. (*α*) The subject may
B be put in the genitive, and the objective complement in the accusative; as كَانَ قَتْلُ ٱلْخَلِيفَةِ جَعْفَرًا فِى هٰذِهِ ٱلسَّنَةِ *in this year the chalif put Ǵa‘far to death* (lit. *the chalif's killing Ǵ. was in this year*); فَٱذْكُرُوا ٱللّٰهَ كَذِكْرِكُمْ آبَآءَكُمْ *then remember God as ye remember your fathers;* بَاكِيًا لِضَرْبِ ٱلْمُؤَدِّبِ إِيَّاهُ *crying because of the tutor's having beaten him;* مَا ظَهَرَ مِنْ كُفْرِكَ ٱلنِّعْمَةَ عِنْدَكَ *what is apparent of thy*
C *ingratitude for favours bestowed upon thee;* فَقَالَ الفَرَزْدَقُ يَذْكُرُ تَفْضِيلَ ٱلْأَخْطَلِ إِيَّاهُ *ĕl-Farazdaḳ said, mentioning how ĕl-Aḫṭal preferred him;* لِمَا كَانَ مِنْ إِهْلَاكِ قُتَيْبَةَ بْنِ مُسْلِمٍ ٱلْبَاهِلِيِّ كَتَبَتَهُمْ وَقَتْلِهِ هَرَابِذَتَهُمْ وَإِحْرَاقِهِ كُتُبَهُمْ وَصُحُفَهُمْ *because of Ḳotèiba 'ibn Muslim ĕl-Bāhilī's killing their writers, and massacring their priests, and burning their books and writings.* (*β*) The objective complement may be put in the genitive and the subject in the nominative;
D as سَفَتْهُمْ رِيحُ ٱلْفَنَآءِ سَفْيَ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands;* تَنْفِى يَدَاهَا ٱلْحَصَى فِى كُلِّ هَاجِرَةٍ نَفْىَ ٱلدَّرَاهِمِ تَنْقَادُ ٱلصَّيَارِيفِ *her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhams whilst selecting them;* لَزُومٌ مَا عَلِمْتُ بِبَابِ دَارِى لُزُومَ ٱلْكَهْفِ أَصْحَابُ ٱلرَّقِيمِ *fixed at the door of my house, as long as I know, as the Companions of ăr-Raḳīm* (the Seven

Sleepers) *kept to the cave;* مَنَعَ ٱلنَّاسَ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا A
he gave orders to the entire people against any one's addressing him by the title of "our Lord." (γ) The subject may be put in the nominative and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ زَيْدٌ عَمْرًا, or مِنْ ضَرْبٍ عَمْرًا زَيْدٌ, *I wonder at Zèid's beating 'Amr;* بَلَغَنِى ٱلْقَتْلُ مَحْمُودٌ أَخَاهُ *I have heard that Maḥmūd has murdered his brother;* بَلَغَنِى تَطْلِيقُ ٱلْيَوْمِ زَيْدٌ هِنْدًا *I have heard that Zèid has today divorced Hind;* أَعْجَبَنِى ٱنْتِظَارُ يَوْمِ ٱلْجُمْعَةِ مُحَمَّدٌ عَمْرًا *I am* B
surprised at Muḥammad's expecting 'Amr on Friday. The first of these three constructions is the most usual. The second is not uncommon, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. *a.* If an adjective be annexed to the subject in the C
genitive, it is also usually put in the genitive, but the nominative is admissible; as عَجِبْتُ مِنْ قِيَامِ زَيْدٍ ٱلظَّرِيفِ, or ٱلظَّرِيفُ; وَهَاجَهَا طَلَبَ ٱلْمُعَقِّبِ حَقَّهُ ٱلْمَظْلُومُ *and pressed her, as the seeker after his due, who is defrauded, presses (his debtor)*, instead of طَلَبَ ٱلْمُعَقِّبِ ٱلْمَظْلُومِ حَقَّهُ.

Rem. *b.* If both the subject and the objective complement
be pronouns, they may both be suffixed to the nomen actionis; e.g. D
حُبِّيهِ عَلَّمَنِى ٱلتَّنَسُّكَ *my love of him has taught me to be religious.* Here the suffix of the first person is the subject, and that of the third person the accusative*.

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* حُبٌّ is, strictly speaking, an اِسْمُ مَصْدَرٍ, and not an actual مَصْدَرٌ (see § 26); but it is used, instead of إِحْبَابٌ, as the *maṣdar* of أَحَبَّ (IV. of حَبَّ) *to love,* [as بُغْضٌ for إِبْغَاضٌ, *maṣdar* of أَبْغَضَ *to hate*]. See rem. *c*.

A REM. *c.* Not only the nomina actionis, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: أَسُلَيْمُ إِنَّ مُصَابَكُمْ رَجُلًا أَهْدَى ٱلسَّلَامَ تَحِيَّةً ظُلْمُ *O Suleim, verily your afflicting a man, who has given the salām as a salutation, is (an act of) tyranny* (مُصَابٌ = إِصَابَةٌ); بِعِشْرَتِكَ ٱلْكِرَامَ تُعَدُّ مِنْهُمْ *through thy associating with the noble, thou wilt be reckoned one of*
B *them* (عِشْرَةٌ = مُعَاشَرَةٌ); مِنْ قُبْلَةِ ٱلرَّجُلِ زَوْجَتَهُ ٱلْوُضُوءُ *ablution is (rendered necessary) by a man's kissing his wife* (قُبْلَةٌ = تَقْبِيلٌ); فَتَذَكَّرُوا لَطْمَةَ البَكْرِيِّ ٱلْقُرَشِيَّ *and remember how the Bèkrite slapped the Ḳorèishite* (لَطْمَةٌ the nomen vicis); [فَإِنَّ كَلَامِيهَا شِفَآءٌ لِمَا بِيَا *for to speak with her is a remedy for my suffering*]; وَبَعْدَ عَطَآئِكَ ٱلْمِائَةَ ٱلرِّتَاعَا *and after thy giving the hundred grazing (camels)* (عَطَآءٌ = إِعْطَآءٌ; اَلرِّتَاعَا in rhyme for اَلرِّتَاعَ); اُنْظُرْ إِلَى طَاعَةِ هٰذَا
C ٱلْوَلَدِ أَمْرَ ٱللّٰهِ *observe this child's obedience to the command of God* (طَاعَةٌ = إِطَاعَةٌ); وَعِيدُ ٱلْحُبَارَى ٱلصَّقْرَ *the bustard's threatening the falcon* (وَعِيدٌ = إِيعَادٌ); أَحَادِيثُ ٱلضَّبُعِ ٱسْتَهَا *what the hyæna tells to its ——* (أَحَادِيثُ = تَحْدِيثَاتٌ); تَرَكْتُهُ بِمَلَاحِسِ ٱلْبَقَرِ أَوْلَادَهَا *I have left him (or it) where the wild cattle lick their young* (i.e. in some lonely or desert spot, I know not where), = بِحَيْثُ يَلْحَسُ ٱلْبَقَرُ أَوْلَادَهَا.

D REM. *d.* What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: تَعْلِيمُ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ *the instruction of the learner in the path of learning*; مَا أَسْدَاهُ إِلَيْهِ مِنْ تَوْلِيَتِهِ إِيَّاهُ ٱلْعِرَاقَ *the favour which he conferred upon him by his appointing him governor of ĕl-‘Irāḳ*; إِنَّ ٱلنَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خُبْزًا

مَسْمُومًا *the people condemned Muḥammad's giving 'Amr poisoned bread to eat.* A

Rem. *e.* The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ ; when it represents the object, by لِ (see § 29); and when it indicates time or place, by فِى ; e.g. حُبِّيهِ, in rem. *b*, by اَلْحُبُّ (ٱلْحَاصِلُ) مِنِّى لَهُ *the love (which accrues) from me to him;* سَقْىَ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ, in § 27, *b*, *β*, by اَلسَّقْىُ مِنْ يَدِ ٱلدَّبُورِ لِلرِّمَالِ ; and اِنْتِظَارُ يَوْمِ ٱلْجُمْعَةِ, ibid., *γ*, by اَلْاِنْتِظَارُ فِى يَوْمِ ٱلْجُمْعَةِ. B

28. In the case of verbs which govern their objective complement by means of a preposition, the nomen actionis retains that preposition: e.g. مَا لِى قُدْرَةٌ عَلَى ذٰلِكَ *I have no power to do this,* from قَدَرْتُ عَلَيْهِ ; مَا لِى فِيهِ رَغْبَةٌ *I have no wish for it,* from رَغِبْتُ فِيهِ ; مَا حَاجَتُكَ إِلَيْهِ *what need hast thou of it?* from اِحْتَجْتُ إِلَيْهِ.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e.g. تَوْفِيقُ ٱلْإِنْسَانِ لِلطَّاعَةِ *man's being helped* (*by God*) *to obey* (*Him*). Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e.g. مَيْلُ ٱلْإِسْلَامِ *inclination* (*of the mind*) *towards el-'Islām,* for اَلْمَيْلُ إِلَى ٱلْإِسْلَامِ. C

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ ٱلْعَامِلِ *the lām that strengthens the regent* (the nomen actionis or the verbal power which it possesses); for, since the verbal force which dwells in the nomen actionis is less than that in the finite verb, the language helps the former to exercise its D

A influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with لِ is used in the following cases.

(*a*) When the nomen actionis immediately precedes the object and is undefined (see § 27, *a*); as مِنْ غَيْرِ تَأَمُّلٍ لِخَطَآئِهِ وَصَوَابِهِ *without considering what was false and what true in it*, instead of خَطَآءَهُ وَصَوَابَهُ. This is especially the case when the nomen actionis
B is in the adverbial accusative (see § 44); as أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِى *I stand up in his presence to shew respect to my teacher*; إِنَّمَا قَالَ ذٰلِكَ إِكْرَامًا لَهُ *he said this only to do him honour*; أَمْسَكَ عَنْهُمُ ٱنْتِظَارًا لِلْمُهَاجِرِينَ *he refrained from (attacking) them, awaiting the Muhāǧirūn*; وَٱلَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلّٰهِ *but those who believe are stronger in love of God.*

(*b*) When the nomen actionis immediately precedes the object,
C and is defined by the article (see § 27, *a*); as تَرْكُ ٱلْمُطَالَبَةِ لِلنَّاسِ *giving up pursuing the people*; لَمَّا ٱجْتَمَعَتْ غَطَفَانُ عَلَى ٱلْمُطَابَقَةِ لِطُلَيْحَةَ *after (the tribe of) Ġaṭafān had agreed to take the part of Ṭolèiḥa.*

(*c*) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, *b*); as فَبَقِىَ أَنَّ تَسْخِينَ ٱلشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ ٱلْإِضَآءَةِ *it results, therefore, that the*
D *sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for ٱلْأَرْضَ; لِمُطَالَبَةِ أَعْدَآئِى لِى *because of my enemies' persecuting me*, for إِيَّاىَ; رُؤْيَتُهُ لِلّٰهِ *his seeing God*; تَبْلِيغِى لَكَ إِلَى مُنَاكَ *my enabling you to attain your wishes*; اُنْظُرْ إِلَى هٰذِهِ ٱلْوَالِدَةِ ٱلشَّفِيقَةِ ٱلرَّحِيمَةِ وَإِطَاعَتِهَا لِأَمْرِ ٱللّٰهِ *observe this mother, affectionate and loving, and her obedience to the command of God.*

It may also be extended to other verbal nouns of similar force and signification (see § 27, *b*, rem. *c*); as نَزَلَ إِلَى مَصَارِعِ أَصْحَابِهِ وَمَقْتَلِ أَهْلِ هَمَذَانَ لِٱبْنِ أُخْتِهِ *he went down to the places where his comrades had fallen, and to the spot where the people of Hamadān had killed his sister's son*; [إِلَّا أَنَّ فُتُوحَ ٱلْمَأْمُونِ وَعَبْدِ ٱلْمَلِكِ كَانَتْ لِمَنْ قَصَدَ إِلَى مُلْكِهِمَا *but the victories of ĕl-Ma'mūn and 'Abd ĕl-Malik were gained over those who aimed at their sovereignty*]. A

In such clauses the choice between the older and closer construction with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer. B

Rem. *a*. In more modern Arabic إِلَى is often used لِتَقْوِيَةِ ٱلْعَامِلِ instead of لِ; as ٱدِّكَارِي إِلَيْهِ *my bearing him in mind;* رَدِّي إِلَى ٱلْجَوَابِ *my returning an answer.*

Rem. *b*. This use of لِ to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Æthiopic C
(see Dillmann's Gr., § 179). See § 31, rem.

30. The nomina agentis or participles, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

(*a*) If the nomen agentis has but *one* objective complement, this may be put either in the accusative or in the genitive; as سَارِعُوا إِلَى D
جَنَّةٍ أُعِدَّتْ لِلْمُتَّقِينَ وَٱلْكَاظِمِينَ ٱلْغَيْظَ *vie with one another in hastening to a garden (Paradise), which is prepared for the God-fearing and those who restrain their wrath;* وَٱلْمُؤْتُونَ ٱلزَّكٰوةَ *and those who pay the poor-rate;* ٱلْقَاطِنَاتُ ٱلْبَيْتَ غَيْرَ ٱلرَّيِّمِ أَوَالِفًا مَكَّةَ مِنْ وُرْقِ ٱلْحَمِى *the slate-coloured pigeons* (ٱلْحَمِى by poetic license for ٱلْحَمَامِ) *which inhabit the sacred House* (i.e. the Ka'ba), *never quitting it (and)*

A *domiciled in Mèkka* (أَوَالِفًا for أَوَالِفَ); هَدْيًا بَالِغَ ٱلْكَعْبَةِ *an offering coming*, or (*actually*) *brought, to the Ka'ba;* طُلَّابُ ٱلْعِلْمِ *seekers after knowledge;* كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ *every soul is a taster of death* (*tastes* or *shall taste death*); رَبَّنَا إِنَّكَ جَامِعُ ٱلنَّاسِ *our Lord! Thou wilt be an assembler of* (*wilt assemble*) *mankind;* ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ *who think that they shall be meeters of* (*shall meet*) *their Lord;* إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ *verily the death from which ye*
B *flee, will surely be your meeter* (*will surely meet you*).—The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *imperfect* (ٱلْمُضَارِعُ, historical imperfect, present, future). As the genitive connection is in this case غَيْرُ ٱلْحَقِيقِيَّةِ, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلُ ٱلنَّاسِ, or
C قَاتِلٌ ٱلنَّاسَ, *one who kills people;* ٱلْقَاتِلُ ٱلنَّاسِ, or ٱلْقَاتِلُ ٱلنَّاسَ, *he who kills people* = ٱلَّذِى يَقْتُلُ; as, according to another reading, كُلُّ نَفْسٍ ذَآئِقَةٌ ٱلْمَوْتَ (see above); ٱلْوَاهِبِ ٱلْمِائَةِ ٱلْهِجَانِ *of him who gives a hundred fine white* (*camels*); وَٱلْمُقِيمِى ٱلصَّلٰوةِ *and those who perform the* (*prescribed*) *prayers;* أَلَا أَيُّهَا ٱلْبَاغِى ٱلْبِرَازَ تَقَرَّبَنْ *O thou that desirest single combat, draw nigh.* When, on the contrary, the nomina
D agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حَقِيقِيَّةٌ, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ ٱلنَّاسِ (and not ٱلْقَاتِلُ ٱلنَّاسِ or ٱلْقَاتِلُ ٱلنَّاسَ) *one who killed, has killed, had killed,* or *shall have killed people,* =

فَاطِرُ ٱلسَّمٰوَاتِ as ; ٱلَّذِى يَكُونُ قَتَلَ or ,ٱلَّذِى كَانَ قَتَلَ or ,ٱلَّذِى قَتَلَ A
وَٱلْأَرْضِ *the Creator of* (or *He who has created*) *the heavens and the earth.*
The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive : أَحَدٌ يَلُومُنِى = لَائِمِى *one who reproaches me,* and ٱلَّذِى يَلُومُنِى = ٱللَّائِمِى *he who reproaches me,* as أَيُّهَا ٱلشَّاتِمِى لِتُحْسَبَ مِثْلِى *O thou who revilest me, in order that thou mayest be thought my equal;* but *he who reproached* or *has reproached*
me, ٱلَّذِى لَامَنِى, is لَائِمِى, not ٱللَّائِمِى.—If the nomen agentis be B
undefined, it governs the accusative only in the following cases. (*α*) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see § 44) ; e.g. زَيْدٌ ضَارِبٌ عَمْرًا, or إِنَّ زَيْدًا ضَارِبٌ عَمْرًا, *Zèid is beating* (or *will beat*) *'Amr;* زَيْدٌ ضَارِبٌ أَبُوهُ أَخًا لِى *Zèid's father* (lit. *Zèid, his father*) *is beating* (or *will beat*) *a brother of*
mine; مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ *I passed by a horseman* (*who was*) C
seeking revenge for (*the murder of*) *his father;* كَمْ مَالِئٍ عَيْنَيْهِ مِنْ شَىْءِ غَيْرِهِ *how many a one fills* (or *sates*) *his eyes with what belongs to others,* = كَمْ شَخْصٍ مَالِئٍ ; كَنَاطِحٍ صَخْرَةً يَوْمًا لِيُوهِيَهَا *like a buck which was one day butting a rock to break it,* = كَوَعِلٍ نَاطِحٍ ; جَآءَنِى عَمْرٌو طَالِبًا أَدَبًا *'Amr came to me seeking instruction.* (*β*) After an
interrogative or negative particle, when it is the attribute of a pre- D
ceding or (less usually) following subject ; e.g. هَلْ مُكْرِمٌ أَنْتَ زَيْدًا *wilt thou treat Zèid with respect?* أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ *will ye fulfil a promise on which I relied?* مَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ *thou dost not follow* (or *adopt*) *their ḳibla;* مَا مُجِيرٌ أَحَدٌ عَدُوَّ أَحِبَّآئِهِ *no one gives protection to the enemy of his friends.* (*γ*) After an interjection (see § 38), as the predicate of a suppressed subject ; e.g. يَا طَالِعًا جَبَلًا

A *O* (*thou who art*) *climbing a hill!* = يَا رَجُلًا طَالِعًا ; يَا صَارِفًا عَنِّى ٱلْمَوَدَّةَ *O* (*thou who art*) *turning away from me* (*thy*) *love!*

REM. *a.* The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e.g. اَلضَّارِبُ ٱلْعَبْدِ *he who beats the slave;* اَلضَّارِبُ رَأْسِ ٱلْعَبْدِ *he who beats the slave on the head*
B (lit., *beats the head of the slave*); but we cannot say اَلضَّارِبُ عَبْدٍ nor اَلضَّارِبُ زَيْدٍ, nor even اَلضَّارِبُ عَبْدِ زَيْدٍ or اَلضَّارِبُ عَبْدِهِ. The reason of this seems to be that a certain equipoise may be preserved between the governing word, اَلْمُضَافُ, and the governed word, اَلْمُضَافُ إِلَيْهِ. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the
C rejection of the terminations نِ and نَ (Vol. i. § 315, *b*, *c*), اَلْمُضَافُ and اَلْمُضَافُ إِلَيْهِ become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say اَلضَّارِبَا عَبْدٍ, اَلضَّارِبَىْ زَيْدٍ, اَلضَّارِبُو عَبْدِ زَيْدٍ, اَلضَّارِبِى عَبْدِهِ, as well as اَلضَّارِبَانِ عَبْدًا, اَلضَّارِبَيْنِ زَيْدًا, اَلضَّارِبُونَ عَبْدَ زَيْدٍ, اَلضَّارِبِينَ عَبْدَهُ; إِنْ يَغْنَيَا عَنِّى ٱلْمُسْتَوْطِنَا عَدَنٍ *if the two who reside at 'Adèn can*
D *dispense with me* (or *do without me*); اَلشَّاتِمَىْ عِرْضِى وَلَمْ أَشْتِمْهُمَا *the two who revile my character, without my having reviled them;* اَلْمُسْتَقِلُّو كَثِيرِ مَا وَهَبُوا *those who deem small the great* (*sums*) *they have given away.* There is even a third form of expression admissible, arising out of a combination of these two, viz. اَلضَّارِبَا عَبْدًا, اَلضَّارِبَىْ زَيْدًا, اَلضَّارِبُو عَبْدَ زَيْدٍ, اَلضَّارِبِى عَبْدَهُ, in which the rejection of the terminations نِ and نَ serves only to indicate the close logical connection, as in the phrase جَآءَ ٱلْأَمِيرُ ٱلْقَاتِلَا أَخَوَاهُ مُحَمَّدًا *the 'amīr came, whose two brothers killed Muḥammad,* in which

another substantive (أَخَوَاهُ) is actually inserted, as the subject, A
between the nomen agentis in the dual (اَلْقَاتِلَا) and its object (مُحَمَّدًا).—When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis which is defined by the article, three forms of expression are likewise admissible; viz. (1) اَلضَّارِبُونَ إِيَّاهُ, اَلضَّارِبَانِ لَهُ or اَلضَّارِبَانِ إِيَّاهُ; (2) اَلضَّارِبُوهُ, اَلضَّارِبَاهُ or اَلضَّارِبُونَ لَهُ; and (3) اَلضَّارِبُونَهُ, اَلضَّارِبَانِهِ. In the last case, the pronoun, though apparently a nominal suffix in the genitive, is in
reality a verbal suffix in the accusative; and even in the first case, B
the Arabs regard the pronominal object as an accusative, and not as a genitive, using نِى instead of ـِى for the 1st pers. sing.; e.g. لَيْسَ ٱلْمُوَافِينِى لِيُرْفَدَ خَآئِبًا *he who comes to me to obtain a gift is not disappointed*; وَلَيْسَ بِمُعْيِينِى *and he is not too heavy a burden for me*; هُمُ ٱلْآمِرُونَ ٱلْخَيْرَ وَٱلْفَاعِلُونَهُ *it is they who order what is right, and who do it themselves**.

Rem. *b*. When the nomen agentis is followed by two or more
objects connected by وَ or أَوْ, it not rarely happens that the first C
alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as جَاعِلُ ٱللَّيْلِ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا *He who appoints the night for rest, and the sun and moon for the reckoning* (*of time*); ٱلْوَاهِبِ ٱلْمِائَةَ الهِجَانِ وَعَبْدَهَا *of him who gives a hundred fine white* (*camels*) *and their attendant* (either وَعَبْدَهَا or وَعَبْدِهَا); هَلْ أَنْتَ بَاعِثُ دِينَارٍ لِحَاجَتِنَا أَوْ عَبْدَ رَبٍّ
wilt thou send Dīnār for our need (*to our help*) *or ʻAbd-Rabb?* D

(*b*) If the nomen agentis be derived from a verb which governs two or three objective complements (§§ 24, 25), it takes the first either in the accusative (which is by far the more usual) or in the genitive, and the others in the accusative; as أَنَا كَاسٍ زَيْدًا ثَوْبًا فَاخِرًا

* [El-Mubarrad, *Kāmil*, 205, l. 16—206, l. 9 speaks of this verse as spurious, and says that such an annexion is not allowed even by poetical license. R. S.]

A *I will dress Zèid in a splendid robe;* أَنَا مُعْطِى زَيْدٍ دِرْهَمًا, or مُعْطِى دِرْهَمٍ زَيْدًا, *I will give Zèid a dirham;* هَلْ أَنْتَ ظَانٌّ عَمْرًا عَاقِلًا, or ظَانٌّ عَمْرٍو عَاقِلًا, *dost thou think 'Amr intelligent?* هٰذَا مُعْلِمُ زَيْدٍ عَمْرًا مُنْطَلِقًا *this (man) informs Zèid that 'Amr is going away.*

REM. *a.* If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e.g. مُعْطِيكَهُ *he who gives it to you;* مُطْعِمُنِيهَا *he who*
B *gives me it to eat.* [Comp. Vol. i. § 187.]

REM. *b.* The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e.g. وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy;* فَلَا تَحْسِبَنَّ ٱللّٰهَ مُخْلِفَ وَعْدَهُ رُسُلِهِ *think not then that God will fail to keep His promise to His apostles.* In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word
C ٱلْمُحْتَاجِ into the rhyme; in the latter, which is taken from the Ḳor'ān, xiv. 48, the preferable reading is مُخْلِفَ وَعْدِهِ رُسُلَهُ.

31. What has been said in § 29 regarding the use of the preposition لِ after nomina verbi is equally applicable to nomina agentis. (*a*) لِ is used when the nomen agentis immediately precedes the object and is undefined; as مُعْجِبٌ لَكَ *making thee wonder;* وَهِىَ مُجَانِبَةٌ لَهُ
D *whilst she was avoiding him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause [§ 183]; وَٱلْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ ٱلْخَصْمُ مُتَعَنِّتًا لَا طَالِبًا لِلْحَقِّ *and artifice is not allowable* (in argument), *except when the opponent is a disputatious sophist, and not a seeker after the truth.* This is especially the case when the nomen agentis is in the adverbial accusative [§ 44, *c*]; as وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ *and believe in what I have sent down, confirming that which is with you* (the

Scriptures which ye have already received) ; نَزَلَ عَلَى ٱلْمَدِينَةِ مُحَاصِرًا A
he halted before the city to besiege it ; وَكَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لَهَا
لِلْعَاقِلِ *the sweetness of knowledge is a sufficient inducement and*
incentive to the intelligent. (*b*) لِ is also used when the nomen agentis
immediately precedes the object, and is defined by the article ; as
ٱلْحَافِظُونَ لِحُدُودِ ٱللّٰهِ *those who keep the ordinances of God ;* ٱلْمُفَسِّرُونَ
لِهٰذِهِ ٱلْأَبْيَاتِ *the expounders of these verses ;* أَقْوَى ٱلْأَسْبَابِ ٱلْجَالِبَةِ B
لِلرِّزْقِ إِقَامَةُ ٱلصَّلٰوةِ بِٱلتَّعْظِيمِ *to perform one's devotions with reverence*
is the surest means of procuring one's daily bread ; وَبَقِيَ يَتَفَكَّرُ فِى ذٰلِكَ
ٱلشَّىْءِ ٱلْمُصَرِّفِ لِلْجَسَدِ *and he continued meditating about that thing*
which governs the body. (*c*) Finally, لِ is used when a genitive is
interposed between the nomen agentis and the object ; as مُطْعِمُهَا لِى
he who gave it to me to eat. C

Rem. لِ *must* be used instead of the accusative, when the object
of the nomen agentis is rhetorically transposed and placed before it ;
as وَكَانُوا لَنَا عَابِدِينَ *and they worshipped us ;* مَا كُنَّا لِلْغَيْبِ حَافِظِينَ
we did not know what was hidden (in the future); إِنَّا لَهُ لَحَافِظُونَ
verily we will take care of him ; ٱلْمَرْءُ مَا لَمْ تُزْرِهِ لَكَ مُكْرِمٌ *a man,*
as long as thou dost not unjustly disparage him, treats thee with
respect.—So also with the finite verb, إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ *if ye* D
can explain a dream. If the transposed object be a pronominal suffix,
إِيَّا (Vol. i. §§ 188, 189) may be employed instead of لِ ; as إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ *thee we worship and to thee we cry for help ;*
خَالَهُمْ إِيَّاهُ يَعْنُونَا *he thinks they mean him* (in rhyme for يَعْنُونَ).
Compare § 29, rem. *b*, and Vol. i. § 189, *b*.

32. If the verb, from which a nomen patientis is derived, governs two or three accusatives in the active voice, its nomen patientis retains one or two of them, the other having passed into the nominative ; as

A زَيْدٌ مُعْطًى عَبْدُهُ دِرْهَمًا, *Zèid's servant* (lit. *Zèid, his servant* [§ 120]) *is given a dirham;* زَيْدٌ مَظْنُونٌ أَبُوهُ قَآئِمًا *Zèid's father is thought to be standing up;* زَيْدٌ مُعْلَمٌ أَبُوهُ عَمْرًا مُنْطَلِقًا *Zèid's father is informed that 'Amr is going away.* See §§ 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the nomina agentis only in being *intensive*, may govern, like the nomina agentis, either the accusative or the preposition لِ. Since,
B however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَّالٌ and فَعُولٌ (Vol. i. § 232, and rem. *d*, § 233); more rarely to other forms, such as فَعِيلٌ (§ 232), فَعِلٌ (id.), and مِفْعَالٌ (§ 233, rem. *b*). Examples with the accusative: أَخَا ٱلْحَرْبِ لَبَّاسًا إِلَيْهَا جِلَالَهَا *inured to* (lit. *a brother of*) *warfare, constantly wearing the garments suited for it;* مُقَدِّمًا إِلَى ٱلْمَوْتِ خَوَّاضًا إِلَيْهِ ٱلْكَتَآئِبَا
C *rushing upon death, wading in search of it through the ranks* (ٱلْكَتَآئِبَا in rhyme for ٱلْكَتَآئِبَ); مُحَلَّاةُ طَوْقٍ لَمْ يَكُنْ مِنْ تَمِيمَةٍ وَلَا ضَرْبِ صَوَّاغٍ بِكَفَّيْهِ دِرْهَمَا *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands;* ضَرُوبٌ بِنَصْلِ ٱلسَّيْفِ هَامَاتِ ٱلرِّجَالِ *smiting with the edge of the sword the heads of men;* إِنَّهَا عَلَى ٱلشَّوْقِ إِخْوَانَ ٱلْعَزَآءِ هَيُوجُ *verily she stirs up the patient*
D (or *continent*) *to desire* (*excites desire in them,* هَيُوجُ in rhyme for هَيُوجٌ); غُفُرٌ ذَنْبَهُمْ غَيْرُ فُخُرْ *ready to forgive their sin, not boastful* (فُخُرْ in rhyme for فُخُرٍ); فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا *two maidens,* (*one*) *of them resembling a new moon* (in beauty); إِنَّ ٱللَّهَ سَمِيعٌ دُعَآءَ مَنْ دَعَاهُ *God hears the prayer of him who calls upon Him;* حَذِرٌ أُمُورًا لَا تَضِيرُ *on his guard against things that cannot injure* (*him*); أَتَانِي

أَنَّهُمْ مَزِقُونَ عِرْضِي *it has come to me (to my hearing) that they are* A *defaming* (lit. *tearing in pieces*) *my character;* إِنَّهُ لَمِنْحَارٌ بَوَائِكَهَا *he is a slaughterer of the fat ones among them* (the she-camels); شُمٌّ مَهَاوِينَ أَبْدَانَ ٱلْجَزُورِ *haughty, looking with disdain on the limbs of the slaughtered camel.* Examples with لِ: سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ *hearers of falsehood, eaters of what is unlawful;* كُلَّ كَفَّارٍ عَنِيدٍ مَنَّاعٍ لِلْخَيْرِ *every hardened infidel, a hinderer of good;* جَمَّاعَةٌ لِلْكُتُبِ *a great* B *collector of books;* قَؤُولٌ لِمَا قَالَ ٱلْكِرَامُ فَعُولُ *ready to say what the noble say, and to do (it)*; etc.

34. Verbal adjectives of the form أَفْعَلُ, corresponding to our comparative and superlative (Vol. i. § 234), when derived from *transitive* verbs, take their object in the genitive with لِ, very rarely in the accusative; as هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ *he seeks after knowledge more than you do;* ٱلْمُؤْمِنُ أَحَبُّ لِلّٰهِ مِنْ نَفْسِهِ *the believer loves God more than* C *himself;* أَجْهَلُ ٱلنَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمْقَتُهُمْ لِلشَّرْعِ *the most ignorant of men, and the most opposed of them to learning, and the most inimical of them to the law;* فَهُمْ لَهَا بِغَيْرِ حَاجِزٍ أَقْلَبُ *they must be more apt to change it* (viz. the letter و, into ى) *without an intervening* (*letter*); وَأَضْرَبَ مِنَّا بِٱلسُّيُوفِ ٱلْقَوَانِسَا *and more ready than we to smite with swords the tops of helmets* (ٱلْقَوَانِسَا in rhyme for ٱلْقَوَانِسَ, accus.); وَأَمْنَعَ جِيرَانًا *and a better protector of neighbours.* D

Rem. *a.* Verbal adjectives of the form أَفْعَلُ, derived from verbs signifying *love* or *hatred*, take the object with لِ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with

* As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e.g. أَحَبُّ from مُحِبٌّ *loving*, or from حَبِيبٌ *beloved, dear.* [Comp. Vol. i. § 235.]

A إِلَى, as ٱلْمُؤْمِنُ أَحَبُّ إِلَى ٱللّٰهِ مِنْ غَيْرِهِ *the believer is more loved of God than any one else;* هُوَ أَبْغَضُ إِلَيَّ مِنْهَا *he is more hateful to me than she.*

REM. *b.* Verbal adjectives of the form أَفْعَلُ, derived from *intransitive* verbs [i.e. verbs which govern their object by means of a preposition, § 23, rem. *a*], require the same preposition after them as those verbs; as هٰذَا أَهْوَنُ عَلَيَّ *this is lighter*, or *easier, for me;* هُوَ أَزْهَدُ فِى ٱلدُّنْيَا وَأَسْرَعُ إِلَى ٱلْخَيْرِ وَأَبْعَدُ مِنَ ٱلْإِثْمِ وَأَحْرَصُ عَلَى
B ٱلْحَمْدِ *he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God).* They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as ذٰلِكُمْ أَقْوَمُ لِلشَّهَادَةِ *this confirms the evidence still more* (from أَقَامَ, IV. of قَامَ *to stand*); وَلٰكِنْ خُمُولُ ٱلْمَرْءِ لِلدِّينِ أَسْلَمُ *but the obscurity of a man preserves his religion better* (from سَلَّمَ or أَسْلَمَ, II. or IV. of سَلِمَ *to be safe*); قَتْلُ ٱلْكُفَّارِ أَعَزُّ لِلْإِسْلَامِ
C وَأَهْيَبُ لِمَنْ وَرَآءَهُمْ *the slaying of unbelievers increases the power of el-'Islām and strikes greater terror into those who are behind them;* ذٰلِكَ أَجْوَدُ لِحَمْلِهَا وَأَصْفَى لِدُهْنِهَا *this improves its crop and makes its oil clearer;* غَيْرُ ٱلدَّجَّالِ أَخْوَفُنِى عَلَيْكُمْ *another besides the anti-Christ fills me* (accus.) *with greater fear on your account (than he does);* هُوَ أَحْوَجُ إِلَيَّ مِنِّى إِلَيْهِ *he has more need of me than I have of him* (from اِحْتَاجَ إِلَى, VIII. of حَاجَ, *to have need of*). See Vol.
D i. § 235.

35. The accusative not unfrequently depends upon a verb which is understood. This happens:—

(*a*) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as ٱلْمَفْعُولُ ٱلْمُطْلَقُ (§ 26). For example: فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا فَضَرْبَ ٱلرِّقَابِ حَتَّى إِذَا أَثْخَنْتُمُوهُمْ

فَشُدُّوا ٱلْوَثَاقَ فَإِمَّا مَنًّا وَإِمَّا فِدَآءً *and when ye meet* (*in battle*) *those who* A
believe not, smite their necks (i.e. *cut off their heads*), *till* (*at last*), *when ye have made much slaughter among them, bind fast the fetters; and* (*thereafter*) *either show kindness* (by letting them go free) *or take ransom* (*for them*), where ضَرْبَ ٱلرِّقَابِ = ضَرْبًا ٱضْرِبُوا ٱلرِّقَابَ, مَنًّا = تَمُنُّونَ مَنًّا, and فِدَآءً = تَفْدُونَ فِدَآءً ; فَنَدْلًا زُرَيْقُ ٱلْمَالَ نَدْلَ ٱلثَّعَالِبِ *carry off camels, O Zuraiḳ, as foxes carry off* (*their prey*), where
نَدْلًا ٱلْمَالَ = أُنْدُلِ ٱلْمَالَ نَدْلًا ; صَبْرًا لَا جَزَعًا *be patient and do not give* B
way to immoderate grief, i.e. اِصْبِرْ صَبْرًا وَلَا تَجْزَعْ جَزَعًا ; مَهْلًا *gently! softly!* i.e. أَمْهِلْ مَهْلًا ; سَقْيًا لَكَ *may God give thee rain!* i.e. سَقَاكَ ٱللّٰهُ سَقْيًا ; رَعْيًا لَكَ *may God keep thee!* i.e. رَعَاكَ ٱللّٰهُ رَعْيًا ; تَعْسًا لَكَ *mayest thou stumble!* i.e. تَعَسْتَ تَعْسًا ; أَكُفْرًا بَعْدَ رَدِّ ٱلْمَوْتِ عَنِّى *shall I be ungrateful after thou hast averted death from me?* i.e. أَأَكْفُرُ كُفْرًا ;
أَتَوَانِيًا وَقَدْ عَلَاكَ ٱلْمَشِيبُ *dost thou delay* (or *loiter*), *seeing that grey* C
hairs have already come upon thee? i.e. أَتَتَوَانَى تَوَانِيًا ; سُبْحَانَ ٱللّٰهِ *the absolute glory of God!* or سُبْحَانَهُ *His absolute glory!* scil. أُسَبِّحُ *I praise* (which is an إِخْبَارٌ or statement of fact), or سَبِّحْ, سَبِّحِى, etc., *praise thou,* etc. (which is an إِنْشَآءٌ, a command or wish) [often used as a phrase expressing wonder]; مَعَاذَ ٱللّٰهِ *God forbid!* i.e.
أَعُوذُ مَعَاذَ ٱللّٰهِ *I seek the refuge of God;* حَنَانَيْكَ يَا رَبِّ *have mercy on* D
me, O my Lord! i.e. حِنَّ (or تَحَنَّنْ) عَلَىَّ حَنَانًا ; لَبَّيْكَ ٱللّٰهُمَّ *I wait intent upon Thy service, O God!* i.e. أَلَبُّ لَكَ إِلْبَابًا = أَلُبُّ لَكَ لَبًّا ; سَمْعًا وَطَاعَةً *hearing and obeying,* or *to hear is to obey,* i.e. أَسْمَعُ سَمْعًا وَأُطِيعُ طَاعَةً ; خَيْرَ مَقْدَمٍ *welcome!* i.e. قَدِمْتَ خَيْرَ مَقْدَمٍ *thou art arrived the best of arrivals;* [حُبًّا وَكَرَامَةً *with love and honour* (will I do what thou requirest) i.e. أُحِبُّكَ حُبًّا وَأُكْرِمُكَ إِكْرَامًا].

A Rem. *a.* In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a مَصْدَرٌ مُؤَكِّدٌ (§ 26), but merely as بَدَلٌ مِنَ ٱلْفِعْلِ *a substitute for the verb*, or نَائِبٌ مَنَابَ ٱلْفِعْلِ *supplying the place of the verb;* so that, according to them, نَدْلًا ٱلْمَالَ is simply = أُنْدُلِ ٱلْمَالَ, سَقْيًا لَكَ = سَقَاكَ ٱللّٰهُ, and أَأَكُفْرًا = أَأَكْفُرُ.

Rem. *b.* In such cases as حَنَانَيْكَ and لَبَّيْكَ the dual is regarded
B as being used, not لِلتَّثْنِيَةِ *to express two occasions*, but لِلتَّكْرِيرِ وَٱلتَّكْثِيرِ *to indicate repetition and frequency.* [Similar expressions are سَعْدَيْكَ, دَوَالَيْكَ, حَجَازَيْكَ, هَذَاذَيْكَ and هَجَاجَيْكَ.]

(*b*) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are :—

(*α*) Phrases expressive of wish, salutation, and the like; as
C جَدْعًا لَكَ *may thy nose be cut off!* تَبًّا لَكَ *perdition to thee!* i.e. أَلْزَمَكَ ٱللّٰهُ ٱلْجَدْعَ or ٱلتَّبَّ; مَرْحَبًا وَأَهْلًا وَسَهْلًا, scil. أَتَيْتَ or صَادَفْتَ, *thou art come to*, or *hast found, a roomy* (*convenient*) *place, and friendly people, and a smooth* (*comfortable*) *place;* مَرْحَبًا بِكَ, i.e. أَتَيْتَ مَكَانًا يَرْحُبُ بِكَ, *thou art come to a place where there is plenty of room for thee* (*to a comfortable place*); phrases equivalent to *welcome!* مَرْحَبًا بِكَ ٱللّٰهُ وَمَسْهَلًا *may God give thee plenty of room*
D *and ease!**

(*β*) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (اَلتَّحْذِيرُ); or in which one or more individuals are urged to do something or attack some object (اَلْإِغْرَآءُ). In the former case, the

* [On the phrase هَنِيئًا مَرِيئًا comp. § 44, *c*, rem. *h*, footnote.]

speaker may mention (1) either the person who is to be on his guard, A
or (2) the person or thing he is to guard against, repeating the word or not, at pleasure; or lastly, (3) both together, connecting them by the conjunction وَ. In the latter case, he mentions only the object to be attacked, repeating the word or not, as he pleases. Examples: إِيَّاكَ, or إِيَّاكَ إِيَّاكَ, *take care!* i.e. إِيَّاكَ أُحَذِّرُ *thee I warn;* رِجْلَكَ *thy foot!* scil. قِ *take care of;* رَأْسَكَ *thy head!* scil. نَحِّ, *bend aside;* اَلْأَسَدَ, or اَلْأَسَدَ ٱلْأَسَدَ, *the lion! the lion!* scil. اِحْذَرْ *beware of, guard* B
against; اَلْجِدَارَ ٱلْجِدَارَ *the wall! the wall!* اَلصَّبِىَّ ٱلصَّبِىَّ *the child! the child!* اَلطَّرِيقَ ٱلطَّرِيقَ *the road! the road!* scil. خَلِّ *clear;* إِيَّاكَ وَٱلْأَسَدَ *mind the lion!* scil. إِيَّاكَ أُحَذِّرُ وَٱحْذَرِ ٱلْأَسَدَ ; إِيَّاكَ وَٱلْمُعَادَاةَ *guard thyself against enmity;* إِيَّاكَ وَٱلْمُحْدَثَاتِ *keep clear of innovations* or *new-fangled ideas;* إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا, or, less correctly, إِيَّاكَ أَنْ تَفْعَلَ كَذَا, *beware of doing so and so* (where أَنْ, followed by C
the imperfect subjunctive, is put instead of the accusative of a noun [§ 23, rem. *c*]); إِيَّاكَ وَأَنْ تَشْتَغِلَ بِهٰذَا ٱلْجَدَلِ *take care not to meddle with this sort of contention;* رَأْسَكَ وَٱلْحَائِطَ *thy head and the wall!* scil. نَحِّ رَأْسَكَ وَٱحْذَرِ ٱلْحَائِطَ ; مَازِ رَأْسَكَ وَٱلسَّيْفَ *Māzin, thy head and the sword!* scil. يَا مَازِنُ قِ رَأْسَكَ وَٱحْذَرِ ٱلسَّيْفَ ; اَلْعَدُوَّ ٱلْعَدُوَّ *the foe! the foe!* scil. خُذُوا *seize, attack;* أَخَاكَ أَخَاكَ, or أَخَاكَ وَٱلْإِحْسَانَ إِلَيْهِ, *be always kind to your brother,* scil. اِلْزَمْ, *cleave to;* D
مَكَانَكَ *keep your place!* scil. اِلْزَمْ ; شَأْنَكَ بِإِبِلِكَ *do as you like with your camels,* scil. اِفْعَلْ, *do;* كُلَّ شَىْءٍ وَلَا شَتِيمَةَ حُرٍّ *everything but reviling a freeborn man!* scil. اِيتِ كُلَّ شَىْءٍ وَلَا تَرْتَكِبْ شَتِيمَةَ حُرٍّ ; أَمَامَكَ *before thee!* وَرَآءَكَ *behind thee!* scil. اُنْظُرْ *look;* عَذِيرَكَ *thy excuse!* scil. هَلُمَّ, or أَحْضِرْ, *produce;* حَدِيثَكَ *thy story!* scil. هَاتِ *give here, tell.*

A REM. *a.* If a noun in the accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by وَ, the verb is never expressed.—Vulgarly, إِيَّاكَ ٱلْأَسَدَ is used instead of إِيَّاكَ وَٱلْأَسَدَ, and the like.

REM. *b.* It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e.g. إِيَّاىَ وَٱلشَّرَّ *keep me from evil!* scil. نَحِّنِى عَنِ ٱلشَّرِّ وَنَحِّ ٱلشَّرَّ عَنِّى;
B إِيَّاىَ وَأَنْ يَحْذِفَ أَحَدُكُمُ ٱلْأَرْنَبَ *preserve me from seeing any of you throw at* (or *shoot at*) *a hare!* scil. نَحِّنِى عَنْ مُشَاهَدَةِ حَذْفِ ٱلْأَرْنَبِ وَنَحِّ حَذْفَهَا عَنْ حَضْرَتِى وَمُشَاهَدَتِى; إِذَا بَلَغَ ٱلرَّجُلُ ٱلسِّتِّينَ فَإِيَّاهُ وَإِيَّا ٱلشَّوَابِّ *when a man reaches sixty, let him avoid the young women* (where observe the irregular use of إِيَّا with a substantive).

(γ) Various phrases, of which the following may serve as examples.
C We may say to a hunter, اَلْكِلَابَ عَلَى ٱلْبَقَرِ *the dogs at the antelopes!* scil. أَرْسِلْ *let loose;* or of a person who is aiming at a target, اَلْقِرْطَاسَ وَٱللّٰهِ *the target, by God!* scil. يُصِيبُ *he will hit;* or if we hear people shouting at the first appearance of the new moon, اَلْهِلَالَ وَٱللّٰهِ *the new moon, by God!* scil. أَبْصَرُوا *they have seen;* or to one who tells us a dream, خَيْرًا وَمَا سَرَّ *what is good and cheering,* scil. رَأَيْتَ *thou hast seen* or *dreamed;* or to a man who has done something mean,
D أَكُلَّ هٰذَا بُخْلًا *all this out of stinginess?* scil. فَعَلْتَ *hast thou done?* [أُمَّكُمُ ٱلطَّلَاقَ لَئِنْ تَغَنَّى أَحَدٌ مِنْكُمْ, scil. قُوا *preserve your mother from being divorced, for if any of you sings a song* (it will assuredly happen). *Ag.* ii. 52, l. 8. D. G.]

(δ) Phrases in which a pronoun—generally of the first, rarely of the second person—is followed by the noun, to which it refers, in the accusative, without any verb intervening. The object of this construction—named by the Arab grammarians اَلْاِخْتِصَاصُ *the specification* or *particularisation* (of the pronoun)—is to show that this accusative is

the noun which the pronoun represents and to which the statement A
made refers. It is to be explained by an ellipsis of أَعْنِى *I mean*, or أَخُصُّ *I specify*. Examples: نَحْنُ ٱلْعُرْبَ أَسْخَى مَنْ بَذَلَ *we Arabs*—lit. *we,* (*I mean*) *the Arabs,—are the most liberal among the generous*; نَحْنُ ٱلصَّعَالِيكَ لَا طَاقَةَ بِنَا عَلَى ٱلْمُرُوءَةِ *we, the miserably poor, have not the ability to be generous as becomes men*; نَحْنُ مَعَاشِرَ ٱلْأَنْبِيَآءِ لَا نُورَثُ
we, the band of prophets, have no heirs (*among men*); بِنَا تَمِيمًا يُكْشَفُ B
ٱلضَّبَابُ *by us, Tèmîm, the mist is swept away*; إِنَّا بَنِى مِنْقَرٍ قَوْمٌ ذَوُو حَسَبٍ *we, the Bènū Minḳar, are a people of high worth*; أَلَمْ تَرَ أَنَّا بَنِى دَارِمٍ زُرَارَةُ مِنَّا أَبُو مَعْبَدِ *seest thou not that Zurāra, the father of Ma‘bèd, is one of us, the Bènū Dārim?* (مَعْبَدِ in rhyme for مَعْبَدٍ); أَنْتُمُ ٱلْمُؤْمِنِينَ لَا تَجْزَعُوا *ye,* (*I mean*) *the believers, grieve not ye*;
بِكَ ٱللّٰهَ نَرْجُو ٱلْفَضْلَ *in Thee—God—we hope for bounty*; سُبْحَانَكَ ٱللّٰهَ C
ٱلْعَظِيمَ (*I assert*) *Thy absolute glory—the great God*; [سَلْمَانُ مِنَّا أَهْلَ ٱلْبَيْتِ *Salmān is one of us, the kinsfolk of the Prophet*].

Rem. *a.* This kind of ٱخْتِصَاص is only a species of the نَصْبٌ عَلَى ٱلْمَدْحِ وَٱلذَّمِّ وَٱلشَّتْمِ وَٱلتَّرَحُّمِ or *accusative of praise, blame, reproach, and pity*; e.g. ٱلْحَمْدُ لِلّٰهِ ٱلْحَمِيدَ *praise belongs to God,*
the praiseworthy; ٱلْمُلْكُ لِلّٰهِ أَهْلَ ٱلْمُلْكِ *kingdom belongs to God,* D
(*the Being*) *entitled to kingdom*; وَٱمْرَأَتُهُ حَمَّالَةَ ٱلْحَطَبِ *and his wife, the* (miserable) *carrier of firewood*; أَتَانِى زَيْدٌ ٱلْفَاسِقَ ٱلْخَبِيثَ *Zèid came to me, the base wicked wretch*; مَرَرْتُ بِهِ ٱلْمِسْكِينَ ٱلْبَآئِسَ *I passed by him, the poor wretch*; in all of which examples the word أَعْنِى, *I mean*, may be supplied.

Rem. *b.* In such phrases as إِلَيْكَهَا *there it is for you!* هَاكَ يَدِى *there's my hand for you!* فَهَاكَ نَظْمًا *here then is a poem for you!*

A هَاكِ ٱلسَّيْفَ *take the sword!* [to a woman] the accusative is used, because إِلَيْكَ and هَاكَ (Vol. i. § 368, rem. *d*) are in point of sense equivalent to خُذْ *take* (خُذْهَا or إِلَيْكَ خُذْهَا, خُذْ يَدِى). Similarly, in the phrases عَلَيْكَ زَيْدًا, عِنْدَكَ زَيْدًا, دُونَكَ زَيْدًا, *seize Zèid!* دُونَكَهُ, دُونَكُمُوهُ, *take him!* the accusative does not depend upon أَنْ تَأْخُذَ (*that thou shouldst seize*), to be supplied after the preposition, but upon an imperative, such as خُذْ or اِلْزَمْ, implied in the preposition
B itself. The literal meaning is: *seize Zèid, who is in front of, beside* or *close by you*. So also in the phrases حَيَّهَلَ ٱلثَّرِيدَ *come quickly to the ṯèrīd* (a sort of hash or stew), where the interjection is equivalent to ايتِ مُسْرِعًا; تَيْدَ زَيْدًا *gently with Zèid! treat Zèid gently!* = أَمْهِلْهُ; بَلْهَ زَيْدًا, or, with the genitive, بَلْهَ زَيْدٍ *let alone Zèid, say nothing of Zèid* = اُتْرُكْهُ or دَعْهُ; and رُوَيْدَ زَيْدًا, or رُوَيْدَ زَيْدٍ, *treat Zèid gently!* = أَرْوِدْهُ or أَمْهِلْهُ. In the case of بَلْهَ and رُوَيْدَ with the accusative, the fètḥa is a بِنَآء or indeclinable
C ending (as in أَيْنَ *where?*); whereas with the genitive, it is the termination of the construct accusative of بَلْهَ = تَرْكَ *leaving, letting alone*, and رُوَيْدَ, the diminutive of رُودٌ, *slow and gentle motion, gentleness*. We may also say تَيْدَكَ, رُوَيْدَكَ, *softly! gently!* تَيْدَكَ زَيْدًا, رُوَيْدَكَ زَيْدًا, *gently with Zèid!* رُوَيْدَكَنِى, رُوَيْدَكُمَانِى, رُوَيْدَكُمُونِى, etc., *gently with me!* the agent (كَ, etc.) being in the genitive; [رُوَيْدَكَ سَوْقًا بِالعَوَازِمِ *drive thou the old camels gently*,
D *Fāiḳ* ii. 139].

36. The adverb إِنَّ *truly, certainly*, and the conjunction أَنَّ *that*, as likewise the particles compounded with these two words, such as لٰكِنَّ, or وَلٰكِنَّ, *but, yet*, كَأَنَّ *as if, as though*, and لِأَنَّ *because* (see Vol. i. § 362, *m*, *ee*, and § 367, *g*), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,

because the force of the verb *to see* (رَأَى) is embodied in these A
particles*. This takes place both when the subject immediately follows إِنَّ, etc., and when it is separated from them by a portion of the predicate of إِنَّ, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle لَ may be prefixed to the predicate of إِنَّ; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in
the perfect, not preceded by قَدْ, the particle لَ ought not to be B
prefixed to it. Examples: إِنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *God is mighty over all* (lit. *see God, He is mighty over all*); إِنَّ ٱلْحَدَاثَةَ لَا تَدُومُ *youth does not last*; إِنَّ ٱللَّهَ لَغَفُورٌ رَحِيمٌ *God is forgiving, merciful;* وَإِنَّ فَرِيقًا مِنَ ٱلْمُؤْمِنِينَ لَكَارِهُونَ *and a part of the believers were averse;* لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ *by thy life, they were bewildered in
their intoxication;* أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ آلِهَةً أُخْرَى *do ye testify* C
that there are other gods with the (*true*) *God?* إِنَّ بِٱلشِّعْبِ ٱلَّذِى دُونَ سَلْعٍ لَقَتِيلًا *in the ravine that is below Sèlaʿ* (*there lies*) *a murdered man;* إِنَّ فِى ذٰلِكَ لَعِبْرَةً لِأُولِى ٱلْأَبْصَارِ *in this there is an example* (or *warning*) *to those possessed of insight;* إِنَّ فِى قَتْلِكَ أَيُّهَا ٱلشَّيْخُ لَصَلَاحًا لِلْمُسْلِمِينَ *in putting thee to death, old man, there is a benefit to the
Muslims;* [فَإِنِّى لَمَعَ نَفَرٍ مِنَ ٱلْأَنْصَارِ وَٱلنَّاسُ فِى أَمْرٍ عَظِيمٍ إِذْ هَوَّمْتُ D
تَهْوِيمَةً *I was with some men of the 'Anṣār, whilst the people were in great distress, when lo I had a light slumber*]; حُكِىَ أَنَّ مَلِكًا مِنْ مُلُوكِ ٱلْهِنْدِ كَانَ لَهُ زَوْجَةٌ *it is narrated that one of the kings of India had a wife;* وَفِى ٱلْحَدِيثِ أَنَّ رَجُلًا قَالَ يٰرَسُولَ ٱللَّهِ إِنَّ أُمِّى ٱفْتُلِتَتْ فُجَآءَةً *and in the ḥadīṯ*—or *collection of traditions*—(*we read*) *that a man*

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* Compare *en* and *ecce* in Latin, as *en eum, ecce eum* or *eccum.*

A *said, O apostle of God! my mother has died suddenly;* كَأَنَّ فِى أُذُنَيْهِ وَقْرًا *as if in his ears (were) hardness of hearing;* كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ *as if it were a glittering star;* وَهٰذَا لِأَنَّ ٱلْعِلْمَ نُورٌ وَٱلْوُضُوءُ نُورٌ *and (he did) this because knowledge is a light and the ablution (before prayer) is a light;* وَلٰكِنَّ ٱلْمُنَافِقِينَ لَا يَفْقَهُونَ *but the hypocrites do not understand**.

REM. *a.* These particles, along with those mentioned in rem. *f*,
B are named by the grammarians إِنَّ وَأَخَوَاتُهَا *'inna and its sisters*, or اَلْحُرُوفُ ٱلْمُشَبَّهَةُ بِٱلْفِعْلِ *the particles which resemble the verb* in having a certain verbal meaning and force, لِوُجُودِ مَعْنَى ٱلْفِعْلِ فِيهَا لِأَنَّ مَعَانِيَهَا مَعَانِى ٱلْفِعْلِ مِثْلَ أَكَّدْتُ وَشَبَّهْتُ وَٱسْتَدْرَكْتُ وَتَمَنَّيْتُ وَتَرَجَّيْتُ. The word governed by them is called their اِسْمٌ or *noun*, and the predicate is called their خَبَرٌ or *predicate.*

C REM. *b.* If the predicate is placed between إِنَّ or أَنَّ and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example, إِنَّ مَعَكَ صَاحِبَكَ means *your* friend *is with you;* but إِنَّ صَاحِبَكَ مَعَكَ *your friend is* with *you.*

REM. *c.* A second subject after إِنَّ, أَنَّ, and لٰكِنَّ, may be put in the nominative, if the common predicate has been already expressed; as إِنَّ زَيْدًا جَالِسٌ وَبِشْرًا, or وَبِشْرٌ, *verily Zèid is sitting,*
D *and Bišr* (i.e. وَبِشْرٌ جَالِسٌ or وَبِشْرٌ كَذٰلِكَ); عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ وَبِشْرًا, or وَبِشْرٌ, *I know that Zèid is sitting, and Bišr;* لٰكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدًا, or وَخَالِدٌ, but *'Amr is going away, and Ḫālid;*

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* [In the phrase إِنَّ مِنْ خَيْرِ ٱلْقَوْمِ أَوْ خَيْرُهُمْ نِيَّةً زَيْدٌ *one of the best intentioned of the people, or the very best of them, is Zèid,* we must not write زَيْدًا because إِنَّ is to be supplied after أَوْ, *'Aġānī* xviii. 77. D. G.]

إِنَّ ٱلْخِلَافَةَ وَٱلنُّبُوَّةَ فِيهِمِ وَٱلْمَكْرُمَاتِ وَسَادَةٌ أَطْهَارُ *verily the califate* A
and the office of prophet are in them (in their tribe), and noble deeds and chiefs of spotless character.

Rem. *d.* When مَا is appended to إِنَّ, أَنَّ, كَأَنَّ, and لٰكِنَّ, it hinders their regimen, or, to speak more correctly, their governing power does not extend beyond itself (مَا ٱلْكَافَّةُ *the hindering mā*), and hence their noun is put in the nominative; as إِنَّمَا ٱلرِّبَا فِى ٱلنَّسِيئَةِ *verily usury is in the delay (of payment)*; إِنَّمَا ٱلصَّدَقَاتُ B
لِلْفُقَرَآءِ *the obligatory alms are only for the poor* (إِنَّمَا is usually restrictive, see § 185, and Vol. i. § 362, *n*); إِنَّمَا يُوحَى إِلَىَّ أَنَّمَا إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ *it is only revealed to me that your God is one God;* وَٱعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ *and know that your wealth and your children are a temptation;* كَأَنَّمَا شُعَلُ ٱلْكِبْرِيتِ مَنْظَرُهَا *as if flames of sulphur were its face;* كَأَنَّمَا عِمَامَتُهُ بَيْنَ ٱلرِّجَالِ لِوَآءُ *as if* C
his turban were a standard among men. The same influence is exercised by the ضَمِيرُ ٱلشَّأْنِ or ضَمِيرُ ٱلْقِصَّةِ (Vol. i. § 367, *g*); as إِنَّهُ أَمَةُ ٱللّٰهِ ذَاهِبَةٌ *verily the handmaiden of God is departing;* إِنَّهُ مَنْ يَأْتِنَا نَأْتِهِ *verily, whoever comes to us, we will go to him;* إِنَّهُ أَنَا ٱللّٰهُ *verily I am God.*

Rem. *e.* If the lightened (مُخَفَّفٌ) forms إِنْ, أَنْ, كَأَنْ, and
لٰكِنْ, be used, their government is likewise hindered, and their D
noun is put in the nominative.—إِنْ is in this case always followed by لَ [Vol. i. § 361, *c*, ϵ], as إِنْ زَيْدٌ لَمُنْطَلِقٌ *verily Zèid is going away;* إِنْ هٰذَانِ لَسَاحِرَانِ *verily these two are sorcerers;* وَإِنْ كُلٌّ لَمَا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *and verily all, gathered together* (مَا مَزِيدَةٌ لِلتَّأْكِيدِ), *shall be brought before Us.*—As to أَنْ, the grammarians assume an ellipse of the ضَمِيرُ ٱلشَّأْنِ, as عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ *I know that Zèid is going away,* i.e. أَنَّهُ or أَنَّهُ; قَدْ عَلِمُوا أَنْ هَالِكٌ

A كُلُّ مَنْ يَحْفَى وَيَنْتَعِلُ *they know that every one who is barefooted and shod, will die (alike).* We find also such examples as فَلَوْ أَنْكِ فِى يَوْمِ ٱلرَّخَآءِ سَأَلْتِنِى فِرَاقَكِ *if thou hadst asked me to part from thee in the day of affluence,* for أَنَّكِ ; بِأَنْكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ (*they know*) *that thou art autumnal showers and a plenteous rain,* for بِأَنَّكَ ; and even وَإِنْ كُلًّا لَمَا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ *and verily thy Lord will repay every one* (*according to*) *their works* (مَا مَزِيدَةٌ
B لِلْفَصْلِ), where others read وَإِنَّ كُلًّا.—Examples of كَأَنْ : كَأَنْ ثَدْيَاهُ حُقَّانِ *as if its breasts were two round ivory caskets;* كَأَنْ ظَبْيَةٌ تَعْطُو إِلَى وَارِقِ ٱلسَّلَمْ *like a gazelle which stretches* (*her head*) *to the leafy sèlèm-tree;* where others read كَأَنْ ثَدْيَيْهِ, and كَأَنْ ظَبْيَةً, or (regarding أَنْ as redundant) كَأَنْ ظَبْيَةٍ in the genitive.—Examples of لٰكِنْ : لٰكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِى ضَلَالٍ مُبِينٍ *but the wrong-doers are this day in manifest error;* لٰكِنِ ٱلرَّاسِخُونَ فِى ٱلْعِلْمِ
C مِنْهُمْ *but those of them who are firmly rooted in knowledge.*

REM. *f.* The words لَيْتَ, *utinam, would that—!* and عَلَّ or لَعَلَّ, *perhaps,* are construed in the same way as إِنَّ, etc.; as يَا لَيْتَ بَيْنَكَ وَبَيْنِى بُعْدَ ٱلْمَشْرِقَيْنِ *O that there were between thee and me the distance of east from west!* أَلَا لَيْتَ قَيْسًا غَرَّقَتْهُ ٱلْقَوَابِلُ *would that the midwives had drowned Ḳais!* وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ *and what lets thee know* (*whether*) *perchance the hour* (*of the resur-*
D *rection*) *is near?* If مَا be added (see rem. *d*), the government of عَلَّ or لَعَلَّ is hindered, as لَعَلَّمَا أَنْتَ حَالِمٌ *perchance thou wilt behave with calmness* (or *moderation*); but the noun of لَيْتَمَا may be put either in the nominative or in the accusative, as قَالَتْ أَلَا لَيْتَمَا هٰذَا ٱلْحَمَامُ لَنَا *she said, O would that these doves were ours!* يَا لَيْتَ مَا أُمَّنَا شَالَتْ نَعَامَتُهَا *O would that our mother took her departure!*—These words seem, as has been already remarked in

Vol. i. § 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb*. لَعَلَّ, however, sometimes [especially in the dialect of ‘Oḳèil] takes a genitive; as لَعَلَّ أَبِى ٱلْمِغْوَارِ مِنْكَ قَرِيبُ *perhaps ’Abu ’l-Miġwār may be near thee;* لَعَلَّ ٱللّٰهِ فَضَّلَكُمْ عَلَيْنَا بِشَىْءٍ *perhaps God may have given you some superiority over us.* A

Rem. *g*. With the suffixes of the 1st person we say إِنَّنِى, إِنَّنَا, or إِنِّى, إِنَّا, and so with أَنَّ, كَأَنَّ and لٰكِنَّ; but لَعَلِّى is more usual than لَعَلَّنِى, whilst conversely لَيْتِى is very rare. The corresponding Hebrew particle to إِنَّ, viz. הִנֵּה, also governs the accusative, as appears from the forms הִנְנִי and הִנֵּנִי, *ecce me.* B

Rem. *h*. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e.g. كَأَنَّ أُذْنَيْهِ إِذَا تَشَوَّفَا قَادِمَةً أَوْ قَلَمًا مُحَرَّفَا *his ears, when he looks out eagerly, are like a quill or a pointed reed-pen;* إِنَّ حُرَّاسَنَا أُسْدًا *verily our guards are lions;* يَا لَيْتَ أَيَّامَ ٱلصِّبَى رَوَاجِعَا *O would that the days of youth could return!* يَا لَيْتَنِى إِيَّاكَ *O would that I were thou!* C

37. If the conjunction وَ connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as مَشَى زَيْدٌ وَٱلطَّرِيقَ *Zèid went along the road;* مَا زِلْتُ أَسِيرُ وَٱلنِّيلَ *I did not cease going along the Nile;* فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ *decide then upon your affair with your companions;* [ٱسْتَوَى ٱلْمَآءُ وَٱلْخَشَبَةَ *water and wood are equal*]; مَا صَنَعْتَ وَأَبَاكَ *what hast thou done, together with thy father?* D

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* [لَيْتَ seems to be changed from رَيْتَ = رَأَيْتَ. Hence it can be construed with two objective complements in the accusative (like the أَفْعَالُ ٱلْقُلُوبِ) e.g. لَيْتَ زَيْدًا قَائِمًا *O might Zèid rise!* prop. utinam videas Zèidum surgentem.]

A سِرْتُ وَإِيَّاهُ *I went together with him**; مَا شَأْنُكَ وَزَيْدًا, or مَا لَكَ وَزَيْدًا, *what hast thou to do with Zèid?* مَا لَكَ وَٱلتَّلَدُّدَ حَوْلَ نَجْدٍ *what hast thou to do with loitering about Nèǵd!* (قَطْكَ or كَفْيُكَ) حَسْبُكَ وَزَيْدًا دِرْهَمٌ *a dirham is enough for thee together with Zèid*; وَحَسْبُكَ وَٱلضَّحَّاكَ سَيْفٌ مُهَنَّدٌ *a sword of good steel is enough for thee with* (when thou meetest) *aḍ-Ḍaḥḥāk*; شَأْنَكَ وَٱلْحَجَّ *do as thou pleasest* (§ 35, *b*, *β*) *about the pilgrimage* (= عَلَيْكَ شَأْنَكَ مَعَ ٱلْحَجِّ); امْرَءًا وَنَفْسَهُ

B *let a man alone* (= دَعْهُ مَعَ نَفْسِهِ). This وَ is called by the grammarians, like the وَ that governs the subjunctive (§ 15, *e*), وَاوُ ٱلْمَعِيَّةِ or وَاوُ ٱلْجَمْعِ *the wāw of simultaneousness*, and وَاوُ ٱلْمُصَاحَبَةِ *the wāw of association* or *concomitance*†.

[REM. *a*. The وَ is called وَاوُ ٱللُّزُومِ *the wāw of adherence*, if the two nouns belong necessarily together, as كُلُّ شَيْءٍ وَثَمَنُهُ *each*

C *thing has its price*; كُلُّ إِنْسَانٍ وَهَمُّهُ *every man has his own care.*]

REM. *b*. This accusative is termed ٱلْمَفْعُولُ مَعَهُ or *the object in connection with which something is done.* It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן, *I too, with my maidens, will fast so.*

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* [From this وَإِيَّاهُ the modern preposition وَيَّا or وَيَا *with* has been formed (comp. Lane, p. 135 *c*). Spitta, *Grammatik*, § 83, p. 166,

D adduces this as an evident proof against Sprenger, who considered the whole theory of the وَاوُ المَعِيَّةِ as false (*Alte Geogr.* p. 280). D. G.]

† Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act. [It is perhaps superfluous to remark that the use of وَ with the accusative is not limited by the conditions given for the use of وَ with the subjunctive.]

38. The person or thing called, اَلْمُنَادَى, is generally preceded by A one or other of the حُرُوفُ ٱلنِّدَآءِ, or حُرُوفُ ٱلْمُنَادَاةِ, *interjections.* The principal of these are: أَ, آ*, يَا, أَيَا, هَيَا, أَىْ, آىْ; أَيُّهَا (fem. أَيَّتُهَا), to which يَا may also be prefixed; and وَا.

(*a*) Of the first seven of these particles the most common are أَ, يَا, and أَيَا. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

(α) The *nominative*—in the singular always without the tènwīn— B is used when the particular person or thing called is directly addressed by the speaker, and no explanatory term of any description is appended to it; as يَا مُحَمَّدُ *O Muḥammad* (nom. مُحَمَّدٌ); أَعَمَّارُ *O ʿAmmār* (nom. عَمَّارٌ); يَا عَمْرُو *O ʿAmr* (nom. عَمْرٌو, Vol. i. § 8, rem. *b*); يَا طَلْحَةُ *O Ṭalḥa;* يَا سِيبَوَيْهِ *O Sībawèih;* يَا تَأَبَّطَ شَرًّا *O Taʾabbaṭa Śarran;* يَا فَاطِمَةُ *O Fāṭima;* يَا زَيْنَبُ *O Zèinèb;* يَا رَقَاشِ *O Raḳāś;* يَا ضَبِّىُّ *O man of the tribe of Ḍabba* (ضَبَّةُ); يَا رَجُلُ *O thou man;* يَا سَيِّدُ *O sir;* يَا عَيْنُ *O eye;* يَا جَارِيَةُ مَا ٱسْمُكِ *what is thy name, girl?* C يَا رَجُلَانِ *ho you two men;* يَا رِجَالُ *ho you men;* يَا نَبِيُّونَ *O prophets;* يَا هٰذَا, يَا هٰذِهِ, يَا هٰؤُلَآءِ, *you there!*

(β) The *accusative* is used: (1) when the person or thing called is indefinite† and not directly addressed by the speaker; as when a blind man says يَا رَجُلًا خُذْ بِيَدِى *some man, take my hand,* or يَا جَارِيَةً خُذِى بِيَدِى *some woman, take my hand;* or a preacher, D يَا غَافِلًا وَٱلْمَوْتُ يَطْلُبُهُ *O thou that art heedless, whilst Death is seeking thee;* or a poet, يَا رَاحِلًا يَبْغِى زِيَارَةَ طَيْبَةٍ *O traveller that wishest to*

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* [أَ is used in calling one who is near, آ in calling to one who is distant.]

† [Nöldeke writes in a note on *Delectus*, p. 67, l. 15: "Ego quidem in talibus nomen indefinitum esse nego."]

A *visit Taiba* (ĕl-Medīna); أَيَا رَاكِبًا إِمَّا عَرَضْتَ فَبَلِّغًا نَدَامَاىَ مِنْ نَجْرَانَ أَنْ لَا تَلَاقِيَا *O rider, if thou fallest in with* (*them*), *tell my comrades of Nĕǵrān that there is no meeting* (*for us*). (2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term; as يَا عَبْدَ ٱللّٰهِ *O 'Abdu-'llāh;* يَا سَيِّدَ ٱلْوُحُوشِ *O lord of the wild beasts;*
B يَا أَبَا ٱلْحُصَيْنِ *O father of the little fortress* (an epithet of the fox); يَا صَاحِبَىَّ *O ye two companions of mine;* يَا مُوقِدَىْ نَارِى *O ye two kindlers of my fire;* يَا بَنِى إِسْرَآئِيلَ *O children of Israel;* أَإِخْوَانَنَا *O brethren of ours;* يَا طَالِعًا جَبَلًا *O thou that art ascending a hill;* يَا مُعْطًى كُلَّ خَيْرٍ *O thou that art gifted with every good thing;* يَا رَفِيقًا بِٱلْعِبَادِ *O thou that art kind towards men;* يَا خَيْرًا مِنْ زَيْدٍ
C *O thou that art better than Zĕid;* يَا حَسَنًا وَجْهُهُ *O thou that art handsome in face;* يَا مَضْرُوبًا غُلَامُهُ *O thou whose slave has been beaten.*

The simple نِدَآءٌ, when the accusative is used, is merely an exclamation, addressed to no one in particular; but when the nominative is used, it is a real address, خِطَابٌ, to a definite individual. In the compound نِدَآءٌ no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a
D verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the tĕnwīn in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *b*).

REM. *a.* When no interjection is expressed, the same rules apply as above; e.g. عِتْبَانُ *O 'Itbān;* ذَا ٱلْعَرْشِ *O Lord of the*

Throne ; خَلِيلَىَّ *O my two friends ;* أَحْبَابَ أَنْفُسِنَا *beloved of our* A
souls ! أَحِبَّتَنَا *O friends of ours !* يُوسُفُ أَعْرِضْ عَنْ هٰذَا *Joseph, turn away from this* (*leave it alone, take no further notice of it*) ; أَصْبِحْ لَيْلُ *become morning, O night ;* اِفْتَدِ مَخْنُوقُ *ransom thyself, O throttled one ;* جُدِّعْتُمَا شَاعِرَىْ قَوْمٍ ذَوِى حَسَبٍ *may your noses be cut off, ye two poets who belong to an honourable people !* With pronouns this omission is very rare ; as ذَا ٱرْعَوَآءِ *thou there, refrain*
(*from folly*), for بِمِثْلِكَ هٰذَا لَوْعَةٌ وَغَرَامُ ; يَا ذَا *through the like of* B
thee, thou (*man*) *there,* (*comes*) *heartache and torment* (or *ruin*) ; ثُمَّ أَنْتُمْ هٰؤُلَآءِ تَقْتُلُونَ أَنْفُسَكُمْ *thereafter ye, ye men there, were slaying your own selves ;* مَنْ لَا يَمُوتُ ٱرْحَمْ مَنْ يَمُوتُ *O Thou that diest not, have mercy upon him who is dying.*

Rem. *b.* The suffix of the first person singular, ـِى, is generally shortened in the vocative into *kèsra*, ـِ (see above, at the end of the
the section) ; as يَا رَبِّ *O my lord ;* رَبِّ أَرِنِى *my Lord, show me ;* C
يَا نَفْسِ *O my soul ;* يَا عِبَادِى, or يَا عِبَادِ, *O my servants ;* أَخِلَّآءِ *my friends !* يَا بُنَىِّ *O my dear son.* This remark does not, of course, apply to words ending in ـًى or ـٍ, from radicals tert. و et ى ; as يَا فَتَاىَ, from فَتًى *a youth,* يَا قَاضِىَّ, from قَاضٍ *a judge.* Other forms are admissible, besides ـِى and ـِ ; as, from عَبْدٌ *a slave,*
يَا عَبْدِىَ, يَا عَبْدَا or يَا عَبْدَى, يَا عَبْدَ, and in pause يَا عَبْدِيَهْ, D
يَا عَبْدَاهْ (compare no. *c*, rem. *d*). E.g. اِبْنَ أُمَّ *O son of my mother,* Ḳor'ān vii. 149, يَٱبْنَ عَمَّ *O son of my uncle,* يَا بُنَىَّ *O my dear son,* for أُمِّ, عَمِّ, بُنَىِّ ; يَا رَبَّا تَجَاوَزْ عَنِّى *O my Lord, forgive me ;* يَا بِنْتَ عَمَّا لَا تَلُومِى وَٱهْجَعِى *O daughter of my uncle, do not scold, but go to sleep ;* يَا عَمَّاهْ هَلْ كُنْتَ أَعْوَرَ قَطُّ *O my uncle, wast thou ever blind of one eye ?* The words أَبٌ *father* and أُمٌّ *mother* admit of the peculiar forms يَا أَبَتِ and يَا أُمَّتِ (also pronounced with fètḥa,

A أَبَتَ, أُمَّتَ), which become in pause يَا أَبَهْ and يَا أُمَّهْ. We likewise meet with يَا أَبَتَاهْ and يَا أُمَّتَاهْ.

REM. *c.* On the principle alluded to at the end of the section, as well as in rem. *b*, several classes of substantives admit of being shortened in the vocative by the rejection of one or more of their final letters. This abbreviation is called by the grammarians اَلتَّرْخِيمُ *the softening* of the voice (compare Vol. i. § 283). Namely: (1) All substantives, whether proper or common, masculine or
B feminine, that end in ـَةٌ; as يَا تَوْبَ for يَا تَوْبَةُ, أَجَارِىَ for أَجَارِيَةُ, يَا مُعْوِىَ for يَا مُعْوِيَةُ (names of men); أَأُمَيْمَ for أَأُمَيْمَةُ, أُسَىَّ for أُسَيَّةُ, يَا مَىَّ for يَا مَيَّةُ (names of women); أَعَاذِلَ, for أَعَاذِلَةُ, *O thou (woman) that reproachest (me)*; يَا نَاقَ, for يَا نَاقَةُ, *O she-camel; يَا شَا ٱدْجُنِى* (or ٱرْجُنِى) *keep to the house, O sheep!* for يَا شَاةُ. (2) Simple proper names, not ending in ـَةٌ, that contain at least
C *four* letters; as مَازِ for يَا مَازِنُ, أَعَامِ for أَعَامِرُ, أَمَالِ for أَمَالِكُ, يَا سُعَا for يَا سُعَادُ (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter, as يَا عُثْمَ, يَا مَرْوَ, يَا مَنْصُ, يَا مِسْكِ, يَا جَعْفَ, for عُثْمَانُ, مَرْوَانُ, مَنْصُورُ, مِسْكِينُ, جَعْفَرُ; but in other cases it must be retained, as يَا مُخْتَا, يَا مَجِى, يَا قَنَوَّ, يَا فِرْعَوْ, يَا غُرْنَىْ, for مُخْتَارُ, مَجِيدُ, قَنَوَّرُ, فِرْعَوْنُ, and غُرَنَيْقُ, though
D some admit the forms يَا فِرْعَ and يَا غُرْنَ. Words not ending in ـَةٌ may also be inflected without regard to the portion dropped; as يَا حَارُ, يَا جَعْفُ, يَا ثَمِى, instead of حَارِ, جَعْفَ, and ثَمُو (for حَارِثُ, جَعْفَرُ, and ثَمُودُ); and the same thing is admissible when the termination ـَةٌ is not of the fem. gender, as يَا مَسْلَمُ, instead of مَسْلَمَ, for مَسْلَمَةُ (a man's name). Proper names compounded with a genitive (as عَبْدُ شَمْسٍ), or forming a complete proposition (as بَرَقَ نَحْرُهُ, تَأَبَّطَ شَرًّا) do not admit of any abbreviation, though we occasionally find such examples as يَا تَأَبَّطَ, dropping شَرًّا; but if

they belong to the class called مُرَكَّبٌ مَزْجِيٌّ (Vol. i. § 264), they are A
shortened by the rejection of the second word, as يَا سِيبَ, يَا مَعْدِى, for سِيبَوَيْهِ, مَعْدِى كَرِبَ. (3) To these may be added some rarer cases, as يَا صَاحِ *O companion*, for صَاحِبُ, as صَاحِ شَمِّرْ وَلَا تَزَلْ ذَاكِرَ ٱلْمَوْتِ *friend, gird up thy dress, and cease not to be mindful of death;* and كَرَا, for كَرَوَانُ, in the proverb أَطْرِقْ كَرَا *crouch down quietly, O bustard* (or *partridge*); as well as the words يَا فُلُ (for فُلَانُ) and يَا هَنُ = يَا رَجُلُ. [Comp. Vol. i. § 353*, 2.] B
These last are inflected as follows :—

Plur.	Dual.	Sing.	
يَا فُلُونَ	يَا فُلَانِ	يَا فُلُ	M.
يَا فُلَاتُ	يَا فُلَتَانِ	يَا فُلَةُ (فُلَاةُ, فُلَ)	F.
يَا هَنُونَ	يَا هَنَانِ	يَا هَنُ	M.
(يَا هَنُونَاهْ)	(يَا هَنَانِيهْ)	(يَا هَنَهْ, يَا هَنَاهْ)	
يَا هَنَاتُ	يَا هَنَتَانِ	يَا هَنَةُ, يَا هَنْتُ	F. C
(يَا هَنَاتُوهْ)	(يَا هَنَتَانِيهْ)	(يَا هَنَتَاهْ)	

Rem. *d*. We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, اَللّٰهُ, from which we may say يَا ٱللّٰهُ or, irregularly retaining the hèmza, يَا أَللّٰهُ*. Another is produced by the insertion of the pronoun ذَا or هٰذَا between the interjection and the vocative; as يَا هٰؤُلَآءِ ٱلرِّجَالُ, يَا هٰذَا ٱلرَّجُلُ, instead of يَا رَجُلُ, D

* The more usual form, however, is اَللّٰهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا ٱللّٰهُمَّ. The origin of the termination ـُمَّ is uncertain. [This اَللّٰهُمَّ is used as a corroborative interjection in the expressions اَللّٰهُمَّ إِلَّا *unless indeed* or *unless possibly* (§ 186, *a*, rem. *d*), and اَللّٰهُمَّ نَعَمْ *yes indeed* or *yea verily* (Lane, p. 83, *c*).]

A يَا ذَا ٱلْمُخَوِّفُنَا بِمَقْتَلِ شَيْخِهِ *O thou there, who terrifiest us with the murder of thy chief.* But cases like يَا ٱلْأَسَدُ شِدَّةً *O* (*thou who art like*) *the lion in strength*; يَا رِجَالُ مِنَ ٱجْلِكِ يَا ٱلَّتِى تَيَّمْتِ قَلْبِى *because of thee* (for مِنْ أَجْلِكِ), *O thou who hast enslaved my heart*; and فَيَا ٱلْغُلَامَانِ ٱللَّذَانِ فَرَّا *and O ye two slaves, who have fled*; are very rare.

REM. *e.* If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (اَلْبَدَلُ, see § 139,
B rem. *b*, 2), or it be connected with another vocative by a conjunction (عَطْفُ ٱلنَّسَقِ, see § 139, rem. *b*, 3), the ordinary rules are followed; as يَا زَيْدُ زَيْدُ *O Zèid, Zèid*; يَا رَجُلُ زَيْدُ *O thou man there—Zèid*; يَا زَيْدُ وَعَمْرُو *O Zèid and 'Amr*; يَا رَجُلُ وَزَيْدُ *O thou man and Zèid*; يَا زَيْدُ أَوْ عَمْرُو *O Zèid or 'Amr*; but يَا زَيْدُ عَبْدَ ٱللّٰهِ *O Zèid—* (*I mean*) *'Abdu 'llāh*; يَا زَيْدُ وَعَبْدَ ٱللّٰهِ *O Zèid and 'Abdu 'llāh.* If, however, the connected word (اَلْمَنْسُوقُ) has the article, both the
C nominative and accusative are admissible; as يَا عَمْرُو وَٱلْحَارِثُ, or وَٱلْحَارِثَ, *O 'Amr and el-Ḥārit*; يَا زَيْدُ وَٱلْغُلَامُ, or وَٱلْغُلَامَ, *O Zèid and the slave*; يَا جِبَالُ أَوِّبِى مَعَهُ وَٱلطَّيْرُ, or وَٱلطَّيْرَ, *O mountains, repeat ye* (*the praises of God*) *with him, and ye birds.*—Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, يَا سَعْدُ سَعْدَ ٱلْأَوْسِ, or يَا سَعْدَ, *O Sa'd, Sa'd of* (*the tribe*
D *of*) *el-'Aus*; يَا تَيْمُ تَيْمَ عَدِيٍّ, or يَا تَيْمَ, *O Tèim, Tèim of* (*the tribe of*) *'Adī*; يَا زَيْدَ زَيْدَ ٱلْيَعْمَلَاتِ ٱلذُّبَّلِ *O Zèid, Zèid of the high-bred camels of slender make.* The grammarians explain the accusative by saying either that the second accusative is مُقْحَمٌ *arbitrarily inserted*, or that the genitive has been dropped in the first instance. In the one case the original construction is يَا سَعْدَ ٱلْأَوْسِ; in the other, يَا سَعْدَ ٱلْأَوْسِ سَعْدَ ٱلْأَوْسِ.

REM. *f.* If a vocative, expressed by the nominative, be con- A
nected with another substantive by a عَطْفُ ٱلتَّوْكِيدِ (see § 139,
rem. *a*) or a عَطْفُ ٱلْبَيَانِ (see § 139, rem. *b*, 3), the appositive may
be put either in the nominative or the accusative; as يَا تَمِيمُ
أَجْمَعُونَ, or أَجْمَعِينَ, *O (tribe of) Tèmīm, all of you;* يَا مُحَمَّدُ ٱلنَّبِيُّ,
or ٱلنَّبِيَّ, *O Muḥammad the prophet;* يَا رَجُلُ زَيْدٌ, or زَيْدًا, *O thou
man there, Zèid;* يَا هٰذَا زَيْدٌ, or زَيْدًا, *id.;* يَا غُلَامُ بِشْرٌ, or بِشْرًا,
O slave, Bišr; [يَا أَعْرَابِيُّ أَحْمَقَ جِلْفًا جَافِيًا *O thou foolish, churlish,* B
rough boor, Ṭab. ii. 1312, l. 2 *seq.*]; unless it has a genitive after it,
when it must be in the accusative; as يَا تَمِيمُ كُلَّكُمْ *O (tribe of)
Tèmīm, all of you;* يَا إِبْرٰهِيمُ خَلِيلَ ٱللّٰهِ *O Abraham, the friend of
God;* يَا زَيْدُ ذَا ٱلْحِيَلِ *O Zèid, skilled in wiles;* أَزَيْدُ أَخَا وَرْقَآءَ
O Zèid, brother of Warḳā; يَا زَيْدُ ٱبْنَ أَخِي *O Zèid, my brother's
son;* يَا هِنْدُ ٱبْنَةَ عَمِّنَا *O Hind, our uncle's daughter.*—If the word
اِبْنٌ stands between the names of son and father, it loses its C
prosthetic ا (Vol. i. § 21, *b*), and the name of the person addressed
may be put either in the nominative or the accusative [though the
latter is generally preferred]; as يَا زَيْدُ بْنَ عَمْرٍو, or يَا زَيْدَ, *O Zèid,
son of ʿAmr;* مُرَّ يَا مُرَّ مُرَّةَ بْنَ تَلِيدِ *Murra, O Murra, Murra son of
Tèlīd;* وَتَبْنِى ٱلْمَجْدَ يَا عُمَرُ بْنَ لَيْلَى *and thou buildest up glory,
O ʿOmar son of Lèilā;* [عَلَيْكَ سَلَامُ ٱللّٰهِ قَيْسَ بْنَ عَاصِمٍ *God's peace
upon thee, O Ḳais ibn ʿĀṣim, Ḥamāsa* 367 with the var. قَيْسُ]. D
The same construction holds with اِبْنَةٌ; as يَا هِنْدُ ٱبْنَةَ عَاصِمٍ, or
يَا هِنْدَ, *O Hind, daughter of ʿĀṣim.*

REM. *g.* An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as يَا زَيْدُ ٱلْعَاقِلُ, or ٱلْعَاقِلَ, *O Zèid the intelligent;* يَا هٰذَا ٱلْعَاقِلُ, or ٱلْعَاقِلَ, *O thou there, the intelligent;* يَا زَيْدُ ٱلْكَرِيمُ ٱلْأَبِ, or ٱلْكَرِيمَ, *O Zèid, whose father is noble;* فَمَا كَعْبُ بْنُ مَامَةَ

A وَٱبْنُ سُعْدَى بِأَجْوَدَ مِنْكَ يَا عُمَرُ ٱلْجَوَادَا *not Ka'b 'ibn Māma nor 'Ibn Su'dā was more bountiful than thou, O 'Omar the bountiful;* [يَا فَاسِقُ الرِّدِّيُّ *O thou unrighteous man, the apostate,* *El-Mubarrad, p. 573, l. 1].

REM. *h.* The interjection يَا is sometimes prefixed to an imperative, as أَلَا يَا ٱسْجُدُوا *O, prostrate yourselves;* أَلَا يَا ٱسْلَمِى يَا دَارَ مَىَّ عَلَى ٱلْبِلَى *O be thou safe, O house of Maiya, despite (all) wear*
B *and tear,* or *during wear and tear;* أَلَا يَآصْبَحَانِى قَبْلَ غَارَةِ سِنْجَالِ *O bring me a morning-draught before the attack on Sinǵāl;* أَبَا خَالِدٍ يَآنْفِرْ *come forth to war, Abū Ḫālid;* to the optative لَيْتَ (see § 36, rem. *f*), as يَا لَيْتَ شِعْرِى *O would that I knew;* يَا لَيْتَنِى كُنْتُ مَعَهُمْ *O would that I had been with them;* and to a nominal or verbal proposition, as يَا بُؤْسَ لِزَيْدٍ *O, woe to Zèid;* يَا لَعْنَةُ ٱللّٰهِ وَٱلْأَقْوَامِ كُلِّهِمِ وَٱلصَّالِحِينَ عَلَى سِمْعَانَ مِنْ جَارِ *O, the curse of God*
C *and of all the peoples and of the just be upon Sim'ān as a neighbour;* يَا قَلَّ خَيْرُ ٱلْغَوَانِى *O, little is the good of the women.* In these cases some grammarians assume an ellipse of the مُنَادًى or *person called,* as يَا قَوْمِ بُؤْسَ لِزَيْدٍ, whilst others regard يَا merely as a حَرْفُ تَنْبِيهٍ or *particle used to excite attention**.

(*b*) أَيُّهَا and يَا أَيُّهَا (or يَأَيُّهَا) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case; as
D أَيُّهَا ٱلنَّاسُ *O people;* يَا أَيُّهَا ٱلْمَلِكُ *O king;* أَيُّهَا ٱلْمَرْأَةُ, or أَيَّتُهَا ٱلْمَرْأَةُ, *O woman;* يَا أَيَّتُهَا ٱلنَّفْسُ *O soul;* أَيَّتُهَا ٱلْعِيرُ *O caravan;* يَا أَيُّهَا ٱلَّذِينَ

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* [The ellipse of the مُنَادًى is evident in such phrases as يَا بِأَبِى وَأُمِّى *O thou, whom I would ransom with my father and my mother;* اَللّٰهُ ٱلْمُسْتَعَانُ عَلَيْكَ يَا فَدَتْكَ نَفْسِى *I pray God to help me against thee, O thou whom I would ransom with my life,* 'Aġānī xviii. 185, lines 22, 23. D. G.]

آمَنُوا *O ye who believe;* أَيُّهَ ٱلْمُؤْمِنُونَ [for أَيُّهَا] *O believers.* The demonstrative ذَا is also admissible; as يَا أَيُّهَا ذَا أَقْبِلْ *thou there, come forward!* أَلَا أَيُّهٰذَا ٱلْبَاخِعُ ٱلْوَجْدُ نَفْسَهُ *O thou there, whose soul passion* (or *grief*) *is killing;* أَلَا أَيُّهَا ذَا ٱلنَّابِحُ ٱلسِّيدَ *O thou there, who barkest at* (*revilest*) *the Benū 's-Sīd.* A

Rem. أَيُّهَا is occasionally used لِلِٱخْتِصَاصِ, *for specification* (see § 35, *b*, δ), by a speaker to call attention to himself or himself and his companions; as أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا ٱلرَّجُلُ *as for me I will do so and so, O man* (meaning himself); اَللّٰهُمَّ ٱغْفِرْ لَنَا أَيَّتُهَا ٱلْعِصَابَةُ *O God, forgive us, O band* (me and my companions); فَتَخَلَّفْنَا أَيَّتُهَا ٱلثَّلَاثَةُ *and so we remained behind, O three* (we three). In this case أَيُّهَا must be preceded by a clause containing the pronoun to which it refers, and يَا is never prefixed to it. B

(*c*) وَا, which is used to express sorrow or pain, and is hence called حَرْفُ ٱلنُّدْبَةِ, *the particle of lamentation*, follows the same rules as يَا; e.g. وَا مُحَمَّدُ *alas Muḥammad!* وَا عَبْدَ ٱللّٰهِ *alas 'Abdu-'llāh!* Generally, however, the termination ـَا, in pause ـَاهْ, is added, which usually effaces the final vowels; as وَا زَيْدَا, or وَا زَيْدَاهْ, *alas Zèid!* وَا عَبْدَ ٱلْمُطَّلِبَاهْ, وَا مَعْدِى كَرِبَا. If a genitive follows, this termination is annexed to it, and not to the governing word; as وَا أَمِيرَ ٱلْمُؤْمِنِينَاهْ *alas for the commander of the faithful!* Similarly with ٱبْنٌ *son,* وَا عَمْرُو بْنَ ٱلزُّبَيْرَاهْ *alas for 'Amr the son of èz-Zubèir!* But as to an adjective, there is a doubt, some admitting وَا زَيْدُ ٱلْكَرِيمَاهْ *alas for the noble Zèid*, and others not. C D

Rem. *a.* وَا can be prefixed only to a proper name or a definite word*; we cannot say وَا رَجُلَاهْ or وَا هٰذَاهْ. Nor can it precede

* [That is, not having a vague signification, for هٰذَا is definite in the grammatical sense. The rule refers, of course, only to the cases

A الَّذِى; though it may be prefixed to مَنْ, as وَا مَنْ حَفَرَ بِئْرَ زَمْزَمَاهْ *alas for him who dug the well of Zèmzèm!*

REM. *b.* يَا may also be used لِلنُّدْبَةِ, as أَلَا يَا عَمْرُو عَمْرَاهْ *O 'Amr, 'Amr!*

REM. *c.* Words ending in the èlif maḳṣūra (ـَى) usually reject that termination before adding ـَاهْ, as وَا مُوسَاهْ, from مُوسَى *Moses,* though وَا مُوسَيَاهْ is admissible. See Vol. i. § 368, rem. *b.*

REM. *d.* The suffix pronoun of the 1st pers. sing. may either
B be retained or rejected; as وَا عَبْدِيَا, or وَا عَبْدَا, *O my servant!* [يا إِخْوَتَاهْ *O brethren!*] وَا ظَهْرَاهْ *O my back!* يَا أَسَفَا, وَا أَسَفَا or يَا وَيْلَتَى, يَا لَهْفَى, يَا حَسْرَتَى or يَا حَسْرَتَا, وَا حَسْرَتَا, وَا حَرَبَا, يَا أَسَفِى, *O my grief!*—The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion: وَا غُلَامَكَاهْ, *alas for thy slave,* is masc., the fem. being وَا غُلَامَكِيهْ; whereas وَا غُلَامَهَاهْ is fem., the masc. being وَا غُلَامَهُوهْ Compare certain forms of يَا هَنُ under *a,* rem. *c,* 3.

C REM. *e.* In verse the form ـَاهُ is occasionally used, even out of pause; as يَا هَنَاهُ *O thou there;* يَا مَرْحَبَاهُ بِحِمَارِ عَفْرَا *O welcome is the ass of 'Afrā.*

39. (*a*) When the negative لَا is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the tènwīn. If there be a predicate ex-
D pressed, it must be likewise indefinite, but in the nominative case. For example: لَا رَجُلَ فِى ٱلدَّارِ *there is no man in the house;*

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where وا and يا are used to wail for the loss of a person, not to the exclamations وَا حَرَبَا *oh my spoliation!* (يا أَسَفَا) وَأَسَفَا or وَاجَزَعَا *oh my grief!* فَوَا عَجَبَا *and alas my wonder* (Lane sub حَتَّى). Comp. however rem. *d.* D. G.]

لَا إِلٰهَ إِلَّا ٱللّٰهُ *there is no god but God;* ذٰلِكَ ٱلْكِتَابُ لَا رَيْبَ فِيهِ *this* A
book, there is no doubt regarding it; لَا رَجُلَ قَائِمٌ *there is no man standing;* لَا أَحَدَ خَيْرٌ مِنْكَ *there is no one better than thou;* لَا إِلٰهَيْنِ *there are not two Gods;* لَا رِجَالَ هُنَا *there are no men here;* لَا مُسْلِمِينَ فِي ٱلْمَدِينَةِ *there are no Muslims in the city;* لَا نَاصِرِينَ لَكَ *there are no helpers for thee;* لَا مُسْلِمَاتِ عِنْدَنَا *there are no Muslim women in our possession;* لَا لَذَّاتِ لِلشَّيْبِ *there are no pleasures for grey hairs;*
دَوَابُّ ٱلْمَآءِ ٱلَّتِي لَا رِئَاتِ لَهَا *the aquatic animals which have no lungs;* B
[لَا بُدَّ مِنْ ذٰلِكَ or لَا مَحَالَةَ *there is no avoiding it* (Vol. i. § 364, *h*); وَلَا غَرْوَ أَنْ يَحْذُو ٱلْفَتَى حَذْوَ وَالِدِهِ *there is no wondering that the young man should follow the example of his father*]. But if the negative be separated from its object, it is put in the nominative; as لَا فِي ٱلدَّارِ رَجُلٌ *there is no man in the house;* لَا فِيهَا غَوْلٌ *in it* (viz. *the wine of Paradise*) *there is no injurious force.*

Rem. *a.* The rule regarding the retention of the terminations C
نِ and نَ in the dual and plural may seem to be contradicted by such examples as لَا يَدَيْ لَكَ بِٱلظُّلْمِ *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); لَا أُذُنَيْ لَهَا *she has no ears;* قَمِيصٌ لَا كُمَّيْ لَهُ *a shirt without sleeves;* لَا نَاصِرِي لَكَ *thou hast no helpers;* but in these cases the grammarians say that the preposition لِ is مُقْحَمَةٌ تَوْكِيدًا لِلْإِضَافَةِ, *arbitrarily inserted to strengthen the*
annexation, and that the preceding noun is really in the construct D
state. In the same way too they explain the phrases لَا أَبَا لَكَ, *thou hast no father*, and لَا أَخَا لَهُ, *he has no brother*, which are generally used instead of لَا أَبَاكَ and لَا أَخَاهُ. [But compare Vol. i. § 315, footnote.] The form أَبَ is, however, also used before لِ, as أَبِي ٱلْإِسْلَامُ لَا أَبَ لِي سِوَاهُ *ĕl-Islām is my father, I have no father but it;* and if any transposition takes place, the ن of the

A dual and plural must of course be restored, as لَا لَكَ فِى هٰذَا يَدَانِ *thou hast nothing to do with this matter.*

REM. *b.* The plur. fem. in ـَاتٌ may, it is said, take fèth instead of kèsr, as لَا مُسْلِمَاتَ عِنْدَنَا.

REM. *c.* The interrogative أَ may be prefixed to لَا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as أَلَا ٱصْطِبَارَ لِسَلْمَى *has Sèlmā no patience?*
B أَلَا ٱرْعِوَآءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ *has one no self-restraint, whose youth is on the wane?* أَلَا عُمْرَ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ *is there no life, the return of which is possible, after it has passed away?* (*would that a life, which has once passed away, could possibly return!*)

(*b*) If a genitive be attached to the substantive after لَا, the accusative must of course be used in its construct form, as لَا غُلَامَ رَجُلٍ حَاضِرٌ *there is no slave of any man present;* لَا صَاحِبَ صِدْقٍ مَوْجُودٌ
C *no true friend can be found.* But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwīn is retained (compare § 38, *a*, *β*, 2); as لَا طَالِعًا جَبَلًا ظَاهِرٌ *there is no one ascending a hill visible;* لَا رَاكِبًا فَرَسًا فِى ٱلطَّرِيقِ *there is no one riding a horse on the road;* لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا *there is no better (man) than Zèid in our opinion;* لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا *there*
D *is no one who speaks good with us;* لَا حَسَنًا فِعْلُهُ مَذْمُومٌ *no one whose deeds are good is blame-worthy;* لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ *there is no one among you who knows the Ḳor'ān by heart.*

REM. Nomina agentis, however, when they take their objective complement by means of the preposition لِ (§ 31), constantly reject the tènwīn; as إِنْ يَمْسَسْكَ ٱللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ *if God touch thee with trouble, there is none to*

remove it but He, and if He seek thee with good, there is none to keep A
back His bounty ; لَا مُبَدِّلَ لِكَلِمَاتِ ٱللّٰهِ *none can change the words of God.*

(*c*) If an adjective be immediately annexed to an accusative after لَا, it may either take the same form without the tènwīn, or it may retain the tènwīn, or, lastly, it may be put in the nominative with the tènwīn ; as لَا رَجُلَ ظَرِيفَ فِيهَا, or لَا رَجُلَ ظَرِيفًا, or لَا رَجُلَ ظَرِيفٌ, *there is no witty man in it* (the house). But if the adjective be B
separated in any way from the substantive, the first of these three constructions is no longer admissible ; as لَا رَجُلَ فِيهَا ظَرِيفٌ, or ظَرِيفًا, *there is no witty man in it*, but not ظَرِيفَ.

(*d*) If another substantive be connected with the accusative by the conjunction وَ, the particle لَا may be repeated or not. (*α*) If لَا be repeated, the first substantive may be put in the accusative without the tènwīn, and the second either in the accusative, with or without the tènwīn, or in the nominative ; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةً, قُوَّةٌ) إِلَّا بِٱللّٰهِ C
there is no power and no strength save in God : or the first substantive may be put in the nominative, and the second either in the accusative without the tènwīn or in the nominative ; as لَا حَوْلٌ وَلَا قُوَّةَ (قُوَّةٌ) إِلَّا بِٱللّٰهِ. (*β*) If لَا be not repeated, the first substantive is put in the accusative without the tènwīn, and the second either in the nominative or in the accusative with the tènwīn ; as لَا رَجُلَ وَٱمْرَأَةٌ (وَٱمْرَأَةً) فِي ٱلدَّارِ *there is neither man nor woman in the house.* Examples: D
لَا نَسَبَ ٱلْيَوْمَ وَلَا خُلَّةً *there is no kinship today and no friendship ;* لَا أُمَّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبُ *may I have no mother, if this be so, and no father ;* لَا أَبَ وَٱبْنًا مِثْلُ مَرْوَانَ وَٱبْنِهِ *there is no father and no son like Marwān and his son ;* وَلَا لَغْوٌ وَلَا تَأْثِيمَ فِيهَا وَلَا حَيْنٌ وَلَا فِيهَا مُلِيمُ *and there is no idle talk in it* (in Paradise), *and no accusing* (*one another*) *of sin, and no death, and in it there is none to reproach ;*

A يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ *a day in which there shall be no bartering, nor friendship, nor intercession;* [فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ *on them shall come no fear, neither shall they be grieved* (Ḳor'ān ii. 36, where a var. reading is خَوْفَ). R. S.]

REM. *a.* The particle لَا, when used as above, is called by the grammarians لَا نَافِيَةُ ٱلْجِنْسِ, or لَا لِنَفْيِ ٱلْجِنْسِ, *the lā that denies*
B *the whole genus,* [and لَا ٱلتَّبْرِئَةِ *the lā that denies absolutely*]. The substantive in the accusative is called اِسْمُ لَا, *the noun of lā,* and the predicate خَبَرُ لَا, *the predicate of lā.* The predicate may be omitted, when it has already been sufficiently indicated; as when one asks هَلْ عِنْدَكَ رَجُلٌ *is there a man in thy house?* and you reply لَا رَجُلَ *there is no one* (scil. عِنْدِى); or هَلْ مِنْ رَجُلٍ قَآئِمٌ *is there any one standing up?* and you say لَا رَجُلَ *no one* (scil.
C قَآئِمٌ). The omission of the noun, on the contrary, is very rare; as لَا عَلَيْكَ, for لَا بَأْسَ عَلَيْكَ, *there is no fear for thee* or *no harm will befall thee.*

REM. *b.* The noun of لَا should, according to the grammarians, be always indefinite (نَكِرَةٌ). Apparent examples to the contrary, as قَضِيَّةٌ وَلَا أَبَا حَسَنٍ لَهَا, *a disputed case, and no 'Abū Ḥasan for it* (*to decide it*), are explained to mean وَلَا مُسَمَّى بِأَبِى حَسَنٍ, *and no one*
D *named 'Abū Ḥasan,* or وَلَا مِثْلَ أَبِى حَسَنٍ, *and no one like 'Abū Ḥasan;* لَا هَيْثَمَ ٱللَّيْلَةَ لِلْمَطِىِّ *there is no Haiṯam tonight for the beasts that carry us;* لَا أُمَيَّةَ بِٱلْبِلَادِ *there is no 'Umèiya in the land.* An adjective added to any of these names would be indefinite, as وَلَا أَبَا حَسَنٍ حَنَّانًا لَهَا *and no compassionate 'Abū Ḥasan to decide it.*

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see § 22, *b*). This depends—

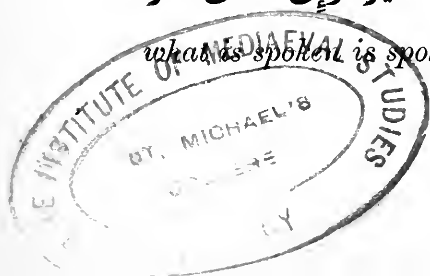
A. On the idea of *being* or *existence*, when expressed (α) by the A
substantive verb كَانَ, or (β) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as
إِنْ كَانَ ٱلْبَلَآءُ مُقَدَّرًا يُصِيبُهُ لَا مَحَالَةَ *if the calamity is decreed* (or B
fated), *it will befall him without doubt*; كَانَ هُوَ وَأَخُوهُ مُعَلِّمِينَ بِٱلطَّآئِفِ *he and his brother were teachers in ĕṭ-Ṭā'if*; لِتَكُونُوا شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا *that ye may be witnesses against mankind, and* (*that*) *the Apostle may be a witness in regard to you*; وَمَنْ يَكُنِ ٱلشَّيْطَانُ لَهُ قَرِينًا فَسَآءَ قَرِينًا *and whoever hath Satan as his companion,*
a bad companion is he! فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ *and if they repent,* C
it will be well for them; إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا خَيْرَ لَكَ فِى قَتْلِهِ *if it be he, thou wilt not be able to overcome him; and if it be not he, there is no good to thee in killing him*; كُونُوا حِجَارَةً أَوْ حَدِيدًا *be ye stones or iron*; بِبَذْلٍ وَحِلْمٍ سَادَ فِى قَوْمِهِ ٱلْفَتَى وَكَوْنُكَ إِيَّاهُ عَلَيْكَ يَسِيرُ *by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee*; وَمَا كُلُّ مَنْ يُبْدِى
ٱلْبَشَاشَةَ كَآئِنًا أَخَاكَ *and not every one who shows a cheerful face is thy* D
brother. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلٰثَةٌ *there was* (or *lived*) *a merchant, and he had* (lit. *there were to him*) *three sons* (كَانَ تَاجِرًا would mean *he was a merchant*); فَمَنْ كَانَ لَهُ مَالٌ كَثِيرٌ *but he who has* (lit. *to whom there is*) *much property*;

A اَلْمَقْدُورُ كَآئِنٌ *what is fated will come to pass.* In the former case, the substantive verb is called by the grammarians كَانَ ٱلنَّاقِصَةُ, *the incomplete* or *defective, relative kāna,* because it requires an attribute to complete the sense; in the latter, كَانَ ٱلتَّامَّةُ, *the complete, absolute kāna,* because it contains the attribute in itself and does not require any other.

REM. *a.* The subject is called اِسْمُ كَانَ, *the noun of kāna,*
B and the predicate خَبَرُ كَانَ *the predicate of kāna.* The natural sequence of the three is verb, subject, predicate, as كَانَ زَيْدٌ قَآئِمًا; but we may also say كَانَ قَآئِمًا زَيْدٌ, as وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ *and it was Our duty (it behoved Us) to succour the believers;* وَلَمْ يَكُ كُفُؤًا لَهُ أَحَدٌ *and there is none equal unto Him;* and even قَآئِمًا كَانَ زَيْدٌ, especially in interrogative and alternative sentences, as أَكْرِمِ ٱلضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا *honour a guest, whether he be rich or poor* [§ 6, *a*]. This inversion is, however, in some
C cases impossible; for example, *my brother was my companion* must be expressed by كَانَ أَخِى رَفِيقِى, because كَانَ رَفِيقِى أَخِى would naturally mean *my companion was my brother.* [If subject and predicate are both definite, it is allowed, in case of inversion, to put the latter in the nominative, the former in the accusative, converting thereby the logical subject into the grammatical predicate, the logical predicate into the grammatical subject, as كَانَ أَخُوكَ زَيْدًا for كَانَ أَخَاكَ زَيْدٌ. Poets allow themselves to
D do the same in other cases, as وَمَا شَرُّ ٱلثَّلَاثَةِ—بِصَاحِبِكَ for وما بِشَرِّ ٱلثَّلَاثَةِ—صَاحِبُكَ (Ṭab. i. 755, l. 2). D. G.]

REM. *b.* كَانَ may sometimes be omitted, especially in alternative conditional clauses; as سَوْفَ تُجَازَى إِنْ خَيْرًا وَإِنْ شَرًّا *thou wilt be recompensed either with good or with evil* (i.e. إِنْ كَانَ جَزَاؤُكَ خَيْرًا وَإِنْ كَانَ شَرًّا); قَدْ قِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا *what is spoken is spoken, be it true or false;* مَعْنَاهُ ٱلْمُبَالَغَةُ فِى ٱلشَّىْءِ



كَآئِنًا مَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا *its meaning is 'to do one's utmost* A
in a thing,' be it what it may, whether good or bad; مِنْ لَدُ شَوْلًا فَإِلَى إِتْلَآئِهَا *from the time they were pregnant, till their young were following them* (i.e. مِنْ لَدُنْ كَانَتِ ٱلنِّيَاقُ شَوْلًا); اِيتِنِى بِدَابَّةٍ وَلَوْ حِمَارًا *bring me a beast (to ride), even if it be an ass* [§ 4, rem. *b*].

Rem. *c.* كَانَ is rarely merely redundant; as سَرَاةُ بَنِى أَبِى بَكْرٍ
تَسَامَى عَلَى كَانَ ٱلْمُسَوَّمَةِ ٱلْعِرَابِ *the heroes of the Bènū 'Abī Bèkr* B
ride upon branded Arab steeds; فَكَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِيرَانٍ لَنَا كَانُوا كِرَامِ *and how when thou passest by the dwelling of a tribe and of noble neighbours of ours?* وَلَمْ يُوجَدْ كَانَ مِثْلُهُمْ *and their like was not found**.

Rem. *d.* The verb كَانَ, Æthiop. ኮነ: *kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in
Syriac (rare) and Phœnician. The construction of the Æthiopic C
verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.—In Hebrew the radical כון retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَانَ is supplied by הָיָה or הָוָה, Aram. הֲוָא, ܗܘܐ, *to fall* (هَوَى), *happen, be* (compare وَقَعَ, *to fall,*
happen, Lat. *accidit*, Eng. *it fell out*), of which the predicate must D
also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانَ, *the sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (*a*) the idea of *duration* or *continuity*, as in دَامَ *to continue,*

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* [Different from this is the use of كَانَ after participles, infinitives and other nomina verbalia, in the sense of *he* (*it*) *was* or *was formerly*. See many examples in the Gloss. Geogr. and the Gloss. to Ṭabarī. D. G.]

A *to last*, construed in the perfect with the مَا ٱلدَّيْمُومَةِ (see § 7, and Vol. i. § 367, *p*), بَقِىَ *to remain, to last*; زَالَ, بَرِحَ, فَتِئَ, اِنْفَكَّ, *to cease*, construed, in the perfect or imperfect, with a negative particle; (*b*) the idea of *change* or *conversion*, as in صَارَ, عَادَ, رَجَعَ, and آضَ, *to turn out, to become*; (*c*) the idea of *time*, as in ظَلَّ *to be* or *do during the whole day*, بَاتَ *during the whole night*, أَسْفَرَ *at daybreak*, غَدَا or أَصْبَحَ *in the morning*, أَضْحَى *in the forenoon*, رَاحَ or أَمْسَى *in the evening*, all of
B which verbs are often used as simple synonyms of كَانَ, without any regard to the secondary idea of time; or, (*d*) the idea of *negation*, by which that of existence itself is absolutely denied, as in لَيْسَ *not to be*. Examples: لَا طِيبَ لِلْعَيْشِ مَا دَامَتْ مُنَغَّصَةً لَذَّاتُهُ بِٱدِّكَارِ ٱلْمَوْتِ وَٱلْهَرَمِ *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age*; لَا تَعُدَّ نَفْسَكَ مِنَ ٱلنَّاسِ مَا دَامَ ٱلْغَضَبُ غَالِبًا عَلَيْكَ *do not count thyself among men, as long as anger*
C *has the mastery over thee*; لَا يَزَالُ ٱللّٰهُ مُحْسِنًا إِلَيْكَ *may God never cease being beneficent to you*; لَا تَزَلْ ذَاكِرَ ٱلْمَوْتِ *never cease bearing death in mind*; قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ *they said, we will not cease standing by it* (*worshipping it*); صَارَ ٱلطِّينُ خَزَفًا *the clay became pottery*; وَكَانَ يَرَى ٱلْمَآءَ يَصِيرُ بُخَارًا وَٱلْبُخَارَ يَصِيرُ مَآءً *and he thought that the water became vapour, and the vapour became water*; فَإِنَّكَ
D قَدْ شُرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ *and thou hast been sold, and hast become a slave in Mèkka*; وَمَا ٱلْمَرْءُ إِلَّا كَٱلسِّرَاجِ وَضَوْءِهِ يَعُودُ رَمَادًا *man is like nought but the lamp and its light, which becomes ashes*; آضَ سَوَادُ شَعَرِهِ بَيَاضًا *the blackness of his hair became whiteness*; ٱلْعَدُوُّ مَا يَرْجِعُ صَدِيقًا *an enemy never becomes a friend*; ظَلَّ وَجْهُهُ مُسْوَدًّا *his face became black*; وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا *and those who pass the night prostrating themselves unto their Lord and standing up* (*in prayer*);

وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ *and they went out in the morning with settled* A
purpose; أَصْبَحْتُمْ بِنِعْمَةِ ٱللّٰهِ إِخْوَانًا *through the grace of God ye are become brethren;* تَمَنَّيْتَ أَنْ تُمْسِىَ فَقِيهًا مُنَاظِرًا *thou wishest to become a lawyer skilled in disputation;* لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ ٱلسَّلَامَ لَسْتَ مُؤْمِنًا *say not to one who gives you the salutation, Thou art not a believer;* فَلَيْسَ سَوَآءً عَالِمٌ وَجَهُولُ *one who knows and one who does not*
know are not on an equality; قَضَى ٱللّٰهُ يَا أَسْمَآءُ أَنْ لَسْتُ زَآئِلًا أُحِبُّكِ B
God hath decreed, O 'Asmā, that I should not cease to love thee.

Rem. *a.* To the above verbs may be added أَتَى, جَآءَ, and قَعَدَ*; as فَأَلْقُوهُ عَلَى وَجْهِ أَبِى يَأْتِ بَصِيرًا *and throw it on my father's face, (and) he shall become seeing (recover his sight,* explained by يَرْجِعْ بَصِيرًا); جَآءَ (or أَتَى) ٱلْبِنَآءُ مُحْكَمًا *the building became strong* or *firm;* أَرْهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ *he sharpened his knife till it*
became like a javelin (i.e. مِثْلَ حَرْبَةٍ).—Of these verbs three, viz. C
لَيْسَ, فَتِئَ and زَالَ, are always نَاقِصَةٌ; the others may be either نَاقِصَةٌ or تَامَّةٌ (see § 41, at the end).

Rem. *b.* The verbs زَالَ, بَرِحَ, فَتِئَ, and اِنْفَكَّ, must always be accompanied by a negative, expressed (as in the above examples with بَرِحَ and زَالَ) or implied, as وَأَبْرَحُ مَا أَدَامَ ٱللّٰهُ قَوْمِى بِحَمْدِ ٱللّٰهِ مُنْتَطِقًا مُجِيدَا *and I shall not cease, as long as God preserves my*
tribe, through God's grace to wear a girdle and ride a noble steed D
(أَبْرَحُ for لَا أَبْرَحُ, and مُجِيدَا in rhyme for مُجِيدًا); فَقُلْتُ لَهَا وَٱللّٰهِ أَبْرَحُ قَاعِدًا *and I said to her, By God, I will not cease sitting still.* [Comp. § 162, rem.]

Rem. *c.* The verb وُجِدَ, *to be found, be extant, exist,* is often reckoned one of the أَخَوَاتُ كَانَ, but erroneously; for it is either =

* [خَرَجَ may be added to these verbs; see the Gloss. to 'Ibn 'al-Faqīh. D. G.]

A كَانَ ٱلتَّامَّةُ, and has no predicate, or it is the passive of وَجَدَ, which
governs two accusatives, and therefore naturally retains the second
object (اَلْمَفْعُولُ ٱلثَّانِى); as لَا يُوجَدُ مِنْهَا شَىْءٌ صِرْفًا *not one of them*
is found pure (*in a pure state*), where صِرْفًا is a حَالٌ or circum-
stantial accusative, or *we* (Fr. *on*, Germ. *man*) *do not find one of*
them pure, where صِرْفًا is the second object [§ 25].

REM. *d.* The negative particles مَا and لَا, when مُشَبَّهَتَانِ بِلَيْسَ
assimilated to lèisa, or used بِمَعْنَى لَيْسَ *in the signification of lèisa*,
B are also construed with the accusative of the predicate, provided
(1) that the predicate is placed after the subject, (2) that the
exceptive particle إِلَّا is not interposed between them, (3) that the
corroborative particle إِنْ is not added to مَا, and (4) that the
subject and predicate of لَا are both undefined; e.g. مَا هٰذَا بَشَرًا
this is not a human being; وَمَا هُمْ أَوْلَادَهَا *and they are not its*
children; مَا هُنَّ أُمَّهَاتِهِمْ *they are not their mothers;* تَعَزَّ فَلَا شَىْءٌ
عَلَى ٱلْأَرْضِ بَاقِيًا وَلَا وَزَرٌ مِمَّا قَضَى ٱللّٰهُ وَاقِيَا *take comfort, for there*
C *is nothing on earth enduring, and no fortress can protect* (*one*) *from*
what God hath decreed; نَصَرْتُكَ إِذْ لَا صَاحِبٌ غَيْرَ خَاذِلٍ *I aided thee*
when thou hadst no companion who was not faithless; but on the
contrary, مَا إِنْ طِبُّنَا جُبْنٌ *our habit is not cowardice;* بَنِى غُدَانَةَ
مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيفٌ وَلٰكِنْ أَنْتُمُ ٱلْخَزَفُ *ye Bènū Ġudāna,*
ye are neither gold nor pure silver, but ye are pottery. The fourth
restriction is violated in such verses as: وَحَلَّتْ سَوَادَ ٱلْقَلْبِ لَا أَنَا
D بَاغِيًا سِوَاهَا وَلَا عَنْ حُبِّهَا مُتَرَاخِيَا *and she dwelt in my heart's core,*
I desired no other than her and relaxed not my love of her (أَنَا being
definite); فَلَا ٱلْحَمْدُ مَكْسُوبًا وَلَا ٱلْمَالُ بَاقِيًا *then neither is praise*
won nor does the money remain.—If مَا has a second predicate,
connected with the first by an adversative particle, such as بَلْ or
لٰكِنْ, then the second must be put in the nominative, as مَا زَيْدٌ
قَآئِمًا بَلْ قَاعِدٌ *Zèid is not standing but sitting*, i.e. بَلْ هُوَ قَاعِدٌ; but

in any other case, the accusative is preferable to the nominative, as A
مَا زَيْدٌ قَآئِمًا وَلَا قَاعِدًا or وَلَا قَاعِدٌ.—This government of مَا and لَا is peculiar to the dialect of ĕl-Ḥiǵâz, and hence they are called مَا ٱلْحِجَازِيَّةُ and لَا ٱلْحِجَازِيَّةُ.

Rem. *e*. The above construction of مَا and لَا is also extended to لَاتَ (Vol. i. § 182, rem. *b*), and to إِنِ ٱلنَّافِيَةُ or *the negative 'in* (see [Vol. i. § 362, *k* and] § 158); as إِنْ هُوَ مُسْتَوْلِيًا عَلَى أَحَدٍ *he*
rules over nobody; إِنْ ذٰلِكَ نَافِعَكَ وَلَا ضَارَّكَ *this cannot profit thee* B
nor harm thee; إِنِ ٱلْمَرْءُ مَيْتًا بِٱنْقِضَآءِ حَيَاتِهِ وَلٰكِنْ بِأَنْ يُبْغَى عَلَيْهِ فَيُخْذَلَا *a man is not (to be counted) dead when his life comes to an end, but when he is wronged, and forsaken (by his friends);* وَلَاتَ حِينَ مَنَاصٍ *but it was no time of escape;* لَاتَ سَاعَةَ مَنْدَمٍ *it was not an hour for repentance.* The government of لَاتَ seems to be restricted to nouns denoting *time*, and either its subject or
predicate is omitted, usually the former (لَاتَ حِينَ مَنَاصٍ = C
لَيْسَ ٱلْحِينُ حِينَ مَنَاصٍ).

Rem. *f*. Instead of the accusative, the أَخَوَاتُ كَانَ may take after them a verb in the imperfect, following the construction of كَانَ, § 9, or § 8, *e*; e.g. كَانَ لَا يَزَالُ نَآئِمًا مَا دَامَ ٱلْحَدَّادُ يَعْمَلُ شُغْلًا *he used never to cease sleeping as long as the blacksmith continued working at any work;* فَبَقِيَ يَنْظُرُ إِلَيْهَا *and he continued looking at*
them; وَصِرْتُ أَقْعُدُ عِنْدَهُ وَأُطِيلُ ٱلْحَدِيثَ مَعَهُ *and I sat down by* D
him and conversed with him at great length; صَارَ لَا يَتَكَلَّمُ *he became speechless;* صَارَ يَتَفَكَّرُ فِى كَذَا *he began to reflect upon such and such a subject;* فَظَلْتُمْ تَفَكَّهُونَ *and ye would be marvelling;* فَبَاتَا يَأْمُلَانِ مِيَاهَ بَدْرٍ *and they were all night hoping for* (or *longing for*) *the waters of Bèdr;* فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ *and he began wringing his hands;* تَٱللّٰهِ تَفْتَؤُ تَذْكُرُ يُوسُفَ *by God, thou wilt not cease thinking* (or *speaking*) *of Joseph* (rem. *b*); تَنْفَكُّ تَسْمَعُ مَا حَيِيتَ بِهَالِكٍ حَتَّى تَكُونَهْ *thou wilt*

A *never cease, as long as thou livest, to hear of some one being dead, until thou art he* (*until thy own turn comes*). [The predicate of كَانَ and its *sisters* may also be replaced by a preposition and the word it governs, or by a circumstantial clause, generally with وَ, as لَقَدْ كُنْتُ وَمَا أُخَشَّى بِٱلذِّئْبِ *in former times I was not to be frightened by a wolf;* لَقَدْ كُنَّا وما نُصَلِّى عِنْدَ ٱلْكَعْبَةِ *we dared not to pray near the Kaʿba;* إِذْ كَانَتْ لَا تُحْجَبُ عَنْ ذٰلِكَ *as they were not prevented from it;* وَإِنَّ بِأَيْدِينَا ٱلْحَدِيدُ لَنَاطِقٌ إِذَامَا غَدَا فِى غَيْرِهَا
B وَهْوَ أَبْكَمُ *verily in our hands the steel is eloquent, whilst in other hands it is dumb.*]

REM. *g.* With the construction of the أَخَوَاتُ كَانَ, mentioned in rem. *e*, we may connect that of the أَفْعَالُ ٱلْمُقَارَبَةِ or *verbs of appropinquation.* These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence.—(1) To the first class belong كَادَ, أَوْشَكَ, and كَرَبَ. (*a*) كَادَ (1st p. sing. perf. كِدْتُ, rarely كُدْتُ), imperf.
C يَكَادُ, particip. كَائِدٌ, was originally construed with the accusative of the predicate, as فَأُبْتُ إِلَى فَهْمٍ وَمَا كِدْتُ آئِبًا *and so I returned to (the tribe of) Fahm, but I was very near not returning;* but it commonly takes the predicate in the imperfect indicative, as إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا *verily he was nigh leading us astray from our gods;* مِنْ بَعْدِ مَا كَادَ تَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ *after the hearts of a part of them had well nigh swerved;* وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ
D يَفْقَهُونَ قَوْلًا *he found before them* (the two barriers or hills) *a people who could scarcely understand speech;* فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ *then they sacrificed her* (the cow), *but they were nearly not doing it;* إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا *when he stretches out his hand, he can hardly see it;* rarely the subjunctive with أَنْ, as مَا كِدْتُ أَنْ أُصَلِّىَ ٱلْعَصْرَ حَتَّى كَادَتِ ٱلشَّمْسُ أَنْ تَغْرُبَ *I was nearly not praying the ʿaṣr* (or *afternoon prayer*) *till the sun was nearly setting;* كَادَتِ ٱلنَّفْسُ أَنْ تَفِيضَ عَلَيْهِ *my soul was nearly*

expiring over him (for grief). (β) أَوْشَكَ, little used in the perfect, A
generally takes أَنْ with the subjunctive, more rarely the imperf. indic.; as وَلَوْ سُئِلَ ٱلنَّاسُ ٱلتُّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا *and if men were asked for the* (*very*) *dust, when it was said 'Give here,' they would well nigh be disgusted and refuse;* فَمُوشِكَةٌ أَرْضُنَا أَنْ تَعُودَ خِلَافَ ٱلْأَنِيسِ وُحُوشًا يَبَابَا *and our land is nearly becoming, after our friend's departure, a desolate wilderness;* يُوشِكُ مَنْ فَرَّ مِنْ مَنِيَّتِهِ فِى بَعْضِ غِرَّاتِهِ يُوَافِقُهَا *he who flees from his fate, is likely to* B
meet it on some occasion when he is off his guard. This verb is either personal or impersonal, for we may say يُوشِكُ زَيْدٌ يَجِىءُ (as in the third of the above examples), or يُوشِكُ زَيْدٌ أَنْ يَجِىءَ (as in the first), or يُوشِكُ أَنْ يَجِىءَ زَيْدٌ (where the real subject of يُوشِكُ is the following clause). The form يُوشَكُ is a vulgarism. (γ) كَرَبَ (rarely كَرِبَ) is only used in the perfect, and is construed with the imperf. indic., rarely with أَنْ and the subjunctive; as كَرَبَ ٱلْقَلْبُ مِنْ جَوَاهُ يَذُوبُ *my heart was nearly melting away* C
from grief; وَقَدْ كَرَبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا *when their throats* (lit. *necks*) *were nigh being cut to pieces* (*with drought* or *thirst*). To these may be added such verbs as هَلْهَلَ يُدْرِكُهُ *he was near overtaking him;* أَلَمَّ يَفْعَلُ كَذَا *he was near doing so and so;* أَرَادَ, e.g. فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ *and they found a wall which was about to fall;* أَرَادَ ٱلْمَرِيضُ أَنْ يَمُوتَ *the sick man is about to die;* هَمَّ, e.g. هَمَّ ٱلسِّرَاجُ أَنْ يَخْمُدَ *the lamp was on the point of* D
going out; and the like.—(2) To the second class belong عَسَى, حَرَى, and اِخْلَوْلَقَ. (*a*) عَسَى (1st p. sing. عَسَيْتُ, rarely عَسِيتُ), used, we may say, only in the perfect, [and having always the meaning of the *imperfect*, mostly in the sense of the indefinite or definite present (§ 8, *a*, *b*)], was originally construed, like كَادَ, with the accusative, as in the half verse لَا تُكْثِرَنْ إِنِّى عَسَيْتُ صَائِمَا

A *do not (abuse me) so much, for I may become a faster*, and in the proverb عَسَى ٱلْغُوَيْرُ أَبْؤُسًا *perhaps the little cave may become (may bring) misfortunes*, or *perhaps ĕl-Goweir* (the name of a well) *may become (may bring) misfortunes;* but generally it is construed with أَنْ and the subjunctive, as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ *perhaps your Lord may have mercy on you;* [مَا عَسَى أَنْ تَصْنَعَ *what may she perhaps do?*]; هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ أَلَّا تُقَاتِلُوا *may it not be, if it were ordained you to fight, that ye would not fight?*
B rarely with the imperf. indic., as عَسَى فَرَجٌ يَأْتِي بِهِ ٱللّٰهُ *perhaps God may bring some joy;* عَسَى ٱلْكَرْبُ ٱلَّذِى أَمْسَيْتَ فِيهِ يَكُونُ وَرَآءَهُ فَرَجٌ قَرِيبُ *perhaps some joy may be close behind the sorrow in which thou now art.* This verb, like أَوْشَكَ, is either personal, عَسَى زَيْدٌ أَنْ يَقُومَ, as in the above examples, or impersonal, عَسَى أَنْ يَقُومَ زَيْدٌ, as عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ *perhaps ye may be averse to a thing, though it be good for you.* Still another construction is
C possible, viz. with a pronominal suffix in the accusative, عَسَاكَ قَائِمٌ or عَسَاكَ أَنْ تَقُومَ, like لَعَلَّ (§ 36, rem. *f*), just as conversely لَعَلَّ may be followed by the imperf. indic. or the subjunctive with أَنْ, as وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا *and what lets thee know (whether) perchance the hour is near?* لَعَلَّهُ أَنْ يَنْصُرَكُمْ عَلَى هٰؤُلَآءِ ٱلظَّلَمَةِ *perhaps He may aid you against these evil-doers.* (β) حَرَى, rare, with أَنْ and the subjunctive; as حَرَى زَيْدٌ أَنْ يَقُومَ or
D حَرَى أَنْ يَكُونَ ذٰلِكَ. (γ) اِخْلَوْلَقَ, rare, with أَنْ and the subjunctive, as اِخْلَوْلَقَتِ ٱلسَّمَآءُ أَنْ تَمْطُرَ *the sky is likely to rain;* اِخْلَوْلَقَ أَنْ يَأْتِيَ *it is likely he may come.*—(3) With these two classes of verbs the grammarians connect a third, which they call أَفْعَالُ ٱلشُّرُوعِ, or أَفْعَالُ ٱلْإِنْشَآءِ, *the verbs of beginning.* Such are: شَرَعَ, جَعَلَ, أَخَذَ, طَفِقَ (rarely طَفَقَ and طَبِقَ), عَلِقَ, أَقْبَلَ, قَامَ, أَنْشَأَ, and هَبَّ, *to begin*, used, we may say, only in the perfect, and followed by the imperf. indic.; as جَعَلَ يَلُومُهُ *he began to reproach him;* وَطَفِقَا

يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ ٱلْجَنَّةِ *and they began to sew together of* A
the leaves of Paradise (to cover their nakedness); عَلِقَ حَوْضِى نُغَرٌ مُكِبٌّ إِذَا غَفَلْتُ غَفْلَةً يَعُبُّ *when I was off my guard for a moment, the nightingales, dipping in their heads, began to drink of my cistern;* وَعَلِقْتُ أَقْسِمُ ٱللَّحْمَ بَيْنَ أَهْلِ صَنْعَآءَ *and I began to divide the meat among the people of Ṣan'ā;* أَقْبَلَتِ ٱلْحَمَامَةُ تَحُومُ فِى طَلَبِ ٱلْمَآءِ *the pigeon began to fly about in search of water;* قَامَتِ ٱلْمَرْأَةُ
تَنُوحُ *the woman began to wail aloud;* هَبَّتْ تَلُومُنِى *she began to* B
reproach me.

43. The adverbial accusative depends—

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:— C

a. The *time in* or *during which* an act takes place; as فَرَآهُ ٱلْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ *the caliph saw him one day washing his feet;* لَا يَدْرِى كَيْفَ يَمُوتُ يَوْمَ ٱلْهَلَاكِ *he knows not how he shall die on his dying day;* مَشَيْتُ كُلَّ ٱلْيَوْمِ, or بَعْضَ ٱلْيَوْمِ, *I walked the whole day,* or *part of the day;* لَمْ أَدْرِ أَلْأَمْسِ جَآءَ إِلَى هٰهُنَا أَمِ ٱلْيَوْمَ *I did not know*
whether he came here yesterday or today; سَكَنَ فِى بَعْضِ ٱلْقُرَى أَيَّامًا D
he stopped (a few) days in a village; اِسْتَعِذْ بِٱللّٰهِ مِنْهُ لَيْلًا وَنَهَارًا *implore God night and day to protect you from it;* سَيُعْطِيكَ ٱلْكِتَابَ غَدًا *he will give you the book tomorrow;* وَجَآءُوا أَبَاهُمْ عِشَآءً *and they came to their father in the evening;* تَأَمَّلْ شَهْرَيْنِ فِى ٱخْتِيَارِ ٱلْأُسْتَاذِ *reflect two months upon the choice of a teacher;* لَمْ يَبِتْ عَلَى ٱلْفِرَاشِ أَرْبَعِينَ سَنَةً *he did not pass the night on a bed for forty years;* قَامَ فِى خِلَالِ

A وَكُنْتُ بَرْهَةً مِنَ ٱلدَّرْسِ أَحْيَانًا *he stood up at times whilst lecturing;* وَكُنْتُ بُرْهَةً مِنَ ٱلزَّمَانِ أَتَفَكَّرُ *and I continued reflecting for a considerable time;* قَتَلْتُهُ ٱلسَّنَةَ ٱلْمَاضِيَةَ *I killed him last year;* صُمْتُ رَمَضَانَ *I fasted during Ramaḍān;* جِئْتُ زَمَنَ ٱلشِّتَآءِ *I came in the winter-time;* قَالَ حِينَ لَقِيَهُ *he said at the time of his meeting him* (or *when he met him*); كَأَنَّهُمْ يَوْمَ عَصْرَ حَانَ مَشِيبٌ *at the time when old age is drawing near;*

B يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا (*it shall seem*) *as if they, on the day they shall see it, had not tarried* (*in their graves*) *save an evening or its morning;* جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ ٱلدَّهْرِ *I sat with him for a long time,* i.e. زَمَنًا طَوِيلًا; ثُمَّ مَكَثَ غَيْرَ طَوِيلٍ *then he tarried not long,* i.e. زَمَنًا غَيْرَ طَوِيلٍ. [To the same class belong the adverbial expressions ذَاتَ مَرَّةٍ *once,* ذَاتَ يَوْمٍ *one day,* ذَاتَ لَيْلَةٍ *one night,* and لَقِيتُهُ أَوَّلَ ذِى (or ذَاتِ) يَدَيْنِ *I met him first of all.*]

C REM. *a.* A *maṣdar* is often put in the accusative of time by an ellipse of some such word as وَقْتَ *at the time of;* e.g. جَآءَ طُلُوعَ ٱلشَّمْسِ *he came at sunrise,* i.e. وَقْتَ طُلُوعِ ٱلشَّمْسِ; وَرَدْتُ خُفُوقَ ٱلنَّجْمِ *I arrived at the setting of the Star* (the Pleiades); كَانَ ذٰلِكَ مَقْدَمَ ٱلْحَاجِّ *this happened at the time of the arrival of the caravan of pilgrims,* or صَلٰوةَ ٱلْعَصْرِ *at the time of afternoon prayer,* or خِلَافَةَ ٱلْمَأْمُونِ *during the caliphate of ěl-Ma'mūn;* وَإِدْبَارَ

D ٱلنُّجُومِ *and at the setting of the stars;* أُنْتُظِرَ بِهِ نَحْرَ جَزُورَيْنِ *they waited for him for the space of time in which one might slaughter two camels.* Examples of more violent elisions are: لَا أُكَلِّمُهُ ٱلْقَارِظَيْنِ *I will not speak to him as long as the two gatherers of acacia berries* (or *leaves*) *are away* (i.e. *I will never speak to him*), for مُدَّةَ غَيْبَةِ ٱلْقَارِظَيْنِ; لَا آتِيهِ ٱلْفَرْقَدَيْنِ *I will not go to him as long as the two Pointers* (the two stars which point to the Polestar) *endure* (i.e. *I will never go to him*), for مُدَّةَ بَقَآءِ ٱلْفَرْقَدَيْنِ.

Rem. *b.* Peculiar is the use of غُدْوَةَ, ضَحْوَةَ, سُحْرَةَ, سَحَرَ, بُكْرَةَ, and فَيْنَةَ, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g. لَقِيتُهُ سَحَرَ *I met him this morning;* جَآءَ يَوْمَ ٱلْجُمْعَةِ سَحَرَ *he came on Friday in the morning;* جِئْتُ يَوْمَ ٱلْخَمِيسِ بُكْرَةَ *I came on Thursday in the morning;* لَقِيتُهُ ٱلْفَيْنَةَ بَعْدَ ٱلْفَيْنَةِ = لَقِيتُهُ فَيْنَةَ بَعْدَ فَيْنَةَ *I met him time after time;* [لَقِيتُهُ سَحَرًا would mean *I met him on a certain morning*]. A

b. The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as سَارُوا أَرْبَعَةَ أَمْيَالٍ *they travelled four miles;* مَشَيْتُ فَرْسَخَيْنِ *I walked two parasangs;* جَرَى غَلْوَةً *he ran a bowshot;* نَظَرَ يَمِينًا وَيَسَارًا (وَشِمَالًا) *he looked right and left;* اِنْتَصَرَ عَلَى ٱلْعَدُوِّ بَرًّا وَبَحْرًا *he conquered the enemy by land and sea;* أَمَامَ, قُدَّامَ, *before;* خَلْفَ, وَرَآءَ, *behind;* وَسْطَ *in the middle;* حَوْلَ *around;* فَوْقَ *above;* تَحْتَ *under;* عِنْدَ *beside, by;* etc. [Here we may add the adverbial expressions ذَاتَ ٱلْيَمِينِ and ذَاتَ ٱلشِّمَالِ *in the direction of the right hand* and *of the left.*] B C

Rem. *a.* When the place of the act is definitely specified, the preposition فِى must be used; as جَلَسْتُ فِى ٱلدَّارِ *I sat down in the house;* صَلَّيْتُ فِى مَسْجِدِ ٱلنَّبِيِّ *I prayed in the mosque of the prophet;* أَقَمْتُ فِى مَقْتَلِ ٱلْحُسَيْنِ *I stopped at the place where el-Ḥosein was killed;* not جَلَسْتُ ٱلدَّارَ, صَلَّيْتُ مَسْجِدَ, and أَقَمْتُ مَقْتَلَ*. Excepted is the case when a vague noun of place, such as مَكَانٌ or مَقَامٌ, is construed with a verb conveying the idea of stopping or remaining, as جَلَسْتُ مَكَانَ زَيْدٍ *I sat down in Zeid's place;* D

* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in ذَهَبْتُ ٱلشَّأْمَ *I went to Syria,* قَالَا خَيْمَتَىْ أُمِّ مَعْبَدٍ *the two stayed during midday in the tents of Umm Ma'bad* (see the Gloss. to Ṭabarī in v. بيت and comp. § 70, rem. *e*). D. G.]

A and also the case when a noun of place is construed with the verb from which it is derived, as قَعَدْتُ مَقْعَدَ زَيْدٍ, or جَلَسْتُ مَجْلِسَ زَيْدٍ, *I sat down in Zèid's seat;* قَامَ مَقَامَهُ *he stood up in his place,* or *supplied his place.*—The nouns جَانِبٌ, وَجْهٌ, جِهَةٌ, نَاحِيَةٌ, *side, quarter,* خَارِجٌ *outside,* دَاخِلٌ, جَوْفٌ, *inside,* require فِى, as نِمْتُ فِى خَارِجِ ٱلدَّارِ *I slept outside the house;* but in later Arabic we often find the accusatives جَانِبَ, خَارِجَ, and دَاخِلَ, as also قُرْبَ *near,*
B for فِى قُرْبِ, شَرْقِيَّ *on the east,* غَرْبِيَّ *on the west,* for فِى شَرْقِيِّ, فِى غَرْبِيِّ, and the like.—Observe also such phrases as: هُوَ مِنِّى مَنَاطَ ٱلثُّرَيَّا *he is as far from me as (the place where) the Pleiades (hang in the sky);* هُوَ مِنِّى مَزْجَرَ ٱلْكَلْبِ *he is as far from me as the farthest place where one can chide* (or *cry out to*) *the dog;* هُوَ مِنِّى مَعْقَدَ ٱلْإِزَارِ *he is as close to me as the place where my waist-wrapper is fastened.*

REM. *b.* The accusative of time and place is called by the
C grammarians اَلظَّرْفُ *the vessel* (see Vol. i. § 221, rem. *a*), or اَلْمَفْعُولُ فِيهِ *that in which the act is done.*

c. The *state or condition,* اَلْحَالُ, of the subject or object of an act, or of both, whilst the act is taking place; as جَآءَ زَيْدٌ رَاكِبًا *Zèid came riding;* وَقَفَ عَلَى بَابِ ٱلْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ *he stood at the entrance of the cave, saluting him (and) saying to him;* وَٱدْخُلُوا ٱلْبَابَ سُجَّدًا *and enter the gate, prostrating yourselves;* اَلَّذِينَ
D يَذْكُرُونَ ٱللّٰهَ قِيَامًا وَقُعُودًا *who bear God in mind, standing up and sitting down;* يُقَوَّمُ بِٱلثِّقَافِ ٱلْعُودُ لَدْنًا *a piece of wood can be straightened with the* ṯiḳāf (a kind of tool), *while it is soft;* خُلُقٌ نَشَأْتُ بِهِ غُلَامًا *a habit with which I grew up as a young man;* كَأَنَّ قُلُوبَ ٱلطَّيْرِ رَطْبًا وَيَابِسًا لَدَى وَكْرِهَا ٱلْعُنَّابُ وَٱلْحَشَفُ ٱلْبَالِى (*it is*) *as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or*

decaying dates; رَكِبْتُ ٱلْفَرَسَ مُسْرَجًا *I rode the horse saddled;* لَقِيتُ A
ٱلسُّلْطَانَ عِنْدَهُ بَاكِيًا *I met the sulṭān in his house, weeping;* وَمَنْ يَعْصِ ٱللّٰهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and his Apostle, and shall transgress his ordinances, He shall make him enter into fire, to abide in it for ever;* مَرَرْتُ بِزَيْدٍ جَالِسًا *I passed by Zèid, (as he was) sitting down;* وَجَآءَتْ بِهِ سَبْطَ ٱلْعِظَامِ *and she brought him forth long-limbed;* كُنْتُ
فِى ٱلْبُسْتَانِ زَاهِرًا *I was in the garden, whilst it was in bloom;* B
وَأَصْبَحَ عَنِّى بِٱلْغُمَيْصَآءِ جَالِسًا فَرِيقَانِ مَسْئُولٌ وَآخَرُ يَسْأَلُ *and there were next morning two parties, (one) asked and another asking about me, (whilst I was) sitting at ĕl-Ġomèiṣā;* [وَإِنَّا سَوْفَ تُدْرِكُنَا ٱلْمَنَايَا مُقَدَّرَةً لَنَا وَمُقَدَّرِينَا *the Fates will overtake us, they being destined for us, as we are destined for them*]; لَقِيتُهُ رَاكِبَيْنِ *I met him, (whilst we were)*
both riding; مَتَى مَا تَلْقَنِى فَرْدَيْنِ *whenever thou meetest me, both (of* C
us being) alone; لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا *I met him, (whilst the one of us was) going up (and the other) coming down.*

Rem. *a.* The حَالٌ is, in relation to the grammatical structure of the phrase to which it belongs, a فَضْلَةٌ or *redundancy*, for جَآءَ زَيْدٌ, *Zèid came,* is a complete, intelligible, sentence, without the addition of رَاكِبًا *riding.* It answers the question كَيْفَ *how?*
in regard to the state or condition of the subject or object of the D
act, [and may be مُقَدَّرٌ indicating a future state, or مُقَارِنٌ indicating a simultaneous state (§ 74), like the Imperf. (§ 8, *d* and *e*)].

Rem. *b.* The حَالٌ depends upon a regent (عَامِلُ ٱلْحَالِ), which may be either a verb, as جَآءَ زَيْدٌ رَاكِبًا; or a verbal adjective (Vol. i. §§ 230, 231), as زَيْدٌ ضَارِبٌ عَمْرًا قَآئِمًا *Zèid is beating ʻAmr standing,* زَيْدٌ مَضْرُوبٌ قَآئِمًا *Zèid is beaten standing,* زَيْدٌ حَسَنٌ قَآئِمًا

A *Zèid looks handsome standing,* زَيْدٌ قَآئِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid looks more handsome standing than he does sitting;* or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like لَيْتَ, لَعَلَّ and كَأَنَّ, as زَيْدٌ فِى ٱلدَّارِ قَآئِمًا *Zèid is in the house standing* (where فِى ٱلدَّارِ is equivalent to مُسْتَقِرٌّ فِى ٱلدَّارِ), فِيهَا زَيْدٌ قَآئِمًا *in it is Zèid standing,* عِنْدَكَ عَمْرٌو جَالِسًا *beside thee* (or *in thy house*) *is 'Amr sitting,* هٰذَا عَمْرٌو مُنْطَلِقًا *this is 'Amr* (*in the act of*)
B *going away* (equivalent in sense to أُنْظُرْ إِلَيْهِ مُنْطَلِقًا *look at him going away,* or أُشِيرُ إِلَيْهِ مُنْطَلِقًا *I point to him going away*), مَا شَأْنُكَ قَآئِمًا *what is thy object* (*in*) *standing?* (where مَا شَأْنُكَ = مَا تَفْعَلُ *what art thou doing?*) مَا لَكَ وَاقِفًا *what art thou about, standing* (*there*)? وَهٰذَا بَعْلِى شَيْخًا *and this is my husband, an old man* (= *and this, my husband, is an old man*); فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ *what then ails them that they turn aside from the warning?*

C REM. *c.* The حَالٌ is usually (1) an adjective (وَصْفٌ or صِفَةٌ) expressing a transitory state (حَالٌ مُنْتَقِلَةٌ); though it may also be permanent (غَيْرُ مُنْتَقِلَةٍ), as دَعَوْتُ ٱللّٰهَ سَمِيعًا *I called upon God as a* (*constant*) *hearer* (*of prayer*).—It may likewise be (2) a maṣdar, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. *c**], as قَتَلْتُهُ صَبْرًا *I killed him bound* (in cold blood), i.e. مَصْبُورًا; أَتَيْتُهُ رَكْضًا *I came to him riding hard,*
D i.e. رَاكِضًا; أَخَذْتُ ذٰلِكَ مِنْهُ سَمْعًا *I received that from him by hearing* (I learned it from him by hearing him say it), i.e. سَامِعًا; طَلَعَ بَغْتَةً *he came into view suddenly,* i.e. بَاغِتًا; لَقِيتُهُ فُجَآءَةً *I met him suddenly* or *unawares,* i.e. مُفَاجِئًا; لَقِيتُهُ عِيَانًا *I met him face to face,* i.e. مُعَايِنًا; كَلَّمْتُهُ مُشَافَهَةً *I spoke to him face to face,* i.e. مُشَافِهًا; لَقِيتُهُ كَفَّةً كَفَّةً *I met him face to face* (*each of us hindering the*

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* [Rather, according to Nöldeke, to a gerundium.]

other, for كَفَّةً لِكَفَّةٍ).—It may also be (3) a concrete substantive, A as طَلَعَ ٱلْقَمَرُ بَدْرًا *the moon rose full;* كَرَّ زَيْدٌ أَسَدًا *Zèid charged* (*like*) *a lion;* بِعْهُ مُدًّا بِدِرْهَمٍ *sell it* (*at the rate of*) *a mudd for a dirham;* جَآءَ ٱلْبُرُّ قَفِيزَيْنِ *the wheat is come,* (*at the rate of*) *two kafīz* (*for a dirham*); بِعْتُ ٱلشَّآءَ شَاةً وَدِرْهَمًا *I have sold the sheep at a dirham apiece;* بَايَعْتُهُ يَدًا بِيَدٍ *I dealt,* or *traded, with him, hand in hand* (i.e. *for ready money*); بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا *I explained his account to him item by item;* هُوَ جَارِى بَيْتَ بَيْتَ B *he is my nextdoor neighbour* (lit. *house to house*, for بَيْتًا إِلَى بَيْتٍ or بَيْتًا لِبَيْتٍ); كَلَّمْتُهُ فَاهُ إِلَى فِىَّ *I spoke to him face to face* (lit. *his mouth to my mouth*); هٰذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا *this* (*fruit*) *is better as a grape than as a raisin;* تَفَرَّقَ ٱلْقَوْمُ أَيْدِى سَبَا, or أَيَادِىَ سَبَا *the people dispersed* (*like*) *the bands of Sabā* (for سَبَإٍ).—Lastly, the حَالٌ may be (4) a proposition, جُمْلَةٌ (see § 183).—There may be more C than one حَالٌ referring to the subject or object of an act, or to both; e.g. جَآءَ زَيْدٌ رَاكِبًا ضَاحِكًا *Zèid came riding* (*along*) *laughing;* هٰذَا زَيْدٌ وَاقِفًا مُتَحَدِّثًا *this is Zèid standing talking;* لَقِىَ ٱبْنِى أَخَوَيْهِ خَآئِفًا مُنْجِدَيْهِ فَأَصَابُوا مَغْنَمًا *my son, in alarm, met his two brothers, coming to help him, and they won spoil;* لَقِيتُ هِنْدًا مُصْعِدًا مُنْحَدِرَةً *I,* (*whilst*) *going up, met Hind* (a woman) *coming down.* The only case in which a difficulty can arise is when both the ḥāls D are of the same gender and number, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا or رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا. Some of the grammarians say that, in this case, the first حَالٌ refers to the subject and the second to the object, *I,* (*as I was*) *going up, met Zèid coming down;* but others maintain that the first حَالٌ refers to the object and the second to the subject, *I,* (*as I was*) *riding, met Zèid walking.*

Rem. *d.* The حَالٌ may be مُؤَكِّدَةٌ, *strengthening*, or غَيْرُ مُؤَكِّدَةٍ.

A As مُؤَكِّدَةٌ it may refer either to the verbal regent or to a
preceding proposition as a whole. If it refers to the verbal regent,
it may be derived from the verb itself, though this is a com-
paratively rare case; as وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا *and we have sent*
thee to mankind as an Apostle; وَسَخَّرَ لَكُمُ ٱللَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ
وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ *and He hath subjected to you the*
night and the day, and the sun and the moon and the stars, subjected
by His command. If it refers to a preceding proposition, this must
B be a nominal proposition, consisting of two definite concrete nouns
as subject and predicate; as زَيْدٌ أَبُوكَ عَطُوفًا *Zèid is thy father, as*
being affectionate; هُوَ زَيْدٌ مَعْرُوفًا *he is Zèid, as well known;*
أَنَا فُلَانٌ بَطَلًا شُجَاعًا *I am so and so, valiant* (*and*) *brave;* هُوَ
ٱلْحَقُّ بَيِّنًا *it is the truth, as manifest;* وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ
and it is the truth, as confirmatory of what is with them (of the
Scriptures which they have already received); أَنَا عَبْدُ ٱللّٰهِ آكِلًا
كَمَا يَأْكُلُ ٱلْعَبِيدُ *I am the servant of God, eating as the servants*
C (*of God*) *eat;* أَنَا ٱبْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي *I am the son of Dāra,*
my lineage being well known through her. The حَالٌ is explained
in these cases by an ellipsis of أَعْرِفُهُ, أُحِقُّهُ, أُثْبِتُهُ, *I know him* (or
it), *know it to be true, know him* (or *it*) *for certain,* and the like; e.g.
زَيْدٌ أَبُوكَ أُحِقُّهُ عَطُوفًا, أَنَا فُلَانٌ أُحِقُّ بَطَلًا شُجَاعًا, etc.

REM. *e.* The حَالٌ is ordinarily نَكِرَةٌ or indefinite; but it is
allowable to define it by the article in cases where it may be
D explained as involving a condition (مَعْنَى ٱلشَّرْطِ), as زَيْدٌ ٱلرَّاكِبَ
أَحْسَنُ مِنْهُ ٱلْمَاشِيَ *Zèid, when he is riding* (إِذَا رَكِبَ), *looks more*
handsome than he does when walking (إِذَا مَشَى), instead of the more
usual زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا. Further, it may be defined by a
pronominal suffix, or otherwise, in various cases, in which it can
be explained by, or is equivalent to, an indefinite حَالٌ; e.g.
مَرَرْتُ بِهِ وَحْدَهُ *I passed by him by himself* or *alone* (=مُنْفَرِدًا), فَعَلْتَ

ذٰلِكَ جَهْدَكَ *thou hast done this to the best of thy ability* (= مُجْتَهِدًا) ; A
تَفَرَّقَ ٱلْقَوْمُ ; (= مُشَافَهَةً) كَلَّمْتُهُ فَاهُ إِلَى فِيَّ *I spoke to him face to face*
أَتَتْنِى سُلَيْمٌ قَضَّهَا بِقَضِيضِهَا ; (see rem. *c*, 3) مُتَبَدِّدِينَ =) أَيْدِى سَبَا
(*the tribe of*) *Sulèim came to me, its gravel with its pebbles* (i.e. *small and great, one and all*, = جَمِيعًا) ; فَأَرْسَلَهَا ٱلْعِرَاكَ *and so he let them* (the camels) *go in a body, or a crowd, to water* (= مُعْتَرِكَةً) ; جَآءُوا ٱلْجَمَّآءَ ٱلْغَفِيرَ *they came all together* (lit. *in a great mass, covering the ground*, = جَمِيعًا).

Rem. *f.* The subject or object of the action to which the حَالٌ B
refers, صَاحِبُ ٱلْحَالِ or ذُو ٱلْحَالِ, is usually definite, مَعْرِفَةٌ. The principal cases in which it is indefinite, نَكِرَةٌ, are the following. (1) When the حَالٌ precedes it, as فِيهَا قَآئِمًا رَجُلٌ *in it* (the house) *is a man standing*; لِعَزَّةَ مُوحِشًا طَلَلٌ قَدِيمٌ *'Azza's is an ancient ruin, left desolate*; وَبِٱلْجِسْمِ مِنِّى بَيِّنًا لَوْ عَلِمْتِهِ شُحُوبٌ *and in my body there is, manifestly, if thou didst* (*but*) *know it, a sad change*;
وَتَحْتَ ٱلْعَوَالِى وَٱلْقَنَا مُسْتَظِلَّةً ظِبَآءٌ *and under the spearheads and* C
shafts, seeking shelter, are gazelles (women). (2) When the صَاحِبُ ٱلْحَالِ is followed by an adjective or a complement in the genitive, as فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا *in it* (that night) *is settled each wise thing, as a thing proceeding from us*; نَجَّيْتَ يَا رَبِّ نُوحًا وَٱسْتَجَبْتَ لَهُ فِى فُلُكٍ مَاخِرٍ فِى ٱلْيَمِّ مَشْحُونَا *thou didst deliver Noah, O my Lord, and didst answer his prayer, in a ship cleaving*
the sea heavily laden; عِنْدِى غُلَامُ رَجُلٍ قَآئِمًا *in my house is a* D
man's slave standing; فِى أَرْبَعَةِ أَيَّامٍ سَوَآءً لِلسَّآئِلِينَ *in four days complete*—(*this*) *for inquirers*. (3) After a negative or an interrogation, as مَا حُمَّ مِنْ مَوْتٍ حِمًى وَاقِيًا *there is no interdicted spot appointed to preserve* (*one*) *from death*; لَا يَرْكَنَنْ أَحَدٌ إِلَى ٱلْإِحْجَامِ يَوْمَ ٱلْوَغَى مُتَخَوِّفًا لِحِمَامِ *let no one incline to hang back on the day*

A *of battle, fearing death;* يَا صَاحِ هَلْ حُمَّ عَيْشٌ بَاقِيًا *O friend, is a life decreed as lasting?*—Sībawèih, however, admitted the correctness of such a phrase as فِيهَا رَجُلٌ قَآئِمًا, and in a tradition we find صَلَّى رَسُولُ ٱللّٰهِ صلعم قَاعِدًا وَصَلَّى وَرَآءَهُ رِجَالٌ قِيَامًا *the Apostle of God prayed sitting, and there prayed behind him* (*some*) *men standing.*

REM. *g.* As to the position of the حَالٌ in a sentence, the following remarks must suffice, in connection with what will be said
B elsewhere.—(1) As a rule, the حَالٌ is placed after the regent. It may, however, precede it, if the regent be a fully inflected (مُتَصَرِّفٌ) verb or verbal adjective, as رَاكِبًا جَآءَ زَيْدٌ *riding came Zèid;* مُسْرِعًا ذَا رَاحِلٌ *in haste is this* (*man*) *departing;* but we cannot say زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو and ضَاحِكًا مَا أَحْسَنَ زَيْدًا, instead of زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا and مَا أَحْسَنَ زَيْدٌ ضَاحِكًا, because neither أَحْسَنَ as فِعْلُ ٱلتَّعَجُّبِ, nor أَحْسَنُ as أَفْعَلُ ٱلتَّفْضِيلِ, is
C مُتَصَرِّفٌ. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one حَالٌ must precede أَفْعَلُ, and the other follow it, as زَيْدٌ قَآئِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid standing looks more handsome than he does sitting,* or زَيْدٌ مُفْرَدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا *Zèid alone is more useful than 'Amr assisted* (*by others*). If the regent be a عَامِلٌ مَعْنَوِيٌّ (see rem. *b*), the حَالٌ must follow it, with rare exceptions in the case of a preposition and its
D complement. We cannot use مُجَرَّدَةً تِلْكَ هِنْدٌ, عَطُوفًا هٰذَا أَبُوكَ, رَاكِبًا كَأَنَّ زَيْدًا أَسَدٌ, أَمِيرًا لَيْتَ زَيْدًا أَخُوكَ, for تِلْكَ هِنْدٌ مُجَرَّدَةً, كَأَنَّ زَيْدًا رَاكِبًا أَسَدٌ, لَيْتَ زَيْدًا أَمِيرًا أَخُوكَ, هٰذَا أَبُوكَ عَطُوفًا; nor is it usual to say زَيْدٌ قَآئِمًا عِنْدَكَ or زَيْدٌ قَآئِمًا فِى ٱلدَّارِ for زَيْدٌ فِى ٱلدَّارِ قَآئِمًا or زَيْدٌ عِنْدَكَ قَآئِمًا, though some read in the Ḳor'ān وَٱلسَّمٰوَاتُ مَطْوِيَّاتٍ بِيَمِينِهِ *and the heavens, folded together,*

(*shall be*) *in his right hand*, instead of مَطْوِيَّاتٌ, *and the heavens* A
(*shall be*) *folded together in his right hand.*—(2) The حَالٌ may precede the صَاحِبُ ٱلْحَالِ, when the latter is the subject (nomin.) or direct object (accus.), as جَآءَ ضَاحِكًا زَيْدٌ, ضَرَبَ مُجَرَّدَةً هِنْدًا; unless the حَالٌ be restricted by إِلَّا, as وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ *and we do not send the Apostles but as announcers and warners.* If the صَاحِبُ ٱلْحَالِ be governed by a preposition, the
حَالٌ must follow it, as مَرَرْتُ بِهِنْدٍ جَالِسَةً, not مَرَرْتُ جَالِسَةً بِهِنْدٍ. B
Only a poet could venture on an emergency to say لَئِنْ كَانَ بَرْدُ ٱلْمَآءِ هَيْمَانَ صَادِيًا إِلَىَّ حَبِيبًا إِنَّهَا لَحَبِيبُ *if ever the coolness of water was dear to me when parched and thirsty, verily she is dear* (*to me*), for حَبِيبًا إِلَىَّ هَيْمَانَ صَادِيًا; or فَإِنْ تَكُ أَذْوَادٌ أُصِبْنَ وَنِسْوَةٌ فَلَنْ تَذْهَبُوا فِرْغًا بِقَتْلِ حِبَالِ *and though* (*your*) *herds of camels and* (*your*) *women be seized, yet ye must not let the murder of Ḥibāl pass*
unavenged, for بِقَتْلِ حِبَالٍ فِرْغًا. The حَالٌ may be dependent upon C
a preceding مُضَافٌ إِلَيْهِ (see § 75), when the مُضَافٌ, or governing word, is naturally capable of being its regent (maṣdar, nomen agentis, etc., see rem. *b*), as هٰذَا ضَارِبُ هِنْدٍ مُجَرَّدَةً; أَعْجَبَنِى قِيَامُ زَيْدٍ مُسْرِعًا; إِلَى ٱللّٰهِ مَرْجِعُكُمْ جَمِيعًا *to God shall be your return altogether;* تَقُولُ ٱبْنَتِى إِنَّ ٱنْطِلَاقَكَ وَاحِدًا إِلَى ٱلرَّوْعِ يَوْمًا تَارِكِى لَا أَبَا لِيَا *my daughter says, Verily thy departing alone to war will*
one day leave me without a father; or when the مُضَافٌ is a part, D
really or tropically, of the مُضَافٌ إِلَيْهِ, as وَنَزَعْنَا مَا فِى صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا *and We will remove what is in their breasts of rancour as brethren* (إِخْوَانًا dependent on the suffixed pronoun in صُدُورِهِمْ); ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا *then We revealed unto thee, Follow the law of Abraham as a ḥanīf*, i.e. *inclining to the right state* or *sound in faith* (حَنِيفًا dependent on إِبْرَاهِيمَ, مِلَّةَ being

A virtually a part of إِبْرَاهِيمَ, and the phrase quite clear and correct without it, (اِتَّبِعْ إِبْرَاهِيمَ حَنِيفًا).

REM. *h.* The عَامِلُ ٱلْحَالِ may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a حَالٌ مُؤَكِّدَةٌ لِمَضْمُونِ جُمْلَةٍ (see rem. *d*), as زَيْدٌ أَبُوكَ عَطُوفًا; in forms of salutation or congratulation, as, to one departing, رَاشِدًا مَهْدِيًّا *taking the right way and directed by God*, scil. اِذْهَبْ *go;* to
B one returning from the pilgrimage, مَأْجُورًا مَبْرُورًا *rewarded and accepted*, scil. قَدِمْتَ *thou art arrived*, or رَجَعْتَ *thou art returned;* to one eating, هَنِيئًا مَرِيئًا *easy of digestion and wholesome*, scil. كُلْهُ, كُلِيهِ, كُلُوهُ, etc., *eat it,* = *may it agree with thee* or *you**; and in such phrases as اِشْتَرَيْتُهُ بِدِرْهَمٍ فَزَائِدًا (فَصَاعِدًا) *I bought it for a dirham and upwards*, scil. فَذَهَبَ ٱلثَّمَنُ زَائِدًا, or صَاعِدًا, *and the*
C *price went on increasing* or *went higher;* تَصَدَّقْتُ بِدِينَارٍ فَسَافِلًا *I gave in alms a dīnār and less*, scil. فَذَهَبَ ٱلْمُتَصَدَّقُ بِهِ سَافِلًا *and the amount of what was given in alms went lower.* But the omission is optional in such phrases as رَاكِبًا *riding*, in answer to كَيْفَ جِئْتَ *how didst thou come?* for جِئْتُ رَاكِبًا; أَتَمِيمِيًّا مَرَّةً وَقَيْسِيًّا أُخْرَى *a Tèmīmite at one time, and a Ḳaisite at another?* scil. أَتَتَحَوَّلُ or أَتَنْتَقِلُ, *dost thou change*, or *turn, thyself into—?* or أَتَتَخَلَّقُ *dost*
D *thou affect the nature of—?* أَيَحْسِبُ ٱلْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ *does man think that We shall not re-unite his bones? Yea,* (*we will re-unite them,* نَجْمَعُهَا) *being able to put together evenly the bones of his fingers.*—It may even happen

* [If هَنِيئًا مَرِيئًا be considered as epithets of the maṣdar أَكْلًا understood, this phrase belongs to the class mentioned § 35, *b*, *a*. Comp. Lane *sub* مرؤ.]

that the actual حَالٌ itself is suppressed, and only a word or phrase, A
which is dependent upon it, expressed; as وَٱلْمَلَآئِكَةُ يَدْخُلُونَ عَلَيْهِمْ
مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ *and the angels shall go in unto them*
through every gate, (saying, قَآئِلِينَ*) Peace be upon you.*

d. The *motive and object* of the agent in doing the act, the
cause or reason of his doing it; as هَرَبْتُ خَوْفًا *I fled for fear;*
قَعَدْتَ عَنِ ٱلْحَرْبِ جُبْنًا *thou didst refrain from going forth to war*
out of cowardice; ضَرَبْتُ ٱبْنِى تَأْدِيبًا لَهُ *I beat my son for the sake* B
of correcting him; إِذَا رَأَيْتُهُ أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِى *when I see him,*
I stand up before him to show respect to my teacher; بِئْسَمَا ٱشْتَرَوْا بِهِ
أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ ٱللّٰهُ بَغْيًا *vile is the price for which they*
have sold their souls, that they should not believe in what God has
sent down (*revealed*), *out of envy;* وَدَّ كَثِيرٌ مِنْ أَهْلِ ٱلْكِتَابِ لَوْ يَرُدُّونَكُمْ
مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ *many of those who have* C
Scriptures would like if they could make you unbelievers again, after
ye have believed, out of selfish envy; فَعَلْتُ كَذَا مَخَافَةَ ٱلشَّرِّ *I did so*
and so for fear of harm, or مَخَافَةَ أَنْ تَلُومَنِى *for fear that thou*
shouldst reproach me; وَمِنَ ٱلنَّاسِ مَنْ يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللّٰهِ
and of men there are who sell themselves (*give up their lives*) *to win*
the favour of God (for مَرْضَاةِ); وَأَغْفِرُ عَوْرَآءَ ٱلْكَرِيمِ ٱدِّخَارَهُ وَأُعْرِضُ عَنْ
شَتْمِ ٱللَّئِيمِ تَكَرُّمَا *I forgive the harsh language of the noble, that I may* D
treasure him up (*as a friend in time of need*), *and I disregard the*
abuse of the vile out of generosity; يَجْعَلُونَ أَصَابِعَهُمْ فِى آذَانِهِمْ مِنَ
ٱلصَّوَاعِقِ حَذَرَ ٱلْمَوْتِ *they put their fingers in their ears on account*
of the claps of thunder, through fear of death. Such an accusative
is usually either indefinite or else in the construct state; definition
by the article is not common, as لَا أَقْعُدُ ٱلْجُبْنَ عَنِ ٱلْهَيْجَآءِ *I refrain*
not from battle out of cowardice.

A Rem. This accusative, which must always be a مَصْدَرٌ قَلْبِىٌّ, a mental or intellectual nomen verbi, is called by the grammarians اَلْمَفْعُولُ لَهُ, or اَلْمَفْعُولُ لِأَجْلِهِ (مِنْ أَجْلِهِ), *that on account of which something is done.* It is the answer to the question لِمَهْ *why?*

e. Various other determinations and limitations of the predicate; as طَابَ زَيْدٌ نَفْسًا *Zèid is cheerful in spirit;* طَابَ ٱلْوَرْدُ لَوْنًا *the rose is charming in colour;* تَصَبَّبَ زَيْدٌ عَرَقًا *Zèid streamed with perspi-*
B *ration;* وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا *and my head glistens with hoariness;* أَحْلَامُنَا تَزِنُ ٱلْجِبَالَ رَزَانَةً *our grave minds surpass the mountains in weight* (or *firmness*); أَبْرَحْتَ كَرَمًا *thou art a marvel of generosity;* رَفَعْتُ ٱلشَّيْخَ قَدْرًا *I raised the chief in dignity;* غَرَسْتُ ٱلْأَرْضَ شَجَرًا *I planted the land with trees;* وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا *and we made the earth break forth with springs;* اَللّٰهُ عَظِيمٌ قُدْرَةً *God is great in might;* هُوَ حَاتِمٌ جُودًا *he is a Ḥātim in generosity;* أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ
C مَالًا *thou art higher in station and richer in wealth;* فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً *and they* (your hearts) *were like stones, or even harder* (lit. *stronger as to hardness*); أَكْرِمْ بِأَبِى بَكْرٍ أَبًا, or مَا أَكْرَمَ أَبَا بَكْرٍ أَبًا, *how noble is 'Abū Bèkr as a father!* نِعْمَ صَاحِبًا زَيْدٌ *excellent is Zèid as a companion!* بِئْسَ غُلَامًا بِشْرٌ *very bad is Biśr as a slave!* فَنِعْمَ ٱلزَّادُ زَادُ أَبِيكَ زَادَا *and excellent is the provision, thy father's provision, as a provision!* حَسْبُكَ بِهِ نَاصِرًا *thy sufficiency is in Him*
D (*He suffices thee*) *as a helper;* لِلّٰهِ دَرُّهُ فَارِسًا *what a man he is as a horseman!* (lit. *to God belongs his outflow* or *emanation,* from none other could he emanate); وَيْحَهُ رَجُلًا *what a man he is!* (وَيْحَ being here a حَرْفُ تَعَجُّبٍ or *particle of surprise*); [هُوَ خَيْرٌ رَاجِلًا مِنْهُ فَارِسًا *he is better as a pedestrian than as a horseman,* § 48, *e*, rem. *a*].

Rem. *a.* This accusative is called اَلتَّمْيِيزُ or اَلْمُمَيِّزُ, *the specifica-*

tion, and also اَلتَّفْسِيرُ or اَلْمُفَسِّرُ, and اَلتَّبْيِينُ or اَلْمُبَيِّنُ, *the explanation.* A
It is an indefinite substantive, اِسْمٌ نَكِرَةٌ, placed immediately after
the proposition of which it limits or defines the predicate. In the
grammatical structure of the sentence it is a فَضْلَةٌ, like the حَالٌ
(see *c*, rem. *a*). The grammarians regard it as governed by the
verb in the preceding clause, of which it was the فَاعِلٌ or مَفْعُولٌ,
before its transference to the place of تَمْيِيزٌ to the actual فَاعِلٌ or
مَفْعُولٌ; or, if the preceding clause be nominal, as having been B
transferred from the place of the مُبْتَدَأٌ. Thus طَابَ زَيْدٌ نَفْسًا is
equivalent, they say, to طَابَتْ نَفْسُ زَيْدٍ; رَفَعْتُ ٱلشَّيْخَ قَدْرًا to
رَفَعْتُ قَدْرَ ٱلشَّيْخِ; اَللّٰهُ عَظِيمٌ قُدْرَةً to قُدْرَةُ ٱللّٰهِ عَظِيمَةٌ; and
زَيْدٌ أَكْثَرُ مِنْكَ مَالًا to مَالُ زَيْدٍ أَكْثَرُ مِنْ مَالِكَ. The تَمْيِيزٌ may be
explained by مِنْ with the genitive when it is مَنْقُولٌ مِنَ ٱلْمَفْعُولِ,
as غَرَسْتُ ٱلْأَرْضَ مِنْ شَجَرٍ, instead of شَجَرًا; but not when it is C
مَنْقُولٌ مِنَ ٱلْفَاعِلِ, for طَابَ زَيْدٌ مِنْ نَفْسٍ is nonsense. [Instead of
فَارِسًا and رَجُلًا in the phrases quoted لِلّٰهِ دَرُّهُ فَارِسًا and وَيْحَهُ رَجُلًا
we may use مِنْ فَارِسٍ and مِنْ رَجُلٍ. See § 48, *b*.]—The تَمْيِيزٌ may
occasionally be placed, by poetic license, before the predicate which
it limits, as أَتَهْجُرُ سَلْمَى بِٱلْفِرَاقِ حَبِيبَهَا وَمَا كَانَ نَفْسًا بِٱلْفِرَاقِ تَطِيبُ
will Sèlmā sever herself from her lover by going away (*from him*),
though she is not cheered in spirit by going away? وَمَا ٱرْعَوَيْتُ وَشَيْبًا D
رَأْسِى ٱشْتَعَلَا *and I did not refrain, though my head glistened with
hoariness.* Such phrases as نِعْمَ صَاحِبًا زَيْدٌ and بِئْسَ غُلَامًا بِشْرٌ
are no exceptions to the ordinary rule, as they stand for نِعْمَ هُوَ
صَاحِبًا زَيْدٌ or بِئْسَ ٱلرَّجُلُ غُلَامًا بِشْرٌ. The transposition of the
تَمْيِيزٌ can take place only when the previous clause contains a verb
which is مُتَصَرِّفٌ (see *c*, rem. *g*), as تَطِيبُ and اِشْتَعَلَ in the

A above examples*. Should it even happen that the فِعْلٌ مُتَصَرِّفٌ bears the meaning of a فِعْلٌ غَيْرُ مُتَصَرِّفٍ, no transposition can take place; we cannot say عَالِمًا كَفَى بِزَيْدٍ, instead of كَفَى بِزَيْدٍ عَالِمًا, *there is a sufficiency in Zèid* (*Zèid suffices*) *as a scholar*, because كَفَى بِهِ عَالِمًا is here equivalent to مَا أَكْفَاهُ عَالِمًا, and a فِعْلُ تَعَجُّبٍ is غَيْرُ مُتَصَرِّفٍ.

B REM. *b*. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see Vol. i. §§ 322, 323), is also of this class, being a تَمْيِيزُ ٱلْعَدَدِ or *specification of number*; as أَحَدَ عَشَرَ رَجُلًا *eleven men*, تِسْعَ عَشْرَةَ سَنَةً *nineteen years*, أَحَدٌ وَعِشْرُونَ عَامًا *one and twenty years*, اِبْنُ ثَمَانِينَ سَنَةً *eighty years old* (lit. *a son of eighty years*).

REM. *c*. To this class also belongs the *specification of weight*
C (اَلْوَزْنُ) *and measure* (اَلْمِقْيَاسُ, اَلْمِسَاحَةُ, اَلْكَيْلُ), in which the تَمْيِيزٌ follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as رِطْلٌ زَيْتًا *a pint of olive-oil*, مَنَوَانِ سَمْنًا *two manas* (*four pounds*) *of clarified butter* (*ghee*), قَفِيزٌ بُرًّا *a ḳafīz of wheat*, ذِرَاعَانِ جُوخًا *two cubits of cloth*, اِشْتَرَيْتُ صَاعَيْنِ تَمْرًا *I bought two ṣā‘s of dates*, لِى جَرِيبٌ نَخْلًا *I own a ğèrīb of date-trees*; ذَنُوبٌ مَآءً *a bucket of water*, نِحْىٌ سَمْنًا
D *a skin of ghee*, رَاقُودٌ خَلًّا *a jar of vinegar*, حُبٌّ عَسَلًا *a pot of honey*; خَاتَمٌ حَدِيدًا *a ring of iron*, بَابٌ سَاجًا *a door of teak-wood*, جُبَّةٌ خَزًّا *a coat of silk*; لَيْسَ عِنْدِى ثِقَلُ خَرْدَلَةٍ ذَهَبًا *I have not got*

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* [The transposition of دَمْعًا in the words فَلَمْ أَدْرِ دَمْعًا أَيُّنَا كَانَ أَسْجَمَا *and I did not know, which of us two shed the most tears* (Dozy, *Supplém.* i. 654, *a*, l. 6) is allowed because أَسْجَمَا is the comparative of سَاجِمٌ *pouring forth*. But perhaps دَمْعًا is here مَفْعُولٌ لَهُ *for tears* (Fleischer, *Kl. Schr.* ii. 556). D. G.]

the weight of a grain of mustard-seed in gold, مَا فِى ٱلسَّمَآءِ قَدْرُ رَاحَةٍ A
سَحَابًا (or مَوْضِعُ كَفٍّ سَحَابًا) *there is not in the sky a cloud the size of a hand*; فَلَنْ يُقْبَلَ مِنْ أَحَدٍ مِلْءُ ٱلْأَرْضِ ذَهَبًا *there shall not be received from any one (of them) the full of the earth in gold*; عَلَى ٱلتَّمْرَةِ مِثْلُهَا زُبْدًا *on each date its like in fresh butter (a piece of fresh butter of the same size)*.—This تَمْيِيزُ ٱلْوَزْنِ وَٱلْكَيْلِ is equivalent to the
إِضَافَةٌ (§ 75) or to the preposition مِنْ with the genitive; e.g. B
قَفِيزٌ مِنْ بُرٍّ or قَفِيزُ بُرٍّ = قَفِيزٌ بُرًّا. In some cases, however, there may be a difference; e.g. ذَنُوبٌ مَآءً means *a bucket (full) of water, a bucketful of water*, whereas ذَنُوبُ مَآءٍ may mean not only *a bucket of water*, but also *a bucket for water, a water-bucket*.

Rem. *d*. Finally, to this class belongs the accusative after the interrogative nouns of number كَمْ and كَأَيٍّ, *how much? how*
many? and the indefinite كَذَا, *so and so much* or *many* [included C
under the name ٱلْكِنَايَاتُ].—(1) كَمْ (contracted for كَمَا *the like of what*, = مِثْلُ مَا or قَدْرُ مَا, see Vol. i. § 351, rem.) is either اِسْتِفْهَامِيَّةٌ interrogative, = أَيُّ عَدَدٍ *what number?* or خَبَرِيَّةٌ assertory or predicative (or exclamatory), = كَثِيرٌ *much, many*. (α) As interrogative, كَمْ is followed by an indefinite substantive in the accus. sing., as كَمْ رَجُلًا عِنْدَكَ *how many men are there in thy house?* كَمْ غُلَامًا لَكَ ذَاهِبٌ *how many slaves of thine are going*
away? كَمْ عَبْدًا سَتَشْتَرِيهِ *how many slaves wilt thou buy?* D
كَمْ مِثْلَهُ لَكَ *how many like it hast thou?* كَمْ غَيْرَهُ لَكَ *how many besides it hast thou?* كَمْ خَيْرًا مِنْهُ لَكَ *how many better than it hast thou?* A phrase like كَمْ لَكَ غِلْمَانًا *how many slaves hast thou?* is no exception to the rule, because the مُمَيِّزٌ of كَمْ has been omitted, viz. نَفْسًا, and غِلْمَانًا is in the accus. as a حَالٌ (see *c*, rem. *b* and rem. *c*, 3). If governed in the genitive by a preceding substantive or a preposition, the مُمَيِّزُ may be put in the genit. as well as the

A accus.; e.g. رِزْقَ كَمْ رَجُلًا (رَجُلٍ) أَطْلَقْتَ *the pension of how many men hast thou granted?* بِكَمْ دِرْهَمٍ (دِرْهَمًا) ٱشْتَرَيْتَ هٰذَا *for how many dirhams didst thou buy this?* عَلَى كَمْ جِذْعًا (جِذْعٍ) سَقَفْتَ بَيْتَكَ *on how many beams hast thou placed the roof of thy house?* (β) As assertory or predicative (or exclamatory), كَمْ is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as كَمْ غِلْمَانٍ مَلَكْتُ *many a*
B *slave have I owned*, or *how many a slave have I owned!* = كَثِيرًا مِنَ ٱلْغِلْمَانِ; كَمْ دِرْهَمٍ أَنْفَقْتُ *many a dirham have I spent*, or *how many a dirham have I spent!* This genitive is explained by an ellipsis of مِنْ, which is often expressed; as وَكَمْ مِنْ مَلَكٍ فِى ٱلسَّمٰوَاتِ لَا تُغْنِى شَفَاعَتُهُمْ شَيْئًا *and there is many an angel* (or *how many an angel is there*) *in heaven, whose intercession shall be of no avail;* وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا *and many a town have We destroyed*, or *how many a*
C *town have We destroyed!* If, however, كَمْ be separated from the مُمَيِّزٌ, the latter should be put in the accusative, not in the genitive, as كَمْ نَالَنِى مِنْهُمْ فَضْلًا عَلَى عَدَمٍ *many a bounty have I received from them when (I was) in want;* تَؤُمُّ سِنَانًا وَكَمْ دُونَهُ مِنَ ٱلْأَرْضِ مُحْدَوْدِبًا غَارُهَا *she* (the camel) *makes for Sinān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed;* though the genitive is also admissible in poetry, as كَمْ دُونَ مَيَّةَ مَوْمَاةٍ يُهَالُ بِهَا *there is on this side of Maiya many a frightful desert;* كَمْ فِى
D بَنِى سَعْدِ بْنِ بَكْرٍ سَيِّدٍ ضَخْمِ ٱلدَّسِيعَةِ مَاجِدٍ نَفَّاعِ *there is among the Bènū Sa'd 'ibn Bèkr many a chief large in gifts, glorious and useful (to his tribe).*—Unless it be governed by a preceding substantive or a preposition, كَمْ always stands at the beginning of the clause. If a singular مُمَيِّزٌ be followed by a pronoun referring to it, that pronoun may be either singular or plural, as كَمْ رَجُلٍ رَأَيْتُهُ or رَأَيْتُهُمْ, كَمِ ٱمْرَأَةٍ لَقِيتُهَا or لَقِيتُهُنَّ, وَكَمْ مِنْ مَلَكٍ ٱلخ.—The مُمَيِّزٌ may, of course, be often omitted after كَمْ, as كَمْ مَالُكَ *how much*

is thy property? scil. دِينَارًا ; كَمْ غِلْمَانُكَ *how many slaves hast* A
thou? scil. نَفْسًا ; كَمْ سِرْتَ *how far hast thou travelled?* scil. فَرْسَخًا or مِيلًا ; كَمْ عَبْدُ ٱللّٰهِ مَاكِثٌ *how long will ‘Abdu ’llāh delay?* scil. سَاعَةً or يَوْمًا ; كَمْ جَآءَكَ زَيْدٌ *how often has Zèid come to thee?* scil. مَرَّةً ; [ٱبْنَ كَمْ كَانَ حَسَّانُ مَقْدَمَ رَسُولِ ٱللّٰهِ صلعم ٱلْمَدِينَةَ *how many years old was Ḥassān, when the Apostle of God*
arrived at El-Medīna?].—(2) كَأَيٍّ or كَأَيِّنْ, compounded of كَ B
and the genitive of أَيٌّ *who? which?* [Vol. i. §§ 351, 353, rem. *c*] is scarcely ever employed interrogatively, as قَالَ أُبَيُّ بْنُ كَعْبٍ لِٱبْنِ مَسْعُودٍ كَأَيِّنْ تَقْرَأُ سُورَةَ ٱلْأَحْزَابِ فَقَالَ ثَلَاثًا وَسَبْعِينَ *’Ubèi ’ibn Ka‘b said to ’Ibn Mas‘ūd, As how many* (*verses*) *dost thou read the Chapter of the Confederates* (Ḳor. xxxiii.)? *And he said, Seventy-three.* Its ordinary use is assertory or predicative (or exclamatory), followed by the accus. singular, as كَأَيِّنْ رَجُلًا رَأَيْتُ *many a man*
(or *how many a man*) *have I seen;* but more usually by مِنْ with C
the genitive, as وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ *and how many a prophet* (*is there*), *with whom many myriads have fought!* وَكَأَيِّنْ مِنْ آيَةٍ فِى ٱلسَّمٰوَاتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ *and how many a sign is there in heaven and earth, by which they pass, turning away from it!* وَكَأَيٍّ مِنْ أَسًى أَعْيَى ٱلْأُسَى *many a grief is too great to be consoled by any examples* (*of resignation*).
It is disputed whether it can be preceded by a preposition, as in D
the phrase بِكَأَيٍّ تَبِيعُ هٰذَا ٱلثَّوْبَ *for how much wilt thou sell this piece of cloth?* (another example of the interrogative use).—(3) كَذَا (sometimes written كَذِى), *so and so much* or *many* [Vol. i. § 340, rem. *d*], requires after it an indefinite accus. in the singular, as مَلَكْتُ كَذَا عَبْدًا *I possess so and so many slaves;* عِنْدِى كَذَا دِرْهَمًا *I have so and so many dirhams by me.* It is more usually doubled, كَذَا وَكَذَا, as قَالَ مِنَ ٱلشِّعْرِ كَذَا وَكَذَا بَيْتًا *he made* (lit. *said*) *so*

A *and so many verses of poetry;* اِشْتَرَى ٱلْأَمِيرُ كَذَا وَكَذَا جَارِيَةً *the 'amīr bought so and so many slave-girls;* عِدِ ٱلنَّفْسَ نُعْمًا بَعْدَ بُؤْسَاكَ ذَاكِرًا كَذَا وَكَذَا لُطْفًا بِهِ نُسِىَ ٱلْجَهْدُ *promise thy soul ease after thy affliction, calling to mind such and such favours, through which trouble is forgotten.* The conjunction is sometimes omitted, and some say that there is a distinction between كَذَا وَكَذَا and كَذَا كَذَا; e.g. لَهُ عَلَىَّ كَذَا كَذَا دِرْهَمًا means, according to them,
B *I owe him so and so many dirhams*, from 11 to 19, whereas كَذَا وَكَذَا دِرْهَمًا means at least 21 *dirhams.*

f. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as قَتَلُوهُ قَتْلَ ٱبْنِهِ أَخَاهُمْ عَمْرًا *they killed him in the same way as his son killed their brother 'Amr;* عَذَّبَ زَيْدًا تَعْذِيبَهُ إِسْمٰعِيلُ أَبُو زَيْدٍ *he tortured Zèid just as 'Ismā'īl, Zèid's father, had tortured him;* وَلَوْ يُعَجِّلُ ٱللّٰهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُمْ
C بِٱلْخَيْرِ لَقُضِىَ عَلَيْهِمْ أَجَلُهُمْ *and if God should hasten evil upon men, as they would fain hasten good, verily their end* (*death*) *would be decreed.* For this accusative may be substituted كَ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e.g. in the first example, كَقَتْلِ ٱبْنِهِ or كَمَا قَتَلَ ٱبْنُهُ [comp. § 27, *b*].

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed
D before its subject and put in the accusative, the subject being left in the nominative (see § 73). For example: وَلَّى تِمُرْلَنْكُ مَكْسُورًا أَوَائِلُهُ وَمَذْعُورًا أَوَاخِرُهُ *Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic;* هُوَ ٱلَّذِى أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُ *He it is who produceth gardens with trellises for vines and without them, and the palmtrees and the grain, with their various edible fruits*

سَأَغْسِلُ عَنِّى ٱلْعَارَ بِٱلسَّيْفِ ; (كَـآئِنًا أُكُلُهُ مُخْتَلِفًا = مُخْتَلِفًا أُكُلُهُ) A
جَالِبًا عَلَـىَّ قَضَآءُ ٱللّٰهِ مَا كَانَ جَالِبَا *I will wipe away my disgrace with the sword, let God's decree bring upon me what it may* (جَالِبًا عَلَىَّ = وَإِنْ جَلَبَ عَلَىَّ, جَالِبَا in rhyme for جَالِبًا).

(b) *The Prepositions.*

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*tem-* B
poral relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.—They are divided into *simple* and *compound.*—The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (*ex*) *out of, from,* and عَنْ (*ab*) *away from.* C

Rem. In Hebrew and Aramaic מִן supplies the place both of مِنْ and عَنْ.

48. مِنْ (with pronominal suffixes مِنِّى, مِنَّا, مِنْكَ, مِنْهُ) designates :—

(*a*) The *local point of departure,* departure from a place ; as خَرَجَ مِنْ مَكَّةَ *he went forth from Mèkka ;* سَقَطَ مِنْ يَدِهَا *it fell from her hand ;* سُبْحَانَ ٱلَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ ٱلْمَسْجِدِ ٱلْحَرَامِ D
(*I declare*) *the glory of Him who transported His servant by night from the sacred Temple* (at Mèkka). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like ; as هُوَ ٱلْحِصْنُ يُنْجِى مِنْ جَمِيعِ ٱلشَّدَآئِدِ *this is the fortress which preserves* (*us*) *from*

A *all calamities;* أَعُوذُ بِٱللّٰهِ مِنَ ٱلطَّمَعِ *I take refuge with God (pray God to preserve me) from covetousness;* اَلدُّنْيَا تَمْنَعُ مِنَ ٱلْخَيْرِ *the world holds (us) back from good;* اَلَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ *who hath created you (brought you into existence) from one soul.* Hence too its use to signify, on the one hand, *by* or *through,* as دَخَلَ مِنَ ٱلْبَابِ *he came in by,* or *through, the door;* أَبْرَاجُهَا ٱلَّتِى يَتَرَقَّى ٱلْمَآءُ مِنْهَا *its*
B *towers through which the water ascends;* إِذَا نُظِرَ إِلَى ٱلشَّمْسِ وَٱلْقَمَرِ مِنْ فَتْقِ ٱلسَّحَابِ *when we look at the sun and moon through an opening in the clouds;* and, on the other hand, *in place of, instead of* (= بَدَلَ), as أَرَضِيتُمْ بِٱلْحَيٰوةِ ٱلدُّنْيَا مِنَ ٱلْآخِرَةِ *are ye contented with the life of this world instead of the next?* وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَلَآئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ *and if we pleased, we could place* (or *create*) *in your stead angels to succeed* (*you*) *on the earth;* وَلَمْ تَذُقْ مِنَ ٱلْبُقُولِ
C ٱلْفُسْتُقَا *and she had not tasted the pistachio-nut instead of* (*common*) *vegetables;* [فَلَيْتَ لَنَا مِنْ مَآءِ زَمْزَمَ شَرْبَةً *oh would that we had a draught instead of the water of Zèmzèm!*]*.

(*b*) The *temporal point of departure,* the point at which an act or state has commenced; as عَبَدَ ٱللّٰهَ مِنْ شَبَابِهِ *he served God from his youth;* وَقْتُ ٱلتَّعَلُّمِ مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ *the time of learning extends from the cradle to the grave;* تُخُيِّرْنَ مِنْ أَزْمَانِ يَوْمِ حَلِيمَةٍ
D *they have been chosen from the times of the battle* (lit. *day*) *of Ḥalīma.*

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* [In the words وَلَا يَنْفَعُ ذَا الجَدِّ مِنْكَ ٱلْجَدُّ Zamaẖśarī, *Fāiḳ,* i. 159, explains مِنْ by بَدَلَ i.e. بَدَلَ طَاعَتِكَ وعِبَادَتِكَ, *riches will not profit the possessor thereof instead of Thee,* i.e. *the obedience and submissiveness to Thee.* Commonly it is said to have here the signification of عِنْدَ *with Thee* (comp. Lane in v. جَدٌّ). D. G.]

Rem. *a.* The Arab grammarians say that مِنْ, when used in the A
above significations, is employed لِٱبْتِدَآءِ ٱلْغَايَةِ فِى ٱلْمَكَانِ وَٱلزَّمَانِ *to denote the commencement of the limit in place and time,* or simply لِلِٱبْتِدَآءِ *to denote the commencement.*

Rem. *b.* The tribe of Hudail used مَتَى in these senses as well as مِنْ; e.g. أَخْرَجَهَا مَتَى كُمِّهِ *he brought it out of* (مِنْ) *his sleeve;* شَرِبْنَ بِمَآءِ ٱلْبَحْرِ ثُمَّ تَرَفَّعَتْ مَتَى لُجَجٍ خُضْرٍ لَهُنَّ نَئِيجُ *they* (the
clouds) *drank of the sea-water, then they rose from* (مِنْ) *the dark-* B
green flood with the sound of the storm.

[Rem. *c.* On مِنْ in the signification of مُنْذُ see § 61, rem. *d.*]

(*c*) The *causal point of departure,* the *origin* and *source* of a thing; as ذٰلِكَ مِنْ نَبَإٍ جَآءَنِى *this is in consequence of information that reached me;* فَوَقَفَ يَتَعَجَّبُ مِنْهَا *and he stood admiring it* (or
wondering at it, his wonder proceeding from, or being caused by, it); C
مِمَّا خَطِيٓئَاتِهِمْ أُغْرِقُوا *they were drowned because of their sins* (the particle مَا is merely expletive and does not interfere with the government of مِنْ); يُغْضِى حَيَآءً وَيُغْضَى مِنْ مَهَابَتِهِ *he is silent out of modesty, and others are silent through fear of him.* Hence its use after verbs meaning to sell and to give in marriage, as بَاعَ, وَهَبَ, زَوَّجَ; e.g. بَاعَ مِنْهُ فَرَسًا *he sold to him a horse;* بِعْتُ مِنْ رَسُولِ ٱللّٰهِ صلعم
رِجْلَ سَرَاوِيلَ *I sold to the Apostle of God a pair of trousers;* زَوَّجَ D
إِسْمٰعِيلُ ٱبْنَتَهُ مِنِ ٱبْنِ أَخِيهِ ٱلْعِيصِ بْنِ إِسْحٰقَ *Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.*

Rem. *a.* The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ *to assign the reason.*

Rem. *b.* In speaking of persons مِنْ أَجْلِ, *on account of,* is always used instead of مِنْ, and often too in other cases; as

A اَلَّتِى تَبْكِى مِنْ أَجْلِهَا *she on whose account,* or *for whose sake, thou weepest;* فَعَارٌ ثُمَّ عَارٌ ثُمَّ عَارٌ شَقَآءُ ٱلْمَرْءِ مِنْ أَجْلِ ٱلطَّعَامِ *it is a threefold disgrace for a man to be in misery on account of (for want of) food;* مِنْ أَجْلِ كَلَامِهِ *because of what he said.*

(*d*) The *distance from* a place, person, or thing, particularly after words which signify proximity, such as قَرُبَ or دَنَا *to be near,* قَرِيبٌ *near,* etc. (compare Lat. prope ab eo, Fr. près de lui, rapproché de lui);
B e.g. قَرُبَ ٱلْجَيْشُ مِنْهُمْ *the army was near them;* دَنَا مِنِّى *he was not far from me* (دَنَا إِلَىَّ would mean *he came up close to me*); يَنْبَغِى لِطَالِبِ ٱلْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ ٱلْأُسْتَاذِ *it behoves the student not to sit near,* or *close to, the teacher.* [Hence its figurative use in the phrases quoted § 44, *b*, rem. *a* near the end: هُوَ مِنِّى مَنَاطَ ٱلثُّرَيَّا etc., and in the following examples: مَا هٰذَا الغُلَامُ مِنْكَ *what relation is this lad*
C *to you?* هُوَ مِنْكَ وَأَنْتَ مِنْهُ *he is close to you and you are close to him* (in birth and rank); فَإِنِّى لَسْتُ مِنْكَ وَلَسْتَ مِنِّى *I am not in union with you nor you with me;* مَا أَنَا مِنْ دَدٍ وَلَا ٱلدَّدُ مِنِّى *I have no concern with diversion, nor has diversion any concern with me.* In the last two phrases فِى شَىْءٍ may be supplied, in which case مِنْ has the partitive meaning, as in لَيْسَ مِنَ ٱلْعِلْمِ فِى شَىْءٍ *he is in no part of*
D *science,* i.e. *he has nothing to do with science.*]

(*e*) The *difference between* two persons or things which are contrasted or compared with one another; as هَلْ تَعْرِفُ ٱلْجَيِّدَ مِنَ ٱلرَّدِىِّ *dost thou know the good from the bad?* وَٱللّٰهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ *but God knows him that dealeth foully from him that dealeth fairly;* أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ عُمْرِهِ *what a difference there is between thee and Noah in length of life!* lit. *where art thoū from Noah and his length of life?* Hence the use of مِنْ after comparative adjectives; as

هُوَ أَفْضَلُ مِنِّى *he is more excellent than I;* نَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ A
we are more deserving of (or *have a better right to*) *the kingdom than he.*

Rem. *a.* If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as اَلنَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ *people are more like the time in which they are born than they are like their fathers;* هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ *they were nearer unbelief on that*
day than belief; فَقَالَ يَا أَبَةِ أَنَا وَٱللّٰهِ إِلَى طَعْنَةٍ نَافِذَةٍ .... أَشْوَقُ مِنِّى B
إِلَى ٱبْنِى *but he said: O my father! I have more longing for a piercing thrust than I have to see my son;* أَنَا مِنْكُمْ عَلَى ٱلْعَرَبِ أَخْوَفُ مِنِّى مِنَ ٱلْعَرَبِ عَلَيْكُمْ *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs;* وَلَأَنَا أَهَمُّ بِجِرَاحِ رَسُولِ ٱللّٰهِ مِنِّى بِجِرَاحِى *and verily I was more concerned*
about the wounds of the Apostle of God than I was about my own C
wounds; أَنَا أَمْيَلُ إِلَى كَوْنِهَا مِنْ هٰذَا ٱلْأَصْلِ مِنِّى إِلَى كَوْنِهَا مِنْ ذَوَاتِ ٱلنُّونِ *I am more inclined to its being* (*derived*) *from this root than I am to its being* (*derived*) *from* (*one of*) *those which contain the letter n;* وَكَانَ رَحِمَهُ ٱللّٰهُ بِٱلْعِلْمِ أَخْبَرَ مِمَّا هُوَ بِٱلْحَرْبِ *he possessed, may God have mercy on him! more knowledge of science than of war* (with ما explet.).—Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter
of the two objects, instead of to the person or thing which is D
compared with him or itself in respect of these two objects; as صَارَ يُقَاتِلُهُمْ بِٱلْعَصَا أَقْوَى مِنَ ٱلسِّلَاحِ *he began to fight them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِٱلسِّلَاحِ); عَلَى أَنَّ ٱلظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ *because wrong proceeding from you is worse than from others* (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ).—مِنْ with its complement is sometimes omitted; e.g. اَللّٰهُ أَكْبَرُ *God*

A *is most great*, lit. *God is greater* مِنْ غَيْرِهِ *than any other being;* اَللّٰهُ أَعْلَمُ *God knows best*, lit. *God knows better* مِنْ غَيْرِهِ *than any other being;* إِنَّ ٱلَّذِى سَمَكَ ٱلسَّمَآءَ بَنَى لَنَا بَيْتًا دَعَآئِمُهُ أَعَزُّ وَأَطْوَلُ *verily He, who reared the Heavens, hath built for us a house, the props* (or *pillars*) *of which are more glorious and taller*, scil. مِنْ بَيْتِكَ *than* (*those of*) *thy house*, or مِنْ كُلِّ بَيْتٍ *than* (*those of*) *every* (*other*) *house**.

B REM. *b.* When thus used أَفْعَلُ is invariable in form; as هِنْدٌ أَفْضَلُ مِنْ زَيْنَبَ *Hind* (a woman) *is better than Zèinèb;* اَلْحُرَّتَانِ أَفْضَلُ مِنَ ٱلْأَمَتَيْنِ *the two freeborn women are better than the two female slaves;* اَلْعُلَمَآءُ أَفْضَلُ مِنَ ٱلْجُهَلَآءِ *the learned are better than the ignorant;* اَلْمُؤْمِنَاتُ أَفْضَلُ مِنَ ٱلْكَافِرَاتِ *the* (*female*) *believers are better than the unbelievers.*

REM. *c.* مِنْ with its complement is occasionally placed in
C poetry *before* the comparative adjective; as بَلْ مَا زَوَّدَتْ مِنْهُ أَطْيَبُ *nay, what she gave* (*us*) *as provision was* (*even*) *sweeter than it* (honey); لَا شَىْءَ مِنْهُنَّ أَكْسَلُ *nothing is lazier than they;* فَأَسْمَآءُ مِنْ تِلْكَ ٱلظَّعِينَةِ أَمْلَحُ *then 'Asmā is more beautiful than that woman.* In prose this inversion takes place only with an interrogative pronoun or a word in the construct state before an interrogative pronoun; as مِمَّنْ أَنْتَ خَيْرٌ *than whom art thou better?*
D مِنْ أَبِى أَيِّهِمْ أَنْتَ أَفْضَلُ *than the father of which of them art thou better?*

REM. *d.* In the other Semitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. ܡܶܢ, Æth. እምነ፡ or እምኔ፡፡

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* [Fleischer denies that phrases like اَللّٰهُ أَكْبَرُ are elliptical, taking أَكْبَرُ as an absolute superlative; *Kl. Schr.* i. 684, 789, ii. 721.]

(*f*) The relation which subsists between the part and the whole, A
the species and the genus; as عِلْمُ ٱلطِّبِّ سَبَبٌ مِنَ ٱلْأَسْبَابِ *the science*
of medicine is one of the professions; وَمِنْ تَعْظِيمِ ٱلْعِلْمِ تَعْظِيمُ ٱلْكِتَابِ
and respect for the book is a part of the respect due to science;
اَلْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ *man is compounded of soul and body;*
وَرَأَى أَنَّ ٱلْحَيَوَانَ وَٱلنَّبَاتَ لَا تَلْتَئِمُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ *and*
he saw that the natures of animals and plants are compounded of
numerous elements; قَفِيزٌ مِنْ بُرٍّ (ٱلْبُرِّ) *a ḳafīz of wheat;* لِبَاسُهُ مِنَ B
ٱلْحَرِيرِ *his garment is of silk.*

Rem. *a.* When مِنْ precedes a definite noun, especially in the
plural, it often indicates an indefinite quantity or number, = شَيْءٌ
or بَعْضٌ; as شَرِبْتُ مِنَ ٱلْمَآءِ *I drank some of the water;* أَخَذَ مِنَ
ٱلدَّنَانِيرِ *he took some of the dīnārs;* قَدْ أَرَاكُمْ مِنْ آيَاتِهِ *he has*
already shown you some of his signs; [إِنِّي لَمُهْدٍ مِنْ ثَنَآءِي *lo I am* C
about to pay the homage of my praise; وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ *and*
we cause a number of springs to gush forth in it; مِنْهُمْ مَنْ قَصَصْنَا
عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ *of some We have told thee, and of*
others We have told thee nothing. Accordingly مِنْ with an indefi-
nite genitive may be the subject of a sentence, e.g. فَمِنْ قَائِلٍ
بِٱلرُّوحَانِيَّاتِ وَمِنْ قَائِلٍ بِٱلْهَيَاكِلِ وَمِنْ قَائِلٍ بِٱلْأَصْنَامِ *there are*
some who believe in the spiritual beings as gods, others in the celestial D
bodies, others again in the idols]. Compare in French *de* with the
article, as *du lait,* "some milk." We here see the nominal origin
of مِنْ, which is clearly a substantive, meaning *a part* or *portion.*

Rem. *b.* After negative particles, and after interrogatives put
in a negative sense, مِنْ prefixed to an indefinite noun means *none*
at all, not one; as مَا جَآءَنِي مِنْ رَجُلٍ, or مِنْ أَحَدٍ, *no one came*
to me; مَا جَآءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ *there hath come to us no bearer*

A *of good news and no warner;* لَا يَأْتِنِى مِنْ أَحَدٍ *let no one come to me;* مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ *ye have no god but Him;* مَا لَهُمْ مِنْ نَاصِرِينَ *they have no helpers* (=لَا نَاصِرِينَ لَهُمْ); لَا فِى ٱلدَّارِ مِنْ رَجُلٍ *there is no man in the house* (=لَا رَجُلَ فِى ٱلدَّارِ); هَلْ مِنْ مَزِيدٍ *is there any addition* or *increase?* هَلْ مِنْ خَالِقٍ غَيْرُ ٱللّٰهِ *is there any creator but God?* هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ *dost thou perceive any*
B *one of them?* هَلْ لَنَا مِنَ ٱلْأَمْرِ مِنْ شَىْءٍ *have we any portion of that thing?* With مِنْ أَحَدٍ compare the Hebrew מֵאַחַד, Levit. iv. 2, Deuter. xv. 7.

[REM. *c.* Very often مِنْ preceded by an indefinite noun, is followed by the definite plural of the same noun, in order to signify that a person or thing is wholly undefined, as مَلِكٌ مِنَ ٱلْمُلُوكِ *a certain king;* وَجْهٌ مِنَ ٱلْوُجُوهِ *a certain manner.* But when an
C indefinite noun denoting a state or condition is followed by مِنْ with the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجَبٌ مِنَ ٱلْعَجَبِ *a wonder of wonders;* دَآءٌ مِنَ ٱلدَّآءِ *a very great disease;* شَأْنٌ مِنَ ٱلشَّأْنِ *a very important affair;* زَيْنٌ مِنَ ٱلزَّيْنِ *a great ornament.* D. G.]

[REM. *d.* The adverbial expressions مِنْ غَدٍ (مِنَ ٱلْغَدِ) *to-morrow,*
D مِنَ ٱللَّيْلِ *at night* correspond to the Latin *de mane* (*demain*), *de nocte*, and signify properly *in a part of the following day, in a part of the night.* Other examples are خَرَجَ مِنْ يَوْمِهِ *he went out on the same day;* رَجَعَ مِنْ فَوْرِهِ *he returned immediately* (comp. Lane s. v. and Fleischer, *Kl. Schr.* i. p. 457 *seq.*); مِنْ دَاخِلِ ٱلْمَسْجِدِ *inside the mosque.* This is called مِنْ بِمَعْنَى فِى *min with the signification of fī*, though there is a slight difference between the use of the two prepositions, as has been pointed out by Fleischer, i. p. 414. D. G.]

Rem. *e.* When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيضِ *to indicate division into parts;* when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ *to indicate composition.* A

(*g*) The definition or explanation of a general or universal by a special or particular term, the latter being one of several objects that go to make up the former; as وَكَذٰلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ ٱلْقَلْبِ مِنْ ٱلتَّوَكُّلِ وَٱلْإِنَابَةِ وَٱلْخَشْيَةِ *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust* (*in God*), B *and repentance, and fear* (*of Him*); فَتَصَفَّحَ جَمِيعَ ٱلْأَجْسَامِ ٱلَّتِى فِى عَالَمِ ٱلْكَوْنِ وَٱلْفَسَادِ مِنَ ٱلْحَيَوَانَاتِ وَٱلنَّبَاتِ وَٱلْمَعَادِنِ *and he examined all the bodies which there are in this world of existence and decay, both animals, plants, and minerals;* كُلٌّ مِنْ هَابِيلَ وَقَابِيلَ *both* (*of them*), *Abel as well as Cain;* إِخْوَانُنَا هَآؤُلَآءِ مِنَ ٱلْأَنْصَارِ *these brethren of ours, the 'Anṣār* (or *Helpers* of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ ٱلْعِلْمِ C *their object, namely learning, is not attained;* فَٱجْتَنِبُوا ٱلرِّجْسَ مِنَ ٱلْأَوْثَانِ *therefore avoid the abomination of idols;* وَٱلْعَرَبُ تَحْذِفُ هٰذَا ٱلْفِعْلَ مِنْ قَالَ وَيَقُولُ *and the Arabs omit this verb ḳāla yaḳūlu.* Hence it serves to indicate the relation between the material and the article made of it, as صَنَمٌ مِنَ ٱلذَّهَبِ (مِنْ ذَهَبٍ) *a statue of gold;* ثَوْبٌ مِنَ ٱلْحَرِيرِ (مِنْ حَرِيرٍ) *a garment of silk;* فَصَعُبَ عَلَيْهِ لِعَدَمِ D ٱلْآلَاتِ وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنَ ٱلْحِجَارَةِ وَٱلْقَصَبِ *and it was difficult for him, because of the want of instruments, and because those* (*which he had*) *were made only of stones and reeds.* In this way مِنْ is constantly used after the indefinite pronoun مَا [and مَهْمَا], *what, whatever,* which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ ٱلْمَالِ *the money which has been spent;* مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ *whatever ye lay out in charity, shall be amply made up to you;* مَا يَفْتَحِ ٱللّٰهُ

A لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا *the mercy which God sendeth forth for man, none can keep back.* [In some cases this مِنْ after مَا may be considered as the partitive مِنْ.]

REM. In the language of the grammarians, مِنْ is here used لِلْبَيَانِ, or لِلتَّبْيِينِ, *to make clear* or *explain,* or لِبَيَانِ ٱلْجِنْسِ *to explain the genus.*

B [(*h*) The specifying (اَلتَّمْيِيزُ) of the general term, as لِلّٰهِ دَرُّكَ مِنْ فَارِسٍ *what a man thou art as a horseman!* (where مِنْ فَارِسٍ is the equivalent of فَارِسًا § 44, *e*); نَاهِيكَ من رَجُلٍ *what a wonderful man he is!* جَزَاكَ ٱللّٰهُ مِنْ أَخٍ خَيْرًا *may God repay thee good, excellent brother as thou art;* عَدِمْتُكَ من حُبٍّ *might I only be rid of thee, love* (*that makest me miserable*)*!* حَتَّى يَقُولُوا إِذَا مَرُّوا عَلَى جَدَثِى أَرْشَدَهُ

C ٱللّٰهُ مِنْ غازٍ وَقَدْ رَشَدَا *that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course;* هٰذَا ٱبْنُ سَيِّدِ قُرَيْشٍ وهو مُسْتَرْضَعٌ فِينَا من غُلَامٍ يَتِيمٍ لَيْسَ لَهُ أَبٌ *this is the son of the lord of Ḳurèiš: he is nursed among us, orphan as he is, having no father;* وَكَانَ رَجُلًا نَاسِكًا فَاضِلًا فَقِيهًا مِنْ رَجُلٍ كَانَ يَمِيلُ إِلَى مَحَبَّةِ أَهْلِ بَيْتِ رَسُولِ ٱللّٰهِ *he was a pious,*

D *distinguished, and learned man, namely a man inclined to the love of the family of the Apostle of God.* A special branch of this is the use of مِنْ, which is called لِلتَّجْرِيدِ, to designate the person or thing, in which a certain quality is prominent, as لَاقَيْتُ مِنْهُ الأَسَدَ *I encountered in him a lion;* لِى مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ *I have in So-and-So an affectionate friend;* لَقِيتُ مِنْهُ بَحْرًا *I found him to be a man of exceeding generosity.* In such phrases مِنْ has the same meaning as بِ and فِى.

Rem. *a.* Observe the elliptical phrases مَنْ لِى مِنِ ٱبْنِ ٱلْأَشْرَفِ A *who will deliver me from Ibn el-Ašraf?* أَنَا مِنْكَ وَإِلَيْكَ *I am of thee and related to thee, I belong to your family.* On the meaning of اَللّٰهُمَّ مِنْكَ وَإِلَيْكَ, see Goldziher in *Zeitschr. D. M. G.* xlviii. p. 95 *seq.* (comp. p. 425 *seq.*) D. G.]

Rem. *b.* مِنْ is used in vulgar Arabic, like ܡܢ in Syriac and እምነ: in Æthiopic, to indicate the agent in connection with the passive voice of a verb; as لَا يَصْلُحُ بَعْدُ لِشَىْءٍ إِلَّا لِأَنْ يُطْرَحَ B خَارِجًا وَيُدَاسَ مِنَ ٱلنَّاسِ *it is good for nothing at all but to be thrown out and trodden under foot by men,* instead of وَيَدُوسَهُ ٱلنَّاسُ.

49. عَنْ (with pronominal suffixes عَنْهُ, عَنْكَ, عَنَّا, عَنِّى) designates distance from, motion away from, departure from a place or from beside a person; as جَلَسَ عَنْ يَمِينِهِ *he sat at* (a certain distance from) *his right hand* [comp. however, this §, *f.* rem. *c*]; رَمَى ٱلسَّهْمَ عَنِ C ٱلْقَوْسِ *he shot the arrow from the bow;* سَافِرْ عَنِ ٱلْبَلَدِ *take thy departure from the town;* حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَٱلْإِعْرَاضِ عَنْهُ *that thou mayest not be compelled to leave him and turn away from him.* Hence it is used:—

(*a*) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e.g. fighting or paying) for or in behalf of another [comp. § 69, *g*]. For example: اَلْهَرَبُ عَنْ D قَضَآءِ ٱللّٰهِ تعَ غَيْرُ مُمْكِنٍ *it is impossible to flee from the decree of God Almighty;* تَنَحَّ عَنِ ٱلْقَبِيحِ *avoid what is disgraceful;* يَنْبَغِى أَنْ يَجْتَنِبَ عَمَّا يَضُرُّهُ *it is necessary that he should avoid what injures him;* يَنْبَغِى أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ *it is necessary that he should patiently abstain from what his soul desires* (*his passions desire*); تَبَرَّأْتُ عَنْ وَلَآئِهِمْ *I declare myself free from all connection with them* (*as client*); يَتَخَلَّصُ

A أُطْعِمَهُ عَنْ عَذَابِ ٱلْآخِرَةِ *he is saved from punishment in the next world;*
عَنِ ٱلْجُوعِ *he fed him (to save him) from hunger;* كَسَاهُ عَنِ ٱلْعُرْيِ *he*
clothed him (to save him) from nakedness; اَلنَّهْىُ عَنِ ٱلْمُنْكَرِ *the prohibi-*
tion of what is wicked; يَنُوبُ عَنِّى *he acts as my deputy;* يُقَاتِلُ عَنْهُ *he*
fights for, or *to protect, him;* لَا تُجَادِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ
do not contend, or *plead, for those who act wrongly to themselves;*
B لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for*
(another) soul at all; حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا *he paid so and so*
many dirhams in his stead, lit. *he bore,* or *took upon himself, for him.*

(*b*) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example:
لَوْ كُشِفَ عَنِّى سُتُورُ ٱلدُّنْيَا *if the veils of this world were removed from*
C *me (from before my eyes);* اَلتِّلَالُ ٱلَّتِى ٱنْشَقَّتْ عَنْ بُيُوتٍ *the mounds*
which were laid open so as to disclose chambers; إِنْ كُنْتَ تَبْغِى شَاهِدًا
يُخْبِرُ عَنْ غَآئِبٍ *if thou wantest a witness who can inform thee regarding*
what is hidden; سَأُنَبِّئُكَ عَنْ مَجْمُوعِهَا *I will tell thee about all of*
them; هٰذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ ٱللّٰهِ صلعم فَأَجَابَ عَنْهُ *this is a question*
about which the Apostle of God was questioned, and he gave an answer
to it; وَجَّهَ عَنْهُ إِلَى ٱلْأَنْدَلُسِ أَبُوهُ *his father sent to Spain to look for*
D *him;* فَسَأَلَهُمْ عَنِّى وَقَالَ وَجِّهُوا عَنْهُ *and he asked them about me and*
said, Send to look for him; فَقُصِدَتِ ٱلْخَزَآئِنُ عَنِ ٱلْأَسْلِحَةِ *and they*
made for the arsenals to look for arms; كَأَنَّمَا تَبْسِمُ عَنْ لُؤْلُؤٍ مُنَضَّدٍ
أَوْ بَرَدٍ *she smiles so as to display (teeth like) strung pearls or hailstones*
(in whiteness).

(*c*) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another

(بِ [§ 56, *c*]) ; because in them is implied the notion of turning away A
(أَعْرَضَ). For example : [رَغِبَ عَنِ ٱلشَّىْءِ *he did not wish for the thing,*
he avoided it; صَفَحْتُ عَنْ ذَنْبِهِ or عَفَوْتُ *I forgave him his sin;*
رَضِىَ عَنْهُ *he was satisfied with him* (and had nothing more to ask from
him) as in the words of the Ḳor'ān رَضِىَ ٱللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ *God is*
well pleased with them, and they are well pleased with Him. D. G.] ;
يَنْبَغِى لِلْإِنْسَانِ أَن لَّا يَغْفُلَ عَنْ نَفْسِهِ *a man must not be neglectful of*
himself; وَهُوَ غَنِىٌّ عَنْهَا *he does not require it;* لِى فِى طِلَابِ ٱلْعِلْمِ غِنًى B
عَنْ غِنَآءِ ٱلْغَانِيَاتِ *I find in study such contentment that I can dispense with*
the singing of women; أَغْنِنِى بِحَلَالِكَ عَنْ حَرَامِكَ وَٱكْفِنِى بِفَضْلِكَ
عَنْ سِوَاكَ *satisfy me with what Thou allowest, so that I may be able to*
dispense with what Thou forbiddest, and suffice me with Thy goodness,
so that I may not have occasion for any other but Thee. Similarly :
شَغَلَهُ ذٰلِكَ عَنِ ٱلْفِكْرَةِ فِى كُلِّ شَىْءٍ إِلَّا فِيهِ *this circumstance occupied*
him so that he could not think of anything but it; بِى حَصَرٌ عَنْ ذِكْرِ C
كُلِّ ٱلْمَنَاقِبِ *I am unable to mention all the virtues;* إِنِّى أَحْبَبْتُ حُبَّ
ٱلْخَيْرِ عَنْ ذِكْرِ رَبِّى *I have loved the good (of this world) so as to neglect*
all thought of my Lord; يَبْخَلُ عَنْ نَفْسِهِ *he is so stingy as to deny*
himself everything.

(*d*) After verbs signifying to leave one behind or to surpass one ;
as لَا أَفْضَلْتَ عَنِّى *thou dost not surpass me in anything.* Hence the
expression فَضْلًا عَنْ *not to mention, much more* or *much less* (according D
to the context) ; as فَتَبَيَّنَ لَهُ فِى أَقَلِّ ٱلْأَشْيَآءِ ٱلْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا
مِنْ آثَارِ ٱلْحِكْمَةِ مَا قَضَى مِنْهُ كُلَّ ٱلْعَجَبِ *and there became manifest*
to him in the smallest of existing things, not to mention (and much
more in) the largest of them, such traces of wisdom as set him in the
greatest astonishment; لَا يُوجَدُ فِى ٱلشَّأْمِ بِأَسْرِهَا فَضْلًا عَنْ صَفَدَ *it is not*

A *found in the whole of Syria, not to mention (much less in) Ṣafêd.* Hence too the use of عَنْ in comparisons (like مِنْ, § 48, *e*); as أَيْنَ أَنْتَ عَنِ ٱلْبَيْتِ ٱلنَّدْرِ ٱلْجَامِعِ لِمُشَبَّهَاتِ ٱلثَّغْرِ *where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared?* تَعَالَى عَمَّا يُشْرِكُونَ *He is exalted above whatever (gods) they join (with Him).*

[REM. If فَضْلًا عَنْ is followed by a clause with أَنْ, عَنْ is very
B often omitted, as is frequently the case with prepositions in general, before أَنْ and أَنَّ. D. G.]

(*e*) عَنْ also indicates the source from which something proceeds; as [إِنَّمَا ٱلْبَيْعُ عَنْ تَرَاضٍ *selling* or *buying is only (resultant) from mutual agreement;* صَدَرَ عَنْ رَأْيِ فُلَانٍ *he acted after the counsel of such a one*]; لَا نَفْعَلُ هٰذَا عَنْ قَوْلِكَ *we will not do this at your word* (as it were, *setting out from your word, moved by your authority*);
C كَانَتِ ٱلْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا *the Jews did not dwell in the city of Marrēkuś* (Morocco) *by the order of its governor.* Hence it shows (α) the authority for any statement, tradition, or the like; as [أَخَذْتُ العِلْمَ عَنْهُ *I acquired knowledge from him;* رَوَى عَنْ فُلَانٍ *he related (a tradition) from such a one*]; حُكِىَ عَنِ ٱلشَّافِعِيِّ *it is related on the authority of ĕś-Śāfi'ī;* وَكَانَ أُسْتَاذُنَا يَحْكِى عَنْ شَيْخٍ مِنَ ٱلْمَشَايِخِ *and our teacher used to narrate on the authority*
D *of a certain shèikh;* حَدِيثٌ صَحِيحٌ عَنْ رَسُولِ ٱللّٰهِ *an authentic tradition of the Apostle of God;* وَعَنِ ٱلنَّبِيِّ أَنَّهُ قَالَ *and it is told of the prophet that he said;* and (β) the cause from which an effect proceeds as its source; as اَللَّازِمُ عَنْهُ *that which necessarily follows from it;* مَا هَلَكَ ٱمْرُؤٌ عَنْ مَشْوَرَةٍ *no one ever perished through asking advice (of others).*

(*f*) Lastly, عَنْ is used of time as equivalent to بَعْدَ *after;* as A
لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ *ye shall encounter* (or *experience*) *state after state;* كَمَا قَدْ نَمَّ عَنْ صَدَإِ ٱلْحُسَامِ فِرِنْدُهُ *as the temper of a* (*good*) *sword betrays itself* (*even*) *after it has become rusty;* عَنْ قَرِيبٍ يَكُونُ كَثِيرًا *in a short time it will be much;* عَمَّا قَلِيلٍ *after a little while* (where مَا is redundant, as in an example in § 48, *c*).

Rem. *a.* Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً *he died* B
aged eighty; مَاتَ عَنْ وَلَدٍ صَغِيرٍ *he died leaving a young child;* قُتِلُوا عَنْ آخِرِهِمْ *they were slain to the last man.* [In expressions like عَفَا عَنْ قُدْرَةٍ *he forgave, though he had the power to punish,* عَنْ can be replaced by عَلَى, عِنْدَ or مَعَ.—For marking the distance, as عَنْ خَمْسِينَ فَرْسَخًا مِنْ عُمَانَ *at a distance of fifty parasangs from 'Omān,* it is synonymous with عَلَى (comp. the Gloss.
Geogr.).—On the elliptical phrases خُذْ عَنْكَ, اِذْهَبْ عَنْكَ, etc. see C
the Gloss. to Ṭabarī. D. G.]

Rem. *b.* Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ *to hinder,* اِجْتَنَبَ *to avoid,* بَرِىءٌ *free from, clear of,* and the like. Compare § 48, *e*, with § 49, *d.* [After the verbs *to take, to borrow,* etc. مِنْ is used of transportable objects, as أَخَذْتُ مِنْهُ ٱلدَّرَاهِمَ
I got from him the dirhems; but we ought to say أَخَذْتُ عَنْهُ العِلْمَ D
I acquired knowledge from him. Others say that مِنْ is used for what is near, as سَمِعْتُ مِنْهُ ٱلْحَدِيثَ *I heard from him the narrative,* عَنْ for what is remote, as وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِ *He it is who accepts repentance from His servants* (Ḳor'ān xlii. 24).]

Rem. *c.* عَنْ is sometimes used as an indeclinable noun, signifying *side,* which is its original meaning; e.g. مِنْ عَنْ يَمِينِهِ

A وَشِمَالِهِ [or عَلَى عَنْ] *on his right and his left;* إِذَا مَا جَعَلْتُ ٱلسَّيْفَ مِنْ عَنْ شِمَالِيَا *when I place the sword on my left side* (شِمَالِيَا in rhyme for شِمَالِى, شِمَالِى). Compare צַד, צִיד, يَمِين.

REM. *d.* According to the grammarians, عَنْ is used لِلْبُعْدِ وَٱلْمُجَاوَزَةِ *to express distance* from anything *and passing away* from it.

B **50.** The prepositions which indicate motion to or towards a place, are إِلَى *to,* حَتَّى *up to,* and لِ *to.*

51. إِلَى (with pronominal suffixes إِلَىَّ, إِلَيْكَ, إِلَيْهِ) is opposed (مُعَارِضَةٌ) to مِنْ and عَنْ; as مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ *from the cradle to the grave;* سِرْتُ مِنَ ٱلْبَصْرَةِ إِلَى بَغْدَادَ *I went from ĕl-Baṣra to Baġdād;* اِنْقَطَعَ عَنْهُ *he severed himself from him, abandoned his cause,* but اِنْقَطَعَ إِلَيْهِ *he was devoted to his cause;* إِلَيْكَ عَنِّى *stand off!* (see
C the end of the section). It signifies:—

(*a*) Motion [or direction] to or towards a place; as جَآءَ إِلَى ٱلْمَدِينَةِ *he came to the city;* سُبْحَانَ ٱلَّذِى أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَى (see § 49, *a*) *to the Temple which is most remote* (at Jerusalem); [اَلصَّلٰوةُ يَوْمَئِذٍ الى بَيْتِ ٱلْمَقْدِسِ *at that time they used to pray turning towards Jerusalem;* نَظَرَ إِلَىَّ *he looked towards me, he regarded me;* مَالَ إِلَيْهِ *he* or *it inclined towards him* or *it.* Hence, because the notion of being inclined is implied in it,
D لُبُّ المَرْأَةِ إِلَى ٱلْحُمْقِ *the heart of woman is inclined to foolishness;* كُلُّ هَمٍّ الى فَرَحٍ *each sorrow leads to joy;* لَوْنُهُ إِلَى ٱلسَّوَادِ *its colour verges on black;* هُوَ إِلَى ٱلطُّولِ مَا هُوَ *it is somewhat long;* إِنَّ ٱلدُّنْيَا إِلَى ٱلزَّوَالِ مَا هِىَ *see, the world is somewhat on its decline*.* D. G.]

* [For the explanation of this مَا هُوَ (هِىَ) see Fleischer, *Kl. Schr.* i. 477 *seq.*, Dozy, *Supplém.* sub ما and infra § 136, *a*, rem. *e.*]

(*b*) Transferred to time, the point up to which something lasts A
or continues; as صُمْتُ إِلَى ٱلْمَغْرِبِ *I fasted till sunset;* تُخُيِّرْنَ مِنْ
أَزْمَانِ يَوْمِ حَلِيمَةٍ إِلَى ٱلْيَوْمِ قَدْ جُرِّبْنَ كُلَّ ٱلتَّجَارِبِ (see § 48, *b*) *down*
to the present day (and) have been tested with every sort of test;
لَا تَزَالُ طَآئِفَةٌ مِنْ أُمَّتِى ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيٰمَةِ *a part*
of my people shall not cease to hold fast the truth till the day of the
resurrection. It occurs in a somewhat different sense in the phrases
لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ ٱلْقِيٰمَةِ *He will certainly assemble you to the day of* B
the resurrection (*for it*); [أَنْتِ طَالِقٌ إِلَى سَنَةٍ *thou art divorced till*
this day year].

Rem. In these two cases إِلَى is used لِلِٱنْتِهَآءِ *to designate the limit* of the act. [See § 52, rem. *b*.]

(*c*) إِلَى also shows that one thing is added to another (لِلْمُصَاحَبَةِ
or لِلْمَعِيَّةِ), and hence we find it construed with زَادَ *to increase,*
augment; as ضُمَّ هٰذَا إِلَى هٰذَا *add this to that;* لَا تَأْكُلُوا أَمْوَالَهُمْ C
إِلَى أَمْوَالِكُمْ *do not devour their substance in addition to your own;*
زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ *they have added knowledge to the knowledge*
they (*already*) *possessed.* [Hence also it signifies *reaching up to*
(= نَامٍ إِلَى, مَنْسُوبٌ إِلَى), *belonging to* (= مَضْمُومٌ إِلَى), *entrusted to*
(= مَوْكُولٌ إِلَى) etc., as وَهُوَ إِلَى بَنِى أُمَيَّةَ *and he belonged to the*
Bènū 'Umèiya; لَيْسُوا إِلَى عَرَبٍ مِنَّا فَنَعْرِفَهُمْ *they belong to none* D
of our Arab tribes, that we should know them; وَذَكَرُوا أَنَّ ٱلْجَزِيرَةَ
كَانَتْ إِلَى قِنَّسْرِينَ *and they said that ^El-Jazīra belonged formerly*
to Ḳinnasrīn; كَانَ إِلَيْهِ بِيمَارِسْتَانُ ٱلْبَرَامِكَةِ *the hospital of the Barmakides was entrusted to him.*]—It is also construed with adjectives of the form أَفْعَلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. *a*); as حَبِيبٌ, مَحْبُوبٌ, *dear;* أَحَبُّ *dearer;* بَغِيضٌ *hated, hateful;* أَبْغَضُ *more hateful.*—It is used too with قَرِيبٌ

A *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to بَعِيدٌ عَنْ *far from*, e.g. فَإِنَّهُ أَقْرَبُ إِلَى ٱلتَّعْظِيمِ *for this comes nearer to reverence;* whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ (§ 48, *d*). [The same idea of approach is indicated by إِلَى in the expressions إِلَى جَانِبِهِ *on his side;* خَيْمَتُهُ إِلَى خَيْمَتِهِ *his tent (stood) beside the tent of the other.*]—Finally, notice the phrases: إِلَى غَيْرِ ذٰلِكَ, lit. *on to other than this,* and إِلَى آخِرِهِ
B (contracted الخ), *to the end of it,* i.e. *et cætera;* إِلَيْكَ, lit. *to thyself!* and إِلَيْكَ عَنِّى, lit. *to thyself from me!* = تَنَحَّ *stand off!* هٰذَا إِلَيْهِ, scil. مُسَلَّمٌ or مُفَوَّضٌ, *this is committed* or *entrusted to him.*

[REM. On the phrase إِلَيْكَهَا *there it is for you!* see § 35, *b*, δ, rem. *b*.]

52. حَتَّى differs from إِلَى in indicating motion towards and at the same time arrival at an object, whether this object be actually
C touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as سَلَامٌ هِىَ حَتَّى مَطْلَعِ ٱلْفَجْرِ *it is peace till the break of day;* نِمْتُ ٱلْبَارِحَةَ حَتَّى ٱلصَّبَاحِ *I slept last night till it was morning;* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسِهَا *I ate the fish to its (very) head;* لَيَسْجُنُنَّهُ حَتَّى حِينٍ *they would imprison him for a (certain) time.* However, when مِنْ and إِلَى are
D used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object (§ 51, *a*, *b*). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as اِنْتَهَيْتُ إِلَيْهِ *I came up to him;* الْاِنْتِهَآءُ إِلَيْهِ *the attaining to it.* That حَتَّى does not necessarily include the object reached or attained is evident from its being occasionally used to indicate *exceptions,* like the German *bis auf.*

Rem. *a.* حَتَّى is scarcely ever [i.e. only by poetic license] used A
with pronominal suffixes; as فَلَا وَٱللّٰهِ لَا يُلْفِى أُنَاسٌ فَتًى حَتَّاكَ يَابْنَ أَبِى زِيَادِ *no, by God, men will never find a man (coming) up to thee, O 'Ibn 'Abī Ziyād;* أَتَتْ حَتَّاكَ تَقْصِدُ كُلَّ فَجٍّ *she has come to thee, making for every mountain-pass.*

Rem. *b.* The grammarians, when they wish to make a distinction, say that إِلَى is used لِلِٱنْتِهَآءِ, *to designate the limit (of the* B
act), whilst حَتَّى is employed لِلْغَايَةِ or لِٱنْتِهَآءِ ٱلْغَايَةِ, *to designate the attainment of the extremity* or *utmost limit.*

Rem. *c.* When حَتَّى is a simple copulative particle (حَرْفُ عَطْفٍ, or عَاطِفَةٌ, or لِلْعَطْفِ), in the sense of *even*, it exercises, like the other copulatives (such as وَ, فَ, and ثُمَّ), no independent influence upon the following noun, which remains under the same
government as the preceding one; e.g. قَدِمَ ٱلْحُجَّاجُ حَتَّى ٱلْمُشَاةُ C
the pilgrims have arrived, even those travelling on foot; مَاتَ ٱلنَّاسُ حَتَّى ٱلْأَنْبِيَآءُ *men have died, even the prophets;* وَفَارَقُوهُ حَتَّى أَخُوهُ *and they left him, even his brother;* أَعْجَبَتْنِى ٱلْجَارِيَةُ حَتَّى حَدِيثُهَا *the girl pleased me, even her conversation;* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا *I have eaten the fish, even the head of it;* وَكَانَ يُشَاوِرُ رَسُولُ ٱللّٰهِ صلعم مَعَ أَصْحَابِهِ فِى جَمِيعِ ٱلْأُمُورِ حَتَّى حَوَآئِجِ ٱلْبَيْتِ *and the*
Apostle of God used to consult his companions on all matters, even D
household affairs.

Rem. *d.* A dialectic variety of حَتَّى is عَتَّى, through which it may perhaps be etymologically connected with the corresponding Hebrew word עַד.

53. لِ (with pronominal suffixes لِى, لَكَ, لَهُ) is etymologically connected with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally

A indicates abstract or ideal relations. Hence لِ is rarely employed لِلْاِنْتِهَآءِ (see § 51, *b*, rem.); as كُلٌّ يَجْرِى لِأَجَلٍ مُسَمًّى *each* (*of them*) *travels to an appointed goal**. Its principal use is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative;* but it may also express the relation of the action to a *nearer* object, and so stand in place of the *accusative* (compare §§ 29, 31, 33, 34). Hence لِ indicates:—

(*a*) The simple relation of an act to the more distant object; as
B وَهَبَهُ لَهُ *he gave it to him;* قَالَ لَهَا *he said to her;* هَبْ لِى مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً *give me from Thyself good descendants;* وَٱللّٰهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا *and God hath made for you wives of yourselves* (*of your own race*).

REM. *a.* After the middle forms of the verb, لِ often expresses the yielding oneself up to the action of another or to the effect of a thing; as جُرُّوا لَهُ ٱلْخَطِيرَ مَا ٱنْجَرَّ لَكُمْ, *pull his* (the camel's) *leading-*
C *rein as long as it can be pulled by you;* مَنْ خَدَعَنَا بِٱللّٰهِ ٱنْخَدَعْنَا لَهُ *if any one deceives us with God* (i.e. *with a pretence of devoutness*), *we let ourselves be deceived by him.*

REM. *b.* Some grammarians say that the لَامُ ٱلْجَرِّ, or preposition لِ, is used in this case لِلتَّعْدِيَةِ, *to express the passing on of the action;* but others consider that it is here employed لِلتَّمْلِيكِ and لِشِبْهِ ٱلتَّمْلِيكِ, *to signify the giving possession* (*of something*) *or the*
D *like*, and restrict the term لِلتَّعْدِيَةِ to the cases laid down in §§ 29, 31, 33, and 34.

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* [After verbs that signify *to fall* (as خَرَّ, سَقَطَ, وَقَعَ) لِ has the meaning of *on* (=عَلَى), as خَرَّ لِلذَّقَنِ *he fell down prostrate with his chin on the ground.* Hence the expression لِلْيَدَيْنِ وَلِلْفَمِ, on which see the Gloss. to Ṭabarī sub فم. D. G.]

(*b*) The dative (*α*) of possession; as اَلرَّجُلُ مَنْ لَهُ رَأْىٌ صَآئِبٌ A *the man is he who has a right opinion* or *a correct judgment;* اَلْحَمْدُ لِلّٰهِ *praise belongs to God;* إِنَّا لِلّٰهِ *we are God's;* اَلْمَالُ لِزَيْدٍ *the property is Zèid's;* اَلسَّرْجُ لِلْفَرَسِ *the saddle belongs to the horse;* [رَأَيْتُ لَهُ بَرِيقًا *I saw that it had a glistening*]; whence it is used to indicate the author of a proverb, poem, etc.; as كَمَا قِيلَ لِمُحَمَّدِ بْنِ ٱلْحَسَنِ *as has been said by Muḥammad 'ibn ĕl-Ḥasan;* أَنْشَدَ لِبَعْضِهِمْ *he recited* B (*a poem*) *by one of them* (the poets); أُنْشِدْتُ وَقِيلَ أَنَّهُ لِعَلِىٍّ *a poem was recited to me, and I was told it was by 'Alī;* (*β*) of permission [or right]; as فَلَهُ ذٰلِكَ *then this is allowed him* (lit. *is to him*); [لَهُ أَنْ يَفْعَلَ كَذَا *he has a right to do such a thing*]; (*γ*) of advantage, as opposed to عَلَى, which indicates injury; as اَلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and* C *for its hurt;* [دَعَا لَهُ *he blessed him,* § 23].

REM. *a.* The grammarians say that لِ, when it indicates possession, is used لِلْمِلْكِ *to indicate the right of property,* or لِلِٱخْتِصَاصِ *to show that something is ascribed to one as his own,* or لِلِٱسْتِحْقَاقِ *to show that he has a right to it.* Compare the Hebrew usage, מִזְמוֹר לְדָוִד *a psalm composed by David;* etc.

REM. *b.* As the Arabs have no verb corresponding to our *have,* D they are obliged to express it by the preposition لِ with the genitive of the possessor; as كَانَ لِلْمَلِكِ زُهَيْرٍ مِائَتَا عَبْدٍ *king Zuhair had two hundred slaves;* لَهُ بِبَغْدَادَ سِتُّمِائَةِ صَاحِبِ خَبَرٍ *he had in Baġdād six hundred secret police;* مَا لِى أَبٌ وَلَا ٱبْنٌ *I have neither father nor son.*

REM. *c.* لِ is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e.g. مَاتَ لِى أَخٌ *a*

A *brother of mine is dead;* whereas مَاتَ أَخِى would mean *my* (it may be, *only*) *brother is dead* [§ 92].

REM. *d.* In pecuniary transactions لِ is used to indicate the creditor, whilst عَلَى expresses the debtor [§ 59, *c*]; as لِى عَلَيْكَ أَلْفُ دِرْهَمٍ *thou owest me* (lit. *there are to me upon thee*) *a thousand dirhams.*

REM. *e.* Observe the expressions of admiration: لِلّٰهِ دَرُّهُ *what a*
B *man he is!* لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ *what a man thou art!* لِلّٰهِ أَبُوكَ *what a man thy father was!* لِلّٰهِ أَنْتَ *what a man thou art!* لِلّٰهِ ٱلْقَآئِلُ *how beautiful is* (*the saying of*) *the poet!* (lit. *to God belongs his outflow* or *emanation*, from none other could he emanate; compare Jonah iii. 3, וְנִינְוֵה הָיְתָה עִיר גְּדוֹלָה לֵאלֹהִים *and Nineveh was a very large city*). Remark also such phrases as: هَلْ لَكَ فِى ٱلشَّرَابِ *wouldst thou like some wine?* هَلْ لَكُمْ فِى أَنْ تَفْعَلُوا هٰذَا *have ye a*
C *wish to do this?* فَهَلْ لَكَ أَنْ تُطْعِمَنِى *dost thou wish then to give me some food?* where we must supply the substantive رَغْبَةٌ *desire, wish;* [مَا لَنَا أَنْ *what object* or *reason have we that?* مَا لِى وَلَهُ *what have I to do with him?* مَا لِى أَرَاكَ تَفْعَلُ كَذَا *what has happened to me that I* (i.e. *why do I*) *see thee doing thus?* مَنْ لِى *who will be for me as helper?* أَنَا لَهَا *I am the man for it*].

D (*c*) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as قَامَ لِمُعَاوَنَتِهِ *he arose to help him;* ضَرَبْتُهُ لِلتَّأْدِيبِ *I beat him to correct him;* مَا ٱلْعِلْمُ إِلَّا لِلْعَمَلِ *science* (or *theory*) *is only for the purpose of being applied in practice;* طَلَبَ ٱلْجَاهَ لِلْأَمْرِ بِٱلْمَعْرُوفِ *he sought the dignity* (or *office*) *for the purpose of ordering good;* وَلِهٰذَا قِيلَ *and for this reason it is said;* لِأَنَّهُ يَضُرُّ *because it does harm;* عَجِبْتُ لِقَوْلِهِ *I wondered at* (*because of*)

what he said; وَإِنِّى لَتَعْرُونِى لِذِكْرَاكِ هِزَّةٌ *and verily a feeling of joy* A
comes over me at remembering thee.

REM. In this case لِ is said to be used لِلتَّعْلِيلِ, or لِلْعِلَّةِ, *to indicate the cause.* [Comp. § 44, *d*, § 48, *c*.]

(*d*) After the verb قَالَ, it often indicates the object in reference to which something is said; as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِى سَبِيلِ ٱللّٰهِ أَمْوَاتٌ
say not in regard to those who are slain on God's path, They are dead B
(do not call those who are killed fighting for God's cause, dead); أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هٰذَا *do ye say of the truth, after it has come to you, Is this magic?* [وَكُلُّ كَبِيرَةٍ لَمْ تَجْتَمِعِ ٱلْمُسْلِمُونَ عَلَى أَنَّهَا كُفْرٌ يُقَالُ لِصَاحِبِهَا فَسَقَ وَلَا يُقَالُ لَهُ فَاسِقٌ عَلَى ٱلْإِطْلَاقِ *and a man who has committed a great sin, but such as the Muslims do not agree in calling infidelity, is said to have acted wickedly, but is not termed a*
wicked man without restriction. Hence the very common يُقَالُ لَهُ C
مُحَمَّدٌ *he is called Muḥammed,* from the active يَقُولُ لَهُ مُحَمَّدٌ *he says of him Muḥammed,* i.e. *he calls him M.*] Similarly: قَالَ مَسْلَمَةُ بْنُ عَبْدِ ٱلْمَلِكِ يَوْمًا لِنُصَيْبٍ أَمْتَدَحْتَ فُلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ *Mèslèma, the son of 'Abdu'l-mèlik, said one day to Noṣaib, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did.* [And so frequently after a demonstrative pronoun, as إِنَّ عُتْبَةَ أَرْسَلَنِى إِلَيْكَ بِكَذَا وَكَذَا لِلَّذِى قَالَ *see, 'Otba has sent me to*
you with such and such a message, according to what he had said; D
أَنَّ رَسُولَ ٱللّٰهِ حِينَ وَقَفَ بِعَرَفَةَ قَالَ هٰذَا ٱلْمَوْقِفُ لِلْجَبَلِ ٱلَّذِى هُوَ عَلَيْهِ *that the Apostle of God, when he stood on 'Arafa, had said: this is the station, meaning the mountain on which he found himself.* D. G.]

[(*e*) Finally, لِ is used to mark the time from which, or at which, any thing took place لِلتَّأْرِيخِ, as صُمْنَا لِلْغُمَّى *we fasted from the time of the mist;* مَاتَ لِيَوْمِهِ *he died on that same day;* لِسَنَةٍ مَضَتْ مِنْ مُلْكِهِ

A *when one year of his reign had elapsed;* لِلَيْلَةٍ مَضَتْ مِنَ ٱلشَّهْرِ *when one night of the month had passed,* i.e. *the first;* لِسَنَةٍ *to the completion of a year.* See § 111, and an example § 70, rem. *b.* D. G.]

REM. After the interjection يَا, the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it
B is said to be used لِلِٱسْتِغَاثَةِ *to ask help.* If there be only one مُسْتَغَاثٌ or مُسْتَغَاثٌ بِهِ, i.e. person called to aid, the preposition takes the vowel fètḥa (just as with the pronominal suffixes, Vol. i. § 356, rem. *b*); as يَا لَزَيْدٍ *O for Zèid!* i.e. *help, Zèid!* وَاذُلَّاهُ يَالَ تَغْلِبَ *alas for the humiliation! help, tribe of Taġlib!* But if there be several, لَ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لَ is
C retained throughout; as يَا لَزَيْدٍ وَلِعَمْرٍو, or يَا لَزَيْدٍ وَيَا لَعَمْرٍو, *help, Zèid and ʿAmr!* يَا لَلْكُهُولِ وَلِلشُّبَّانِ *help, old and young!* يَا لَقَوْمِي وَيَا لَأَمْثَالِ قَوْمِي *help, O my family and ye who are like my family!* If the name of the person against whom aid is required, ٱلْمُسْتَغَاثُ لَهُ or ٱلْمُسْتَغَاثُ مِنْ أَجْلِهِ, be expressed, it takes لِ (with kèsra) before it, as يَا لَزَيْدٍ لِعَمْرٍو *help, Zèid, against ʿAmr!* يَا لَلنَّاسِ لِلْكَاذِبِ *help, people, against this liar!* If an adjective be annexed
D to the مُسْتَغَاثٌ بِهِ, it may be put either in the genitive or in the accusative; as يَا لَزَيْدٍ ٱلْكَرِيمِ or ٱلْكَرِيمَ. In the case of the مُسْتَغَاثٌ بِهِ, the vocative termination ـَا (see § 38, *c*) is sometimes used instead of لَ with the genitive; as يَا زَيْدَا لِعَمْرٍو *help, Zèid, against ʿAmr!*—These expressions are also employed [(1) to call or invite, as يَا لَلرِّجَالِ لِلْمَآءِ *O ye men, come to the water!* يَا لَلْكُهُولِ وَلِلشُّبَّانِ لِلْعَجَبِ *come here, young and old, to wonder;* hence (2)] لِلتَّعَجُّبِ, *to express surprise,* in which case the مُتَعَجَّبٌ مِنْهُ,

or object that causes surprise, is treated in the same way as the A
مُسْتَغَاثٌ بِهِ; e.g. يَا لَلْعَجَبِ *O the wonder!* يَا لَلدَّاهِيَةِ *O the misfortune!* فَيَا لَخُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنَ ٱلْعِبَادِ *but O the disgrace of those who seek it* (learning) *in order to obtain benefits from men.*—Similar forms of expression are يَا لَكَ, يَا لَهُ, etc., followed by the accus. or, more usually, by the preposition مِنْ with the genit. (see § 44, *e*, rem. *a*); as جَاءَنِى رَجُلٌ وَيَا لَهُ رَجُلًا, or وَيَا لَهُ مِنْ رَجُلٍ, *there came to me a man, and what a man he was!* B
يَا لَهَا مِنْ لَيْلَةٍ *O what a happy night!* يَا لَكَ مِنْ خَدٍّ أَسِيلٍ *O what a soft cheek!* فَيَا لَكَ مِنْ لَيْلٍ *and O what a splendid night!* يَا لَكِ مِنْ قُبَّرَةٍ بِمَعْمَرِ *O happy lark in a meadow!*—In all these cases لِ seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it. [There can be no reasonable doubt that, as the grammarians of *ĕl-Kūfa* teach, this يَالَ with following genitive was originally يَا آلَ followed by the name of the kinsmen of the man who called for C
aid. See Fleischer, *Kl. Schr.* i. 393 *seq.*, Lane sub آل. R. S. This *war-cry of the Time of Ignorance* (دَعْوَى ٱلْجَاهِلِيَّةِ) was forbidden by the Prophet, who substituted يَا لَلّٰهِ and يَا لَلْمُسْلِمِينَ.]

54. The prepositions which indicate rest in a place, are فِى *in, into,* بِ *at, in, by, with,* مَعَ *with, along with,* لَدُنْ, or لَدَى, *at, with, in the possession of,* and عَلَى *over, above, upon.* D

55. The preposition فِى (with pronominal suffixes فِىَّ, فِيكَ, فِيهِ), on the difference between which and بِ see § 56, indicates :—

(*a*) Rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek εἰς or the Latin *in* with the accusative; as فِى ٱلْبَيْتِ *in the house;* فِى تِلْكَ ٱلسَّنَةِ *in this year;* [فِى أَيَّامٍ مَعْدُودَاتٍ *during a certain number of days*]; ٱلْمَآءُ فِى ٱلْكُوزِ

A *the water is in the jug;* اَلرَّكْضُ فِى ٱلْمَيْدَانِ *the racing is in the mèidān;* وَقَعَ فِى ٱلْبِئْرِ *he fell into the well;* وَقَّعَ فِى ظَهْرِ ٱلْكِتَابِ *he wrote on the back of the letter;* يُوقِعُهُ ٱللّٰهُ فِى ٱلرَّسَاتِيقِ *God will cast him into* (make him dwell in) *the villages;* أَدْخِلْ يَدَكَ فِى جَيْبِكَ *put thy hand into thy bosom;* [أَدْخَلْتُ ٱلْخَاتَمَ فِى إِصْبَعِى by inversion for إِصْبَعِى فِى ٱلْخَاتَمِ *I inserted my finger into the signet-ring*]. This

B signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as فِى حَالِ ٱلتَّعَلُّمِ *in the state of pupilage;* مَا فِيهِ مِنَ ٱلْخَيْرِ *whatever good there is in it;* اَلنَّجَاةُ فِى ٱلصِّدْقِ *safety lies in speaking the truth;* بَصِيرٌ فِى صِنَاعَتِهِ *skilful in his trade;* نَظَرَ فِى ٱلْكِتَابِ *he looked into,* or *read in, the book;* سَعَى فِى حَاجَتِهِ *he exerted himself about his business;* دَخَلَ فِى

C ٱلتَّعَلُّمِ *he commenced studying;* يُدْخِلُهُمُ ٱللّٰهُ فِى رَحْمَتِهِ *God will let them enter into His mercy;* [لَيْسَ مِنَ ٱلْعِلْمِ فِى شَىْءٍ *he has nothing to do with science*].

(*b*) فِى is sometimes equivalent in meaning to مَعَ *with,* or بَيْنَ *among;* as اُدْخُلُوا فِى أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ *enter with generations which passed away before you;* أَقْبَلَتْ فِى نِسْوَةٍ مِنَ ٱلْحَىِّ *she came*

D *forward with* (*some*) *women of the tribe;* تَوَجَّهَ فِى خَمْسِينَ أَلْفًا *he set out with* 50,000 *men.* [The proper meaning of فِى being *in the midst of,* the following noun ought to be a plural or a collective; but the signification of *with* became so prevalent, that we find actually وَكَانَ لَا يَخْرُجُ إِلَّا فِى غُلَامٍ وَاحِدٍ *and he did not go out with more than one servant.* In a somewhat different sense فِى is used in the phrase نَحْنُ فِى أَرْبَعَةِ رِجَالٍ *we were four of us men.*—The signification

of *with* comes to denote a combination of two qualities, as سَوَادٌ فِى A
حُمْرَةٍ *blackness blending with redness.* D. G.]

(*c*) It indicates the subject of thought or conversation, that in which these move; as تَأَمَّلْ شَهْرَيْنِ فِى ٱخْتِيَارِ ٱلْأُسْتَاذِ *reflect two months upon the choice of a teacher;* يَنْبَغِى أَنْ يَتَفَكَّرَ فِى ذٰلِكَ *he must meditate upon this;* تَكَلَّمَ فِى ذٰلِكَ *he spoke about this* (whereas
تَكَلَّمَ بِذٰلِكَ would mean *he spoke this out, he gave utterance to this* B
opinion); [أَتُحَاجُّونَنَا فِى ٱللّٰهِ *do ye argue with us concerning God?* فَمَنْ يَكُ فِى حُبِّى بُثَيْنَةَ يَمْتَرِى *whoever may doubt my love for Buṯeina*]. Hence it is used in stating the subject of a book or chapter; as صَنَّفَ كِتَابًا فِى ٱلْأَخْلَاقِ *he compiled a book on morals;* فَصْلٌ فِى مَاهِيَّةِ ٱلْعِلْمِ *a chapter treating of the nature of science;* كِتَابُ ٱلنُّجُومِ ٱلزَّاهِرَةِ فِى مُلُوكِ مِصْرَ وَٱلْقَاهِرَةِ *the book of the shining stars, treating
of the kings of Miṣr and ĕl-Ḳāhira.* Similarly: نَهَضَ فِيهِ *he got up* C
(*to go and look*) *for him;* وَجَّهُونِى فِيهِمَا *they sent me to look for them,* or *to fetch them;* فَبَعَثَ فِى ٱلسُّلْطَانِ أَبِى عَبْدِ ٱللّٰهِ *and he sent for the Sulṭān 'Abū 'Abdi 'llāh.* [It also denotes the assigning of a cause, as ضَرَبَهُ ٱلْحَدَّ فِى شُرْبِ ٱلْخَمْرِ *he flogged him with the prescribed number of stripes for drinking wine;* لَامَهُ فِى ذٰلِكَ *he blamed him because of it;*
إِنَّ ٱمْرَأَةً دَخَلَتِ ٱلنَّارَ فِى هِرَّةٍ حَبَسَتْهَا *verily a woman entered Hell* D
because of a cat which she confined without food.]

(*d*) فِى is used after verbs signifying desire, like رَغِبَ and طَمِعَ, in connection with the object desired; as مَنْ وَجَدَ لَذَّةَ ٱلْعِلْمِ وَٱلْعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيمَا عِنْدَ ٱلنَّاسِ *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِى أَن لَّا يَطْمَعَ فِى أَمْوَالِ ٱلنَّاسِ *he must not covet people's property.* Compare § 53, *b*, rem. *e*.

A (*e*) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْآخِرَةِ إِلَّا مَتَاعٌ *this life is merely a temporary usufruct, compared with the life to come;* [مَا خَرَاجُكَ بِكَثِيرٍ فِى كُنْهِ مَا تُحْسِنُ مِنَ ٱلْأَعْمَالِ *thy tax is not high, in proportion to the number of handicrafts of which thou art master*]; مَا عِلْمُكَ فِى بَحْرِهِ إِلَّا قَطْرَةٌ *thy knowledge is*
B *only a drop compared with his ocean;* lit. *when put into it,* the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

(*f*) Lastly, فِى is used to express *proportion* (e.g. length and breadth) and *multiplication;* as طُولُهُ خَمْسُونَ ذِرَاعًا فِى ٱثْنَىْ عَشَرَ ذِرَاعًا عَرْضًا *its length is fifty cubits, by twelve cubits in breadth* (Germ. *bei* or *auf*, Fr. *sur*); مِقْدَارُهَا عَشَرَةُ فَرَاسِخَ فِى مِثْلِهَا *its size is ten parasangs*
C *by the same;* ثَلٰثَةٌ فِى خَمْسَةٍ *three into five* or *three times five,* according to the phrase ضَرَبَ عَدَدًا فِى عَدَدٍ *he multiplied one number by another* (lit. *struck the one into the other*).

REM. فِى is said by the grammarians to be used لِلظَّرْفِيَّةِ, *to indicate time and place.*

56. بِ (with pronominal suffixes بِى, بِكَ, بِهِ) differs from فِى in this, that فِى, like the Latin and German *in*, shows that one thing
D is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope, juxta, apud, ad,* and the German *an* or *bei.* For example: قَرْيَةٌ بِبَابِ ٱلْقَاهِرَةِ *a village at* (*close to* or *hard by*) *the gate of ĕl-Ḳāhira;* مَرَرْتُ بِرَجُلٍ *I passed by a man;* جَلَسَ بِهِ *he sat beside* (or *by*) *him;* نَصَرَكُمُ ٱللّٰهُ بِبَدْرٍ *God helped you at Bèdr;* كَانَ بِٱلْمَدِينَةِ تَاجِرٌ *there was at* (or *in*, Germ. *zu*, Fr. *à*) *ĕl-Medīna a merchant;*

قَرْيَةٌ بِمِصْرَ *a town in Egypt;* وَبِيَدِهِ سَيْفٌ *with a sword in his hand;* A
بِهِ دَآءٌ *there is in him a disease;* اِجْتَنِبْ دَارَنَا بِٱلنَّهَارِ *avoid our house by day* (=نَهَارًا); وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِٱللَّيْلِ *and verily ye pass by them in the morning and at night* (= لَيْلًا).—Hence it is construed with verbs signifying to attach, connect, or adhere to (e.g. عَلِقَ, لَصِقَ, وَصَلَ, لَفَّ), [go round, surround (e.g. دَارَ, أَحَاطَ, طَافَ)], B
seize, take, or begin (e.g. أَخَذَ, بَدَأَ), ask about, know, or be acquainted with (e.g. سَأَلَ, عَلِمَ, بَصُرَ), flee for refuge to, believe in, and swear by (e.g. عَاذَ, آمَنَ, أَقْسَمَ). For example: رُءُوسُهُمْ لَاصِقَةٌ بِأَكْتَافِهِمْ لَا أَعْنَاقَ لَهُمْ *their heads adhere to their shoulders (and) they have no necks;* لِأَنَّ ٱلدُّودَ يَتَعَلَّقُ بِٱلثِّمَارِ *because the worms stick to the fruit;* وَصَلَ ٱلشَّىْءَ بِٱلشَّىْءِ *he joined the one thing to the other;* [وَدُرْتُ بِأَعْدَآءٍ *and I* C
hovered round enemies; أَحَاطَ بِٱلشَّىْءِ عِلْمًا *he comprehended it, knew it thoroughly*]; خُذْ بِٱلْخِطَامِ بَدَأَ بِٱلسَّبَقِ *he began to study the lesson;* *take hold of the nose-rein;* فَإِنْ تَسْأَلُونِى بِٱلنِّسَآءِ فَإِنَّنِى بَصِيرٌ بِأَدْوَآءِ ٱلنِّسَآءِ *and if ye ask me about women, truly I am skilful in the diseases of women;* نَعُوذُ بِٱللّٰهِ مِنْ سَخَطِهِ *we take refuge with God from His wrath;* آمَنْتُ بِٱللّٰهِ ٱلْوَاحِدِ *I believe in the one God;* أَقْسَمْتُ (حَلَفْتُ) بِٱللّٰهِ *I swear by God;* بِكَ لَأَزُورَنَّ بَيْتَكَ *by Thyself (I swear), I will* D
visit Thy house; فَلَا بِكِ مَا أُبَالِى *no, by thyself, I care not;* بِرَأْسِكَ *by thy head!*—Hence, too, it is used after إِذَا *lo! see!* introducing a person or thing that comes suddenly into view (إِذَا ٱلْمُفَاجَأَةِ or إِذَا ٱلْفُجَآئِيَّةُ); as بَيْنَا هُوَ يَسِيرُ إِذَا بِرَهْجٍ *whilst he was going along, he suddenly perceived a cloud of dust;* فَلَمَّا تَوَسَّطْتُ ٱلدَّرْبَ إِذَا أَنَا بِصَوْتٍ عَظِيمٍ *and after I had got to the middle of the lane, I all at once heard a great noise;* وَنَحْنُ فِى ٱلْحَدِيثِ وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى ٱلْبَابِ

A *and whilst we were talking, a great clamour suddenly arose at the door;* إِذَا بِرَجُلٍ يُقَالُ لَهُ ٱلسَّيِّدُ بَرَكَةُ قَدْ أَقْبَلَ *behold, a man called the sèiyid Bèraka came forward.* Here we must supply the participle of the verb أَحَسَّ *to perceive* [or بَصُرَ *to see*], which is construed with بِ, as, for instance, in the second of the above examples, إِذَا أَنَا مُحِسٌّ بِصَوْتٍ عَظِيمٍ. The same remark applies to كَأَنَّ in such phrases as كَأَنِّى بِكَ تُخَادِعُنِى *it seems to me that thou art trying to deceive me;*
B كَأَنِّى بِكَ تُنْحَطُّ إِلَى ٱللَّحْدِ *it is as if I saw thee being let down into the grave;* [كَأَنَّكَ بِى قَدْ يَا ذَرِيحُ قَضَيْتُ *it is, O Ḍarīḥ, as if thou sawest me already dead*]; كَأَنِّى بِكَ قَتِيلًا *methinks I see thee slain;* i.e. كَأَنِّى مُحِسٌّ بِكَ, or كَأَنِّى أَبْصُرُ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as سَارَ بِأَهْلِهِ
C *he set out with his household;* دَخَلَ عَلَيْهِ بِثِيَابِ ٱلسَّفَرِ *he came into his presence in his travelling dress;* اِشْتَرَى ٱلْحِمَارَ بِلِجَامِهِ *he bought the ass together with its bridle;* [بِخَيْرٍ *well,* properly *with well-being* in answer to the question كَيْفَ أَصْبَحْتَ *how do you do this morning?*] Under this idea are figuratively represented the following relations:

(*a*) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ ٱللّٰهُ بِكَافٍ عَبْدَهُ *is not God sufficient*
D *for His servant?* لَسْتُ بِعَالِمٍ *I do not know;* مَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ *thy Lord will not deal wrongly with His servants;* مَا هُمْ بِمُؤْمِنِينَ *they are not believers;* وَإِنْ مُدَّتِ ٱلْأَيْدِى إِلَى ٱلزَّادِ لَمْ أَكُنْ بِأَعْجَلِهِمْ *and if hands are stretched out to food, I am not the quickest of them (to do it);* فَكُنْ لِى شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ بِمُغْنٍ فَتِيلًا عَنْ سَوَادِ بْنِ قَارِبِ *and be an intercessor for me on the day when no (other) intercessor can avail Sèwād 'ibn Ḳārib in the least.* An example of the rare use of

ب in affirmative propositions is أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ بِقَادِرٍ عَلَى أَنْ يُحْيِىَ A
ٱلْمَوْتَى *do they not see that God has power to bring the dead to life?* [Comp. in Hebrew הוּא בְאֶחָד Job xxiii. 13. D. G.]

(*b*) The relation between the act and its object. (*a*) This is always the case after *intransitive* verbs, as بَخِلَ بِشَىْءٍ *he was stingy of something*, opposed to سَمَحَ بِهِ *he was liberal of it;* [بَرَّ بِوَالِدِهِ *he treated his father with filial piety;* قَدْ أَحْسَنَ بِى إِذْ أَخْرَجَنِى مِنَ B
ٱلسِّجْنِ *he acted well towards me, when he brought me forth from the prison;* أَمَرَ بِهِ فَقُتِلَ *he gave an order respecting him, and accordingly he was slain;* دَعَا لِى بِٱلثَّبَاتِ *he prayed (God) to grant me stedfastness*]; especially such as indicate *motion*, e.g. أَتَى, جَآءَ *to come,* ذَهَبَ *to go away,* سَارَ, رَاحَ *to depart, set out,* قَامَ, نَهَضَ *to get up, rise,* سَمَا *to be high,* etc. These verbs are construed with بِ and the genitive of the thing, accompanied by, or in connection with, C
which one performs the act they denote; and they must be translated into English by transitive verbs. For example: فَأْتُوا بِسُورَةٍ مِثْلِهِ *then bring* (lit. *come with*) *a sūra* (*chapter*) *like it;* ذَهَبَ ٱللَّهُ بِنُورِهِمْ *God took away* (lit. *went away with*) *their light;* قَامَ بِٱلْحَقِّ *he upheld the truth;* نَهَضَ بِأَعْبَآءِ ٱلْمَمْلَكَةِ *he took upon him the burden of the government;* سَمَا بِهِ *he lifted it up on high;* [عَلَىَّ بِهِ *bring thou him,* § 59, rem. *a*]. (*β*) The same construction is also employed with D
transitive verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely*; as بَعَثَ إِلَىَّ بِهِمْ *he sent them to me* (lit. *he performed the act of sending to me in connection with,* or *by means of, them,* using them as the objects

* [In many cases this construction is the consequence of the omission of the proper object, e.g. with verbs signifying "to send" without mention of the bearer of the message, etc., with those that signify "to throw" without mention of the thing aimed at, etc. D. G.]

A through which he realized that act; رَمَى بِٱلسَّهْمِ *he shot the arrow* (*from the bow*); أَلْقَى بِيَدِهِ إِلَيْهِ *he gave himself up*, or *surrendered himself, to him*; سُودُ ٱلْمَحَاجِرِ لَا يَقْرَأْنَ بِٱلسُّوَرِ *dark-eyed* (*women*), *who do not read the sūras* (the Ḳor'ān). This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called بَآءُ ٱلْمَجَازِ *the figurative* بِ; as كَسَرَ ٱلْعَصَا *he broke the stick*, but كَسَرَ بِقَلْبِى *he has broken my heart* [along with كَسَرَ قَلْبِى];
B جَبَرَ ٱلْعَظْمَ *he set the bone*, but جَبَرَ بِقَلْبِى *he has comforted my heart* [along with جَبَرَ قَلْبِى. Likewise, أَشَادَ ٱلْبِنَآءَ *he raised the building*, but أَشَادَ بِذِكْرِهِ *he raised his fame* as well as أَشَادَ ذِكْرَهُ; جَذَبَ ٱلْحَبْلَ *he drew* or *pulled the cord*, but جَذَبَ بِضَبْعِهِ *he rendered his name famous* more generally used than جَذَبَ ضَبْعَهُ.] The relation of the acts of breaking and setting to their objects, in a tropical or spiritual sense, may be expressed by a prepositional exponent, as being a less
C immediate relation than when they are used in their ordinary material sense.

(*c*) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِٱلْقَلَمِ *I wrote with the reed-pen;* قَتَلَهُ بِٱلسَّيْفِ *he slew him with the sword;* يَرْزُقُهُ ٱللّٰهُ ٱلصَّبْرَ بِبَرَكَةِ دُعَآئِهِ *God will grant him patience through the salutary power of prayer to Him;* بِتَوْفِيقِ ٱللّٰهِ حَجَجْتُ
D *by God's help I have performed the pilgrimage* (to Mekka); فَبِظُلْمٍ مِنَ ٱلَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ ٱللّٰهِ كَثِيرًا *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them* (*before*), *and because of their turning away many* (*men*) *from the path of God;* فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, *f*).—Connected

herewith is the use of بِ with surnames, etc., after عُرِفَ *to be known;* A
as also after كَفَى *to be enough, to suffice,* with the person or thing that suffices or is enough for one; e.g. حَسَنُ بْنُ عَلِيٍّ ٱلْمَعْرُوفُ بِٱلْمَرْغِينَانِيِّ *Ḥasan 'ibn 'Alī, known by the name of 'el-Marġīnānī;* قَرْيَةٌ تُعْرَفُ بِبَقْوَى *a village known by the name of Baḳwā;* كَفَى بِٱللّٰهِ شَهِيدًا *God sufficeth as a witness*;* كَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ *the pleasure of knowledge is a sufficient motive and incentive to a* B
sensible man. [Comp. § 49, *c.*]—The *price* of any article is also expressed by the preposition بِ after verbs signifying to buy, pay, etc., as being the instrumental means with which the act is performed; e.g. اِشْتَرَى قَلَمًا بِدِرْهَمٍ *he bought a reed-pen for a dirham;* بِعْتُ ٱلثَّوْبَ مِنْهُ بِدِينَارٍ *I sold the piece of cloth* (or *the garment*) *to him* (see § 48, *c*) *for a dīnār;* وَشَرَوْهُ بِثَمَنٍ بَخْسٍ *and they sold him for an insufficient* (or *trifling*) *price;* اِشْتَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَى *they have purchased error at the price of truth;* لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يُكَذِّبُونَ *theirs is a painful* C
punishment, for having deemed (*the prophet*) *a liar* (بِكَوْنِهِمْ = بِمَا كَانُوا); فَلَيْتَ لِي بِهِمِ قَوْمًا إِذَا رَكِبُوا شَنُّوا ٱلْإِغَارَةَ فُرْسَانًا وَرُكْبَانَا *would then that I had, instead of them, a tribe who, when they ride* (*forth*), *pour down* (*on their enemies*) *from every side, mounted on horses and camels* (بِهِمْ *at the price of them, in exchange for them,* = بَدَلَهُمْ).—[Hence its use after verbs signifying to kill, slay, etc. in the sense of *in retaliation*

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* [In this and the following example the preposition بِ is said to D
be redundant after كَفَى in order to emphasize the relation between subject and predicate, اَللّٰهُ being the agent (comp. Bèiḍāwī i. 211, l. 21 *seq.*, ii. 226, l. 2 *seq.*, Abū Zèid, *Nawādir*, 204, l. 3 *seq.*). In like manner it is said to be redundant before the predicate in بِحَسْبِكَ زَيْدٌ *Zèid is a person sufficing thee.* It is better, however, to take كَفَى as containing its subject in itself, viz. كِفَايَةٌ, and thus being used impersonally (comp. Fleischer, *Kl. Schr.* i. 199, Anm. 2, 374). D. G.]

A *for, as an equivalent for*, as لَيُقْتَلَنَّ بِهِ مِنْكُمْ كَبْشٌ *certainly, a chief of your tribe will be killed in retaliation for him*; بُؤْ بِشِسْعِ نَعْلِ كُلَيْبٍ *be thou slain as an equivalent for the thong of Koleib's sandal.*]

REM. *a.* In such phrases as بِأَبِى أَنْتَ وَأُمِّى *thou art as dear to me as my father and mother*, بِأَبِى مَنْ وَدِدْتُهُ *dear to me as my father is one whom I love*, the preposition depends upon the word مُفْدًّى *ransomed*, or فُدِىَ *may he be ransomed*, which is understood,
B and the literal meaning is: *thou art to be*, or *shalt be*, *ransomed with my father and mother, may one whom I love be ransomed with my father.* This is called by the grammarians بَآءُ ٱلتَّفْدِيَةِ *the* بِ *which expresses ransom*; but it is in reality the بَآءُ ٱلثَّمَنِ or بِ *of price*, as used after اِشْتَرَى، بَاعَ, etc. (see above, no. *c*, at the end). In the same way are used بِنَفْسِى and بِرُوحِى.—Observe also the phrase فَبِهَا وَنِعْمَتْ [or simply فَبِهَا] *good and well*, as إِنْ أَجَبْتَ
C وَأَطَعْتَ فَبِهَا وَنِعْمَتْ *if thou consentest and obeyest, good and well*; مَنْ تَوَضَّأَ لِلْجُمْعَةِ فَبِهَا وَنِعْمَتْ *if one performs the wuḍū' for the Friday, good and well.* This is explained, by an ellipse, as equivalent to فَبِهٰذِهِ ٱلْفَعْلَةِ أَوِ ٱلْخَصْلَةِ يُنَالُ ٱلْفَضْلُ وَنِعْمَتِ ٱلْفَعْلَةُ أَوِ ٱلْخَصْلَةُ هِىَ *by this act or practice is excellence attained, and good is the act or practice.* Others regard فَبِهَا as equivalent to فَعَلَيْكَ بِهَا, فَعَلَيْهِ بِهَا, etc., *keep thou to it, let him keep to it*, etc. (see § 59,
D rem. *a*); and other words, such as اَلسُّنَّةُ *the practice of the Prophet*, or اَلرُّخْصَةُ *the ordinance of indulgence*, may be supplied according to circumstances.

REM. *b.* In phrases like مَاتَ قَبْلَ ٱلنَّبِىِّ بِقَلِيلٍ (بِيَسِيرٍ) *he died a little before the Prophet*, قَدِمَ بَعْدَ ذٰلِكَ بِشَهْرَيْنِ وَأَيَّامٍ *he arrived two months and some days after this*, بِ is the بِ of *measure*, and quite different in meaning from the accusative of time how long: سَافَرَ قَبْلِى يَوْمَيْنِ means *he travelled for two days before me*, profectus est

biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but A
سَافَرَ قَبْلِى بِيَوْمَيْنِ, *he started two days before me*, profectus est
biduo ante me, Germ. *er reiste zwei Tage vor mir ab.* Observe
that بِ with its genitive must in this case always be placed after
قَبْلَ, بَعْدَ, etc.

Rem. *c.* The preposition *without* is expressed in Arabic by
بِلَا and بِغَيْرِ, more rarely by مِنْ غَيْرِ and بِدُونِ, as well as the
simple دُونَ (§ 69, *f*). بِلَا can be used only with an indefinite
substantive, بِغَيْرِ [and مِنْ غَيْرِ, as also دُونَ and بِدُونِ] with one B
which is either definite or indefinite; as سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ
بِلَا مَآءٍ *a ruler without justice is like a river without water;* جِئْتَ
بِلَا زَادٍ *thou art come without* (*bringing any*) *provisions;* بِغَيْرِ ضَرُورَةٍ
without necessity; بِغَيْرِ ٱلْحَقِّ *unjustly;* مِنْ غَيْرِ خِلَافٍ *without
controversy;* مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقٍ *without sword and bloodshed.*—
Compare in Hebrew בִּבְלִי, בְּאֵין, בְּלֹא. C

[Rem. *d.* Observe the phrases مَنْ لِى بِكَذَا *who will be responsible to me for such a thing?* (where we must supply ضَامِنٌ);
أَنَا بِهَا *I have done it* (where جِئْتُ may be supplied); نَحْنُ بِٱللّٰهِ
ثُمَّ بِكَ *we put our trust in God, then in thee* (suppl. نَعُوذُ or نَثِقُ);
كَيْفَ بِكَ اذا كَانَ كَذَا *how wilt thou be, when such a thing is the
case?* The ب in بِسْمِ ٱللّٰهِ denotes according to some the aid or
instrument; others say that we ought to supply أَبْتَدِئُ *I begin* D
with the name of God. In the expressions لَقِيتُ بِزَيْدٍ ٱلْأَسَدَ *I met
in Zèid the lion*, etc. ب is the equivalent of من, see § 48, *h*. On
the expressions هُوَ بِعَيْنِهِ or بِنَفْسِهِ see § 139. On the use of ب in
the formula أَفْضِلْ بِزَيْدٍ see Vol. i. § 184 and rem. *a*.]

Rem. *e.* The grammarians denote the various uses of بِ by
saying that it is used لِلْإِلْصَاقِ *to express adhesion;* لِلظَّرْفِيَّةِ *time*

A *and place;* لِلْقَسَمِ *swearing;* لِلْمُصَاحَبَةِ, or لِلْمُلَابَسَةِ, *companionship and connection;* لِلتَّعْدِيَةِ, or لِلنَّقْلِ, *to render an (intransitive) verb transitive;* لِلْاِسْتِعَانَةِ *to indicate the instrument of whose aid we avail ourselves;* لِلسَّبَبِيَّةِ, or لِلتَّعْلِيلِ, *to express the reason* or *cause;* and لِلتَّعْوِيضِ, لِلْمُقَابَلَةِ, or لِلثَّمَنِ, *to state the recompense, equivalent,* or *price given for anything.*

B **57.** مَعَ (rarely مَعْ) *with, along with,* indicates association and connection in time or place (مَكَانُ ٱلِاصْطِحَابِ أَوْ وَقْتُهُ); as سَارَ مَعِى *he travelled with me;* جَلَسَ مَعَهُ *he sat with him;* جِئْتُكَ مَعَ طُلُوعِ ٱلشَّمْسِ *I came to thee with the rising of the sun;* [مَعَ ٱلْأَيَّامِ *continually* (prop. *along with the days*)]; لَا يَصِحُّ ٱلزُّهْدُ مَعَ ٱلْجَهْلِ *devotion cannot be real along with* (*is incompatible with*) *ignorance;* مَعَ تَكْرَارِ مَا تَقَدَّمَ
C مِنْهُ *with the repetition of that portion of it which went before* (repeating at the same time what had been done before); فَرِيشِى مِنْكُمْ وَهَوَاىَ مَعْكُمْ *and my substance is from you and my love is with you.* Hence it is used to show that a person possesses something or has got it with him; as هَلْ مَعَكَ مَحْبَرَةٌ *hast thou got an inkbottle with thee?* مَا مَعِى دِينَارٌ وَلَا دِرْهَمٌ *I have neither dīnār nor dirham* (*neither gold nor silver*) *by me.* [Hence مَعَنَا *according to our opinion,* like عِنْدَنَا].—
D Sometimes it signifies *in addition to, besides;* as مَعَ كَوْنِهِ غَرِيبًا *in addition to his being* (*besides his being*) *a stranger.*—More frequently it means *notwithstanding, despite, although;* as قُتِلَ مَعَ شَجَاعَتِهِ *despite his bravery he was killed;* لَمْ يَكُنْ أَحَدٌ أَفْطَنَ مِنَ ٱلرَّسُولِ وَمَعَ ذٰلِكَ أُمِرَ بِٱلْمُشَاوَرَةِ *no one was more clear-sighted than the Apostle* (*Muḥammad*), *and notwithstanding this, he was ordered to consult* (*others*); عَجَزَ عَنْ هَدْمِ ٱلْأَهْرَامِ مَعَ أَنَّ ٱلْهَدْمَ أَسْهَلُ مِنَ ٱلْبِنَاءِ *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal;* in Heb., עִם, e.g. Nehem. v. 18, וְעִם־זֶה,

and בְּ, e.g. Job i. 22, בְּכָל־זֹאת, Deut. i. 32, וּבַדָּבָר הַזֶּה, Num. A
xiv. 11, בְּכֹל הָאֹתוֹת; and in Pers., بَا and بَا وُجُودِ).—Lastly, مَعَ is used in comparisons, and must then be translated into English by *compared to, in comparison with;* as اَلْخَضِرُ مَعَهُ وَتِدٌ *compared with him ĕl-Ḫaḍir*, or *ĕl-Ḫiḍr* (Elias, the wandering Jew of the Muḥammadans), *is a tent-peg*, i.e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

Rem. مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association, connexion;* see Vol. i. B
§ 359. The expression ذَهَبْتُ مِنْ مَعِهِ, *I went away from beside him*, is recorded by Sībawèih.—To it corresponds in Hebrew עִם, in Syriac ܥܰܡ.

58. لَدُنْ (with suffixes لَدُنِّى, لَدُنَّا, لَدُنْكَ) or لَدَى, also written لَدَا (with suffixes لَدَىَّ, لَدَيْكَ, لَدَيْهِ), is a comparatively rare word, signifying *beside, near, at* or *by, in the possession of* (Lat. *apud*,
Fr. *chez*); as وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ *and they found her lord at the* C
door; إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ *when* (*their*) *hearts shall be in* (*their*) *throats;* اِعْتَقَدَ أَنَّ ٱلنَّارَ أَفْضَلُ ٱلْأَشْيَآءِ ٱلَّتِى لَدَيْهِ *he believed that fire was the most excellent of the things which were in his possession.*

Rem. *a.* لَدُنْ chiefly occurs in composition with مِنْ (see § 70), and, like that preposition, is used لِٱبْتِدَآءِ ٱلْغَايَةِ فِى زَمَانٍ أَوْ مَكَانٍ *to denote the commencement of the limit in place or time.* It may be
connected with a proposition, as وَتَذْكُرُ نُعْمَاهُ لَدُنْ أَنْتَ يَافِعٌ *and* D
thou art mindful of His benefits since thou art grown up; [فَمَاذَا تُرَانِى ضَرَّنِى أَنْ شَنِئْتَنِى لَدُنْ أَنْ نَشَأْنَا *and what, thinkest thou, did it harm me that thou hatedst me since we grew up?*]—When connected with the word غُدْوَةٌ *morning*, it usually takes it in the accus., as لَدُنْ غُدْوَةً حَتَّى دَنَتْ لِغُرُوبٍ *from morning till it* (the sun) *was near setting*, though غُدْوَةٍ is admissible. The former construc-

A tion is explained by an ellipse, viz. لَدُنْ كَانَتِ ٱلسَّاعَةُ غُدْوَةً *since the hour*, or *time, was morning.* If another word be connected with غُدْوَةً, it may be put either in the accus. or the genit., as لَدُنْ غُدْوَةً وَعَشِيَّةً *from morning and evening.* Some grammarians admit the nominative likewise, لَدُنْ غُدْوَةٌ, by an ellipse of كَانَ, viz. لَدُنْ كَانَتْ غُدْوَةٌ.

REM. *b.* لَدَى differs from عِنْدَ (§ 66) in being restricted to
B material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say هٰذَا ٱلْقَوْلُ عِنْدِى صَوَابٌ *this assertion is right in my opinion;* عِنْدَ فُلَانٍ عِلْمٌ بِهِ *So-and-so knows about it;* not لَدَىَّ and لَدَى فُلَانٍ. And again you say عِنْدِى مَالٌ, *I have money*, whether it be about your person or not, whereas لَدَىَّ مَالٌ means that you actually have it about you. [لَدُنْ can never form the predicate of a nominal sentence. One
C may say لَدَيْنَا زَيْدٌ *Zèid is with us*, but not لَدُنَّا زَيْدٌ.]

59. عَلَى (with pronominal suffixes عَلَىَّ, عَلَيْكَ, عَلَيْهِ) *over*, *above*, *upon*, is used :—

(*a*) In its original *local* sense (لِلْٱسْتِعْلَاءِ, *to denote higher elevation*); as زَيْدٌ عَلَى ٱلسَّطْحِ *Zèid is on the roof;* فَأَقْبَلَتْ تَحُومُ عَلَى حَائِطٍ
D *and it* (the pigeon) *began to hover over a wall;* وَجَدَ إِنْسَانًا عَلَى ٱلطَّرِيقِ *he found a person upon the road;* نَظَرَ عَلَى ٱلْحَائِطِ صُورَةَ رَجُلٍ *he saw on the wall the figure of a man;* عَلَىَّ ثِيَابُ قُطْنٍ *I had on cotton clothes;* فَإِذَا ٱسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى ٱلْفُلْكِ *and when thou, and they who are with thee, are safe on board the ship.* The same sense is further exemplified in : جَلَسَ عَلَى ٱلْمَائِدَةِ *he sat at the table* (because a person sitting at table rises *above* the level of it); وَقَفَ عَلَى ٱلنَّهْرِ

A *he stood by the river;* قَعَدَ عَلَى بَابِ دَارِهِ *he sat at the door of his house;* وَقَفَ عَلَى رَأْسِ فُلَانٍ *he stood by the head of So-and-so;* فِى وَقْتِ شَهْوَتِهِ فِى ٱلْوُقُوفِ عَلَى خَصَآئِصِ أَعْضَآءِ ٱلْحَيَوَانِ *at the time when he was very eager to investigate the peculiarities of the limbs of animals;* [ٱلْقَرْيَةُ عَلَى ٱثْنَىْ عَشَرَ مِيلًا مِنَ ٱلْفُسْطَاطِ *the village is situated at a distance of* 12 *miles from ĕl-Fosṭāṭ*]; مَرَّ عَلَيْهِ, or جَازَ عَلَيْهِ,
B *he passed by him;* كَانَ ٱلْحَجَّاجُ أَمِيرًا عَلَى ٱلْعِرَاقِ *ĕl-Ḥaǵǵaǵ was ĕmīr* (or *governor*) *of ĕl-'Irāḳ;* طَالَعَ عَلَى شَىْءٍ *he contemplated* or *examined something;* اِطَّلَعَ عَلَى شَىْءٍ *he became acquainted with,* or *acquired a knowledge of, something;* قَرَأَ عَلَيْهِ, either *he* (the pupil) *read* (*a book*) *before him* (the teacher), studied under him, or *he* (the teacher) *read* (*a book*) *to him* (the pupil); تَلَا ٱلرِّسَالَةَ عَلَيْهِمْ *he read the*
C *letter to them;* بَدَأَ بِكِتَابِ ٱلصَّلٰوةِ عَلَى مُحَمَّدٍ *he began the book of* (*canonical*) *prayer before Muḥammad,* began to read it under him as his instructor. Similarly in the phrases: غُشِىَ عَلَيْهِ (عَلَيْهَا) *he* (*she*) *fainted* (lit. *there was a covering of darkness over him* or *her*); أُغْمِىَ عَلَيْهِ *do.*; مَغْشِىٌّ عَلَيْهِ (عَلَيْهَا) *in a faint;* سَلَامٌ عَلَيْكُمْ *peace be upon you!* رَحْمَةُ ٱللّٰهِ عَلَيْهِ *God's mercy be upon him* (*may God have mercy on him*).

D (*b*) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon;* as خَرَجَ عَلَيْهِ *he went out against him* (with an army), *he rebelled against him;* [دَعَا عَلَيْهِ *he cursed him,* § 23; قَضَى عَلَيْهِ *he pronounced a* (*legal or other*) *decision against him,* as opposed to قَضَى لَهُ]; هَجَمَ عَلَيْهِ *he rushed upon him;* فَأَعِنْ عَلَيْهِ *therefore give aid against him;* يَنْبَغِى أَنْ يَصْبِرَ عَلَى ٱلْمِحَنِ *he must bear his troubles patiently* (lit. *must exercise patience against them*); كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ *that his intelligence and his knowledge may not become an*

A *argument against him;* اَلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and for its hurt* (see § 53, *b*, γ). Similarly in the phrases: صَعْبٌ (عَسِيرٌ) عَلَىَّ *difficult for me*, opposed to سَهْلٌ (يَسِيرٌ) عَلَىَّ *easy for me;* عَزِيزٌ عَلَىَّ *difficult for me*, but also *dear to me*, opposed in both senses to هَيِّنٌ عَلَىَّ; خَفِىٌّ عَلَىَّ *hidden from me, obscure to me*, opposed to جَلِىٌّ عَلَىَّ *clear*
B *to me.* It is therefore construed with verbs signifying *to be angry with* and *to incite* or *instigate;* as عَتَبَ عَلَيْهِ *he was angry with him;* لَمْ يُكَلِّمْهُ سَخَطًا عَلَيْهِ *he did not speak to him out of anger with him* [and رَضِىَ عَلَيْهِ *he was content with him*, as opposed to سَخِطَ عَلَيْهِ]; أَغْرَى ٱلْكَلْبَ عَلَيْهِ *he urged on the dog against him, set the dog at* or *upon him* (بِهِ would mean *he made the dog attach itself to him*). Frequently, however, when construed with these latter verbs, it does
C not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it*; e.g. اَلْحَثُّ عَلَى ٱلْفِعْلِ *urging* or *inciting to action;* خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ *they talked to him, urging him to compose a book;* هَمُّ ٱلْآخِرَةِ يَحْمِلُ ٱلْإِنْسَانَ عَلَى ٱلْخَيْرِ *concern for the life to come induces man to do well* (lit. *carries him towards good*); مَا حَمَلَكَ عَلَى هٰذِهِ ٱلدَّعْوَى ٱلْبَاطِلَةِ
D *what induced you to set up this empty claim?* Hence too حَرِصَ, *to be greedy* or *covetous*, and its derivatives حِرْصٌ, *greed*, and حَرِيصٌ, *greedy*, are construed with عَلَى and the genitive of the thing coveted.—The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one*, is used when

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* [Hence we can decide only by the context whether اِجْتَمَعُوا عَلَيْهِ and similar expressions are to be translated by *they collected themselves against him* or *to him.* Similarly أَعَانَهُ عَلَى ٱلشَّىْءِ may signify *he helped him to avert the thing* or *to accomplish it.*]

the person sought is in his house or room, so that we actually find A
him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house* or *room.*

(*c*) Of a debt which one owes, and a duty which is incumbent *upon* one; as عَلَيْهِ دَيْنٌ *he owes a debt*, opposed to لَهُ دَيْنٌ *a debt is due to him;* لِى عَلَيْكَ دِينَارَانِ *thou owest me two dīnārs* (see § 53, *b*, rem. *d*); طَلَبُ ٱلْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ *the search after knowledge is an ordinance for every Muslim* (*every Muslim is bound by divine command to seek after knowledge*); عَلَيْكَ أَنْ تَفْعَلَ هٰذَا *it is incumbent* B
upon thee to do this, thou must do this; عَلَيْكَ أَنْ تَتَحَرَّزَ عَنِ ٱلْغِيبَةِ *thou must refrain from slander* or *backbiting.* [Hence it is employed with verbs signifying *to decree, to make incumbent* or *unavoidable*, as كَتَبَ, أَوْجَبَ, حَتَمَ, قَضَى, etc.]

(*d*) Of the advantage, superiority, or distinction, which one person or thing enjoys *over* another; as فَضْلُ آدَمَ عَلَى ٱلْمَلَآئِكَةِ *Adam's superiority over the angels;* اَلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيٰوةَ ٱلدُّنْيَا
عَلَى ٱلْآخِرَةِ *who love the present life more than the life to come;* C
آثَرَهُ (اِخْتَارَهُ) عَلَى غَيْرِهِ *he preferred it to the rest, selected it in preference to the others.*

(*e*) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, etc. (properly, the ground or basis *on* which he stands in these respects). For example: اَلنَّاسُ عَلَى دِينِ مُلُوكِهِمْ *people follow*, or *conform to*,
the religion of their kings; قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَىْءٍ D
the Jews say, The Christians are not (*grounded*) *upon anything, have nothing to stand upon;* كَانَ عَلَى دِينِ ٱلْمَسِيحِ *he followed the religion of the Messiah;* لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ *he found nothing contrary to what he believed;* سَوَآءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ *no matter whether they be endowed with human form or not;* عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ ٱلْجَمَالِ وَٱلْمَعْرِفَةِ بِٱلْغِنَآءِ وَٱلضَّرْبِ

A *he loved a slave-girl, endowed with the highest degree both of beauty
and of knowledge of singing and instrumental music;* [اِسْمُ ٱلْجِنْسِ
عَلَى ضَرْبَيْنِ ٱسْمُ عَيْنٍ وَٱسْمُ مَعْنًى *the common noun is divisible into
two classes; (it is) a noun denoting a concrete object, or a noun
denoting an abstract idea*]; مَا أَنَا عَلَيْهِ *the state* or *condition in which
I am;* كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِىَ ٱلْأَمِيرِ *I was going to comply with
(the orders of) the ĕmīr's messenger;* وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ *many
B a cup have I quaffed with delight;* وَدَخَلَ ٱلْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ
مِنْ أَهْلِهَا *and he entered the city at a time when its inhabitants were
off their guard;* عَلَى صُرُوفِ ٱلدَّهْرِ, or عَلَى ٱلْحَالَاتِ, *amid the changes,*
or *vicissitudes, of time* or *fortune;* عَلَى ٱلتَّأْبِيدِ *always, continuously.*

(*f*) Of the ground on which, the cause or reason why, one does
a thing; as أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ *he was seized with a passion for
her which he could not restrain* (lit. *there seized him on her account
C something which he could not master*); اَلْحَمْدُ لِلّٰهِ عَلَى مَا صَنَعَ *praise
belongs to God for what He has done;* يُعَاتِبُهُ عَلَى تَرْكِ ٱلْمُهَادَاةِ *he
reproached him for having neglected to send him a present in return;*
وَلِتُكَبِّرُوا ٱللّٰهَ عَلَى مَا هَدٰيكُمْ *and that ye glorify God for having guided
you;* عَلَى أَيِّ شَىْءٍ أُعْطِيكَ مَالِى *why am I to give you my money?*
[تَأْخُذُ ٱلْجَارِيَةُ وَٱلْخَادِمُ عَنْ غَيْرِ صَنَاعَةٍ عَلَى وُجُوهِهِمَا أَلْفَ دِينَارٍ وَأَكْثَرَ
*a slave, whether female or male, fetches, without taking account of any
D accomplishments they may possess, only for their faces, a thousand
dīnārs and more*]; جَآءَ عَلَى أَنَّهُ مَلِكٌ *he came, on the ground of his
being a king;* أَتَى بَابَ ٱلْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ *he came to the king's gate,
pretending to be his sister;* لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا *I do not ask you for
money on that account* (scil. بِنَآءً عَلَيْهِ *building upon it,* or مُعْتَمِدًا عَلَيْهِ
relying on it); particularly in the common phrase بِنَآءً عَلَى أَنْ
building upon, reckoning or *relying upon, such and such a thing.*

(*g*) Of the terms or conditions, as the ground or basis, on which A
anything is done; as عَلَى هٰذَا ٱلشَّرْطِ *on this condition;* أَجَابَهُمْ إِلَى ذٰلِكَ عَلَى أَنْ يُمِدُّوهُ بِٱلسِّلَاحِ *he consented to this proposal of theirs, on condition that they should aid him* (*by providing him*) *with weapons;* صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ *he made peace with him on* (*the condition that he should pay him*) *a thousand dirhams.*

(*h*) In saying that one thing happens in spite of or notwith- B
standing another thing, which might have prevented it; as أُعَذِّبُكَ عَلَى كِبَرِ سِنِّكَ *I will punish thee, notwithstanding thy great age* (lit. *in thy state of great age,* see *f*); قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِّهِ *he slew a lion, notwithstanding his extreme youth;* اَلْخَيْلُ تَجْرِى عَلَى مَسَاوِيهَا *horses run, notwithstanding their vices,* or *diseases;* إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ *verily thy Lord is merciful unto men, despite*
their wrong-doing (compare עַל, Job x. 7, xvi. 17); [فِيهَا عَلَى ٱلْأَيْنِ C
إِرْقَالٌ *she can gallop in spite of her fatigue.* R. S.]

(*i*) Of the rule or standard according to which something is done; as عَلَى هٰذِهِ ٱلطَّرِيقَةِ *after this manner;* عَلَى نِسْبَةٍ مَحْفُوظَةٍ *according to a duly observed proportion;* عَلَى مَا رَأَيْتُ فِى ٱلْكُتُبِ *according to what I have seen* (*stated*) *in books;* عَلَى مَا حَكَاهُ
according to what he related. [Hence its construction with the verbs D
that signify *to fashion, to mould* (ضَرَبَ, فَطَرَ, طَبَعَ, جَبَلَ) as جُبِلَتِ ٱلْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَآءَ إِلَيْهَا *hearts are created with a tendency to love him who does good to them and to hate him who does evil to them;* يُحْمَلُ ٱللَّفْظُ عَلَى نَقِيضِهِ *a word is made to accord in form with its contrary in meaning.* D. G.]

(*j*) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*); as قَالَ عَلَى

A ذٰلِكَ *he said concerning this, on this matter;* أَمْ تَقُولُونَ عَلَى ٱللّٰهِ مَا لَا تَعْلَمُونَ *or do ye say concerning* (or *of*) *God what ye know not?*

[(*k*) Of a person who is excluded or thrust back (comp. دُونَ, § 69, *f*), as تَوَلَّوْا عَلَيْهِمْ هٰذَا ٱلْأَمْرَ *make yourselves masters of this business over their heads, excluding them* (Ṭab. i. 1841, l. 13, 1842, l. 10, 13); أَرْعَى سَائِرَ بِلَادِ ٱلرَّبَذَةِ ٱلنَّاسَ عَلَى بَنِى ثَعْلَبَةَ *he made the whole land of ĕr-Rabada public pasture ground, without taking notice*
B *of the claims of the Bĕnū Ta'laba* (Ṭab. i. 1879, l. 6); أَتُجِيرُ عَلَيْنَا عَدُوَّنَا *dost thou grant protection to our enemy in spite* (*defiance*) *of us?* D. G.]

REM. *a.* Observe the following phrases: عَلَيَّ بِهِ *fetch him to me*, scil. أَدْخِلُوا or some similar word (see *b*, at the end); عَلَى ٱلرَّأْسِ وَٱلْعَيْنِ (*it is*) *upon the head and eye*, i.e. *it shall be done most willingly and promptly;* عَلَى ٱلرِّيقِ *on an empty stomach, fasting* (lit. *on the saliva*); عَلَى حِينِ (عَهْدِ, مُلْكِ) فُلَانٍ *in the time*, or
C *reign, of So-and-so;* عَلَى يَدَيْهِ (يَدِهِ), or simply عَلَيْهِ, *by his means, through him*, as وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ *and give us what Thou hast promised us by Thy apostles*, قَالَهُ عَلَى لِسَانِ رَسُولِهِ *He said it by the mouth* (lit. *tongue*) *of His apostle**; [لَا عَلَيْكَ for لَا بَأْسَ عَلَيْكَ *there is no fear for thee* (§ 39, *d*, rem. *a*), لَا عَلَيْكَ أَنْ تَفْعَلَ *do what thou likest*]; and the adjurations بِٱللّٰهِ عَلَيْكَ, بِحَيَاتِى عَلَيْكَ, *I implore thee by God, by my life* (to do so and so), which are usually followed
D by the particle إِلَّا [or لَمَّا], lit., this oath with all its consequences be upon you, if you do not do so and so.—The phrase عَلَيْكَ زَيْدًا, *seize Zèid*, has already been mentioned in § 35, *b*, δ, rem. *b*. In this sense عَلَيْكَ is also construed with the preposition بِ [§ 56, *b*]; as عَلَيْكُمْ بِٱلرِّجَالِ *attack those men*, عَلَيْكُمْ بِٱلْيَمَامَةِ *invade ĕl-Yemāma;* [عَلَيْكَ بِٱلرِّفْقِ *keep thou to gentleness*].

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* [عَلَى لِسَانِ فُلَانٍ often signifies *under somebody's name*, i.e. *falsely ascribed to him.* D. G.]

Rem. *b.* As being originally a substantive, عَلَى may take the A
preposition مِنْ before it, مِنْ عَلَى *from off* (lit. *from upon*, Heb. מֵעַל); as نَزَلَ مِنْ عَلَى فَرَسِهِ *he dismounted from his horse;* قَفَزَ مِنْ عَلَى ظَهْرِهِ *he sprang from off its back;* غَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظِمْؤُهَا *she* (the bird called ḳaṭā) *left it* (*her young* or *her nest*) *in the morning, after her time of abstinence from water was at an end* (*when she could no longer abstain from drinking*); أَنْتَ مِنْ عَلَى
ٱلْيَمِينِ وَأَنَا مِنْ عَلَى ٱلشِّمَالِ *thou on the right hand and I on the* B
left.

60. To these three classes of prepositions may be added مُنْذُ or مُذْ *since,* وَ and تَ *by* (in swearing), and كَ *like, as.*

61. مُنْذُ is derived, by assimilation of the first vowel, from
مِنْ and ذُو (see Vol. i. § 340, with rem. *c*, and § 347, with the rem. *b* C
and *e*, and compare the phrase فَيَعُودَ مِنْ ذِى قَبْلُ *that he may return to his former condition*). It is contracted into مُذْ, which usually becomes in the waṣl مُذُ (see Vol. i. § 20, *d* and § 358, *i*). These words signify *from which time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of*. For

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* [Theoretically مُنْذُ or مُذْ is construed with a definite noun of D
time in the nominative to designate the *terminus a quo*, as مُذْ يَوْمُ ٱلْجُمْعَةِ *since it was Friday*, i.e. *since last Friday;* with an undefined noun of time in the nominative, when the expired period is spoken of, as مُذْ سَنَةٌ *it is a year since;* with a defined noun of time in the genitive to mark a yet unexpired period, as مُنْذُ ٱلْيَوْمِ *since the beginning of this day*, i.e. *to-day.* But in course of time THE CONSTRUCTION WITH THE GENITIVE PREVAILED IN ALL CASES. Comp. Fleischer, *Kl. Schr.* i. 408—411, ii. 100 *seq.*]

A example: مَا رَأَيْتُهُ مُنْذُ يَوْمُ ٱلْجُمْعَةِ *I have not seen him since last Friday* (lit. *the terminus a quo is Friday*), or مُذْ يَوْمَانِ *for the last two days*, or مُذْ عَامٌ أَوَّلُ *since last year*, or مُذْ أَوَّلَ مِنْ أَوَّلَ مِنْ أَمْسِ *since the day before the day before yesterday;* مُذُ ٱنْتِصَافُ ٱللَّيْلِ إِلَى وَقْتِ ٱلزَّوَالِ *from midnight till the time when the sun has passed the meridian;* مُذْ أَوَّلُ ٱلشَّهْرِ إِلَى مُنْتَصَفِهِ *from the first of the month*
B *to the middle of it;* أَلَمْ تَرَ مُذْ عَامَانِ أَمْلَاكَ عَصْرِنَا يَصِيحُ بِهِمْ لِلْمَوْتِ وَٱلْقَتْلِ صَائِحُ *hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter?* أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مُنْذُ خَمْسَةِ أَيَّامٍ *I know that he has been starving for the last five days;* مَا كَلَّمْتُهُ مُذْ شَهْرُنَا هٰذَا *I have not spoken to him since (the beginning of) this month*, or مُذْ يَوْمُنَا, or مُنْذُ ٱلْيَوْمِ, *since this morning, to-day.*

C REM. *a.* The lexicographers give the rare forms مِنْذُ and مِذْ. —مُذْ may be pronounced in the waṣl as مُذِ, and the forms مُنْذَ ٱلْيَوْمِ and مُذَ ٱلْيَوْمِ are also mentioned.

REM. *b.* مُنْذُ and مُذْ are used لِٱبْتِدَآءِ ٱلْغَايَةِ فِى ٱلزَّمَانِ *to denote the commencement of the limit in time*, or, as it may be otherwise expressed, *to denote* ٱلْأَمَدُ *the starting-point*, or أَوَّلُ ٱلْمُدَّةِ *the com-*
D *mencement of the period*, and جَمِيعُ ٱلْمُدَّةِ *the whole of the period.*

REM. *c.* مُنْذُ and مُذْ never take a pronominal suffix, and cannot be joined with any substantives but those which denote *time*. They may, however, be directly connected with propositions; as مَا رَأَيْتُهُ مُنْذُ خُلِقَ *I have not seen him since he was born*, or مُنْذُ رَحَلَ ٱلْقَوْمُ *since the tribe departed;* قَدْ عِشْتُمَا مُصْطَحِبَيْنِ مُنْذُ كُنْتُمَا صَغِيرَيْنِ *ye two have lived as companions since ye were little;* لَمْ يُنْسِنِى ذِكْرَكُمْ مُذْ لَمْ أُلَاقِكُمْ عَيْشٌ *no life (however comfortable)*

has made me forget you, since the time that I have not met you (*since* A
I no longer meet you); مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ قَسِيمًا *he has not ceased to be handsome from the day his hands fastened his robe;* مَا زِلْتُ أَبْغِى ٱلْمَالَ مُذْ أَنَا يَافِعٌ *I have not ceased to seek after wealth from the time I grew up.*

Rem. *d.* The Bèdawīn use مِنْ instead of مُنْذُ, as مُنْذُ = مِنْ سَنَةٍ سَنَةً. Compare the Ḳor'ān, ix. 109, أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *which was founded upon the fear of God from the first day.* B

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as وَٱللّٰهِ *by God!* وَرَبِّ ٱلْكَعْبَةِ *by the Lord of the Ka'ba* (the mosque of Mèkka)! This وَ is employed, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ must be used (see § 56). C
Sometimes the particle فَ is prefixed to وَ, as فَوَٱللّٰهِ *by God then!*—
The particle تَ (the origin of which is very obscure [comp. Vol. i. § 356, *b*, footnote]) is construed like وِ, but is seldom used except in the oath تَٱللّٰهِ *by God!* Other examples mentioned by the grammarians are: تَرَبِّ ٱلْكَعْبَةِ *by the Lord of the Ka'ba,* تَرَبِّى *by my Lord,* تَٱلرَّحْمٰنِ *by the Compassionate,* and تَحَيَاتِكَ *by thy life.*

Rem. *a.* The oath (اَلْقَسَمُ), whether expressed by بِ, وَ, or تَ, D
requires a complement (جَوَابُ ٱلْقَسَمِ), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جُمْلَةٌ ٱسْمِيَّةٌ مُثْبَتَةٌ), it is introduced by لَ, as وَٱللّٰهِ لَمُحَمَّدٌ رَسُولُهُ *by God, verily Muḥammad is His apostle;* or by إِنَّ, as وَٱللّٰهِ إِنَّ مُحَمَّدًا رَسُولُهُ, in which case لَ may be prefixed to the predicate, as وَٱللّٰهِ إِنَّ مُحَمَّدًا لَرَسُولُهُ. If the complement

A be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثْبَتَةٌ), with the verb in the perfect, it requires لَقَدْ, as وَٱللّٰهِ لَقَدْ هَلَكَ أَبُو جَهْلٍ *by God, 'Abū Ǵahl is dead indeed;* but if the verb be in the imperfect, it takes the energetic form, with لَ prefixed, as وَٱللّٰهِ لَأَفْعَلَنَّ *by God, I will do it!* [see § 19, *a*]. If the complement be negative, no particle is prefixed to the ordinary negatives مَا and لَا; as وَٱللّٰهِ مَا
B مُحَمَّدٌ كَاذِبٌ *by God, Muḥammad is not a liar;* وَٱللّٰهِ مَا كَذَبَ مُحَمَّدٌ *by God, Muḥammad has not lied;* وَٱللّٰهِ لَا يَهْلِكُ ٱلْمُؤْمِنُ *by God, the believer shall not perish!* [On the oath preceding conditional sentences, see § 17, *c*, rem. *a*, (1).]

REM. *b.* In such phrases as مُنُ ٱلرَّبِّ لَأَفْعَلَنَّ *by the Lord, I will do it!* مُنْ رَبِّى, or مِنْ رَبِّى, *by my Lord!* مُنُ ٱللّٰهِ, مِنِ ٱللّٰهِ, مَنَ ٱللّٰهِ, and مُ ٱللّٰهِ, *by God!* the words من and م are abbreviations
C of أَيْمُنٌ *oaths* (see Vol. i. § 19, rem. *b*), which is contracted in various other ways. Some grammarians, however, regard مِنْ and مُنْ in مُنْ رَبِّى as being really the preposition مِنْ (§ 48).

63. Among the prepositions is usually reckoned كَ *as, like.* This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ *likeness.* It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or governing word, to a following noun
D in the genitive (see § 73); as وَعَلَى رَأْسِهِ كَٱلْقَلَنْسُوَةِ *and on the top of it* (the pillar) *is* (*something*) *like a pointed cap,* = مِثْلُ ٱلْقَلَنْسُوَةِ; لَنْ يَنْهَى ذَوِى شَطَطٍ كَٱلطَّعْنِ *nothing hinders oppressors* (or *wrongers*) *like a lance-thrust;* إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاخِرٍ ضَعِيفٍ *no one crows over thee like a feeble boaster* (one who has little reason to boast); بِكَٱلسُّوذَانِقِ *with* (*a horse*) *like a falcon* (*in speed*) = بِمِثْلِ ٱلسُّوذَانِقِ; يَضْحَكْنَ عَنْ كَٱلْبَرَدِ ٱلْمُنْهَمِّ *they laugh so as to show* (*teeth*) *like*

melting hailstones (as white as hailstones); تَتَّخِذُ فِى ٱلشَّجَرَةِ ٱلْعَادِيَّةِ A
كَٱلْبَيْتِ تَأْوِى إِلَيْهِ *it makes in* (*at the foot of*) *an aged tree* (*something*) *like a cell, to which it resorts,* = مِثْلَ ٱلْبَيْتِ ; تُبْرِزُ كَٱلْقَرْنَيْنِ *it puts forth* (*something*) *like two horns.* The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative*, as a صِفَةٌ, *adjective* or *relative adjectival clause*, to an infinitive which is understood; as جِئْتَ كَزَيْدٍ *thou camest like Zèid,*
i.e. جِئْتَ مَجِيئًا كَمَجِىءِ (مِثْلَ مَجِىءِ) زَيْدٍ *thou camest a coming* B
like the coming of Zèid. Or we might regard it as being a حَالٌ, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as فَاعِلٌ or *agent;* i.e. جِئْتَ كَائِنًا كَزَيْدٍ (مِثْلَ زَيْدٍ) *thou camest being like Zèid.*

Rem. *a.* كَ is [frequently joined to the personal pronouns of
the 3d person, as كَهُوَ, كَهِىَ, كَهُمَا, etc., sometimes also to those of C
the 2d and 1st person, as كَأَنْتَ, كَأَنَا, but] very rarely to a pronominal suffix, as وَلَا تَرَى بَعْلًا وَلَا حَلَائِلًا كَهُ وَلَا كَهُنَّ إِلَّا حَاظِلَا *and thou dost not see a husband or wives like him and like them, save one who is jealous;* and equally rare is the use of the redundant مَا after it, as وَنَعْلَمُ أَنَّهُ كَمَا ٱلنَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمُ *and we know that he is, like (other) men, sinned against and sinning*
(جَارِمُ in rhyme for جَارِمٌ). In Hebrew כָּכֶם and כָּהֶם, or כָּהֵם, D
are used; but with the other pronominal suffixes כְּמוֹ = كَمَا is always employed, as also occasionally before substantives.

Rem. *b.* كَ is sometimes used redundantly along with the synonymous مِثْلٌ; as لَيْسَ كَمِثْلِهِ شَىْءٌ *there is nought like Him.*— [On the compounds كَمْ and كَأَيِّنْ see Vol. i. §§ 351, rem., 353, rem. *e.* On the elliptical phrase كَمَا أَنْتَ *keep where thou art,* see

A the Gloss. to Ṭabarī. Sometimes كَمَا means *as soon as*, e.g. سَلِّمْ كَمَا تَدْخُلُ *salute as soon as thou enterest.* D. G.]

REM. *c.* كَ is said by the grammarians to be used لِلتَّشْبِيهِ *to compare* (*one object with another*).

[REM. *d.* كَمَا may be prefixed adverbially to a verbal clause, like رُبَّمَا (§ 84, rem. *b*) and with just the same meaning, as اِنْتَظِرْنِى كَمَا آتِيكَ وَٱرْقُبْنِى كَمَا أَلْحَقُكَ *wait for me, perhaps I*
B *may come to thee, and look out for me, perhaps I may overtake thee;* قُلْتُ لِشَيْبَانَ ٱدْنُ مِن لِقَآئِهِ كَمَا تُغَدِّى ٱلْقَوْمَ مِن شِوَآئِهِ *I said to Śeibān, try to draw near to him* (*the ostrich*), *perhaps thou mayest procure a morning meal for the men with his roasted flesh.*]

64. Many words, which are obviously substantives in the *accusative of place* (see § 44, *b*), may be conveniently regarded in a certain sense as prepositions; e.g. نَحْوَ, عِنْدَ, قِبَلَ, بَيْنَ, تَحْتَ, فَوْقَ, and دُونَ.

C **65.** نَحْوَ (the accusative of نَحْوٌ, the nomen verbi of نَحَا *to go towards;* comp. § 82, *g*) means (*a*) *towards* a place, as ثُمَّ يَسِيرُونَ نَحْوَ بَيْتِ ٱلْمَقْدِسِ *then they will journey towards Jerusalem;* خَرَجَ نَحْوَ مَكَّةَ *he set out towards,* or *in the direction of, Mèkka;* and (*b*) *according to,* as نَحْوَ قَوْلِهِ *according to his saying, as he says* (compare the use of لِ in § 53, *d*).

D **66.** عِنْدَ (the accusative of عِنْدٌ *a side* or *quarter*) signifies *beside, near, by;* as [عِنْدَ ٱلْحَائِطِ *at, near the wall*]; وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَ *and he used to lay notebooks beside him;* وَيَنْبَغِى أَن لَّا يَبْتَدِئَ ٱلْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ *and he must not commence to speak before him unless with his permission.* Used of *time,* it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as فَقَالَ عِنْدَ مَوْتِهِ *and he*

said as he was dying; جِئْتُكَ عِنْدَ طُلُوعِ ٱلشَّمْسِ *I came to thee at* A
sunrise; عِنْدَ ذٰلِكَ *whilst this took place* or *immediately after this took place, hereupon;* عِنْدَ مَا *whilst, during,* or *immediately after.*—Further, عِنْدَ, like مَعَ (§ 57), implies [*a*] *possession* and [*b*] *comparison;* as (*a*) مَا كَانَ عِنْدِى إِلَّا دِينَارٌ وَاحِدٌ *I had only a single dīnār by me;* مَا عِنْدَ ٱلنَّاسِ *what the people have* or *possess;* لَا أَقُولُ لَكُمْ عِنْدِى
خَزَآئِنُ ٱللّٰهِ *I do not say to you, With me* (*known to me*) *are the hidden* B
things of God; [لِى عِنْدَ فُلَانٍ حَاجَةٌ *I want a thing of such a one;* عِنْدَهُ خَيْرٌ وَفَضْلٌ *he possesses goodness and excellence.* Hence you say of a woman كَانَتْ عِنْدَ فُلَانٍ *she was married to such a one,* in which signification it is a synonym of تَحْتَ (§ 68); (*b*) عَلَى صِغَرِ سِنِّهِ عِنْدَ سِنِّ مُعَاذٍ *notwithstanding his youth as compared with the age of Mo'ād*];
مُلُوكُ ٱلْأَرْضِ عِنْدَ ٱللّٰهِ تُرَابٌ *the kings of the earth are dust compared* C
with (lit. *at the side of*) *God.*—Lastly عِنْدَ (like the Latin *apud,* Fr. *chez,* and Persian نَزْدِيكْ) implies *in one's mind, in his opinion;* as اَلصَّوَابُ عِنْدِى مَا فَعَلَهُ مَشَايِخُنَا *the right thing in my opinion is what our sheikhs have done;* كَانَ عِنْدَهُ أَنَّ ٱلْقُرْآنَ مَخْلُوقٌ *his opinion was that the Ḳor'ān was created;* عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ *according to you it is impossible that He should do it.*

Rem. *a.* [عِنْدَكَ means *keep where thou art, take care,* and also D
advance.]—On the phrase عِنْدَكَ زَيْدًا = خُذْ زَيْدًا, see § 35, *b,* δ, rem. *b.*—On the difference between عِنْدَ and لَدُنْ or لَدَى, see § 58, rem. *b.*

Rem. *b.* عِنْدَ is sometimes (in modern Arabic generally) pronounced عَنْدَ, rarely عُنْدَ. It corresponds in form to the Heb. [עִמָּד[י, but in signification also to עִם.

A Rem. *c.* Nearly synonymous with عِنْدَ, in its local sense, is قِبَلَ (the accusative of قِبَلٌ *front*), Lat. *coram, apud, penes;* as حَاضِرٌ قِبَلَهُ *present before him;* لِى قِبَلَ فُلَانٍ حَقٌّ *I have a claim upon So-and-so;* فَمَالِ ٱلَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ *and what* (*has come*) *to* (for فَمَا لِلَّذِينَ) *the unbelievers that they run hastily around thee?* It also signifies *towards,* as لَيْسَ ٱلْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ *piety does not consist in your turning your faces towards*
B *the east and the west.*

67. بَيْنَ, *between, among,* is the accusative of the substantive بَيْنٌ, signifying *intervening space,* which may be regarded either as *uniting* or as *separating* two or more objects, whence بَيْنَ may be construed with verbs of either meaning; as جَمَعَ بَيْنَنَا *he united us,* فَرَّقَ بَيْنَنَا *he parted us,* lit. *he united our separation* and *parted our*
C *connection;* أَلَّفَ ٱللّٰهُ بَيْنَ قُلُوبِكُمْ *God has united your hearts.*—If two genitives follow بَيْنَ, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction وَ inserted; as بَيْنِى وَبَيْنَهُ *between me and him;* بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ *between you and your brother.* But if both are substantives, this is not usually done; as بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ *between heaven and earth;* بَيْنَ حَرَّانَ وَٱلرُّهَا *between Ḥarrān and 'ar-Ruhā*
D (*Edessa*); بَيْنَ ٱلطُّوفَانِ وَبَيْنَ ٱلْهِجْرَةِ *between the Flood and the Hiǵra.*—Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ *what is between,* and فِيمَا بَيْنَ *in what is between;* as وَٱللُّبُّ مَا بَيْنَ قِشْرَيْهِ *and the kernel between its two shells;* ٱقْتَتَلُوا فِيمَا بَيْنَهُمْ *they fought with each other;* [بَيْنَ ٱلْأَيَّامِ or فِيمَا بَيْنَ ٱلْأَيَّامِ *in* or *during the space of several days*]. Both بَيْنَ and مَا بَيْنَ are often used in the sense of *both—and,* and of *partly—partly* (tam—quam, partim—

partim); as مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ *partly known and partly* A
unknown; جَآءَنِى مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ *there came to me both rich and*
poor; اَلْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ *the tribe was partly slain, and partly*
taken prisoners; [بَيْنَ بُرْدٍ وَمُجْسَدٍ *sometimes in a bord* (a garment
made of a certain kind of cloth) *and sometimes dressed in a saffron*
robe. R. S.]. In such cases بَيْنَ or مَا بَيْنَ holds the place of a
substantive expressing that which unites both objects as parts of
one whole.—If we wish to indicate the entire interval between two B
places or points of time, إِلَى is used before the second substantive;
as بَيْنَ ٱلْبَصْرَةِ إِلَى مَكَّةَ *between ĕl-Baṣra and Mĕkka;* فِيمَا بَيْنَ ٱلْيَوْمِ
ٱلثَّانِى مِنْ شُبَاطٍ إِلَى ٱلْيَوْمِ ٱلثَّامِنِ مِنْ أَذَارَ *between the second day of*
Šubāṭ and the eighth day of 'Aḏār.—Observe the phrases [بَيْنَ أَظْهُرِهِمْ
or بَيْنَ ظَهْرَيْهِمْ and بَيْنَ ظَهْرَانَيْهِمْ *in the midst of them*]; بَيْنَ يَدَىْ
فُلَانٍ *before any one, in his presence,* lit. *between his hands;* as
قَبَّلَ ٱلْأَرْضَ بَيْنَ يَدَيِ ٱلْخَلِيفَةِ *he kissed the ground before the caliph;* C
أَخْطَأْتُ بَيْنَ يَدَيْكَ *I have sinned before thee;* اِنْهِزَامُ ٱلذِّئْبِ بَيْنَ يَدَيْهِ
the fleeing of the wolf before him (the dog); of time, مُصَدِّقًا لِمَا بَيْنَ
يَدَيْهِ *confirming what was before it* (or *preceded it*); إِنْ هُوَ إِلَّا نَذِيرٌ
لَكُمْ بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ *he is nought but a warner to you before*
a severe punishment; in the plural, وَجَعَلَ يُكَسِّرُ ٱلدَّجَاجَ وَيَضَعُهَا بَيْنَ
أَيْدِينَا *and he began to break up the fowls and to set them before us.* D

Rem. From بَيْنَ are formed the conjunctive adverbs of time بَيْنَا and بَيْنَمَا *whilst,* which naturally exercise no influence upon the following clause; as بَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا, *whilst we were watching for him, he came to us;* بَيْنَا نَسُوسُ ٱلنَّاسَ *whilst we govern the people;* بَيْنَمَا نَحْنُ فِى ٱلْحَدِيثِ *whilst we were conversing;* بَيْنَمَا ٱلنَّاسُ فِى أَسْوَاقِهِمْ *whilst the people are in their markets.* [Comp. Vol. i. § 362, *b.*]

A **68.** تَحْتَ (the accusative of تَحْتٌ *the lower* or *under part*) signifies *below, beneath, under*, as مَا تَحْتَ ٱلثَّرَى *what is beneath the soil;* وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا *and under it* (the wall) *was a treasure of theirs;* metaphorically, سَارَ تَحْتَ ٱللَّيْلِ *he travelled under* (*the shade of*) *night;* تَحْتَ يَدِهِ, or تَحْتَ أَمْرِهِ, *under his power* or *authority.* It is said of a married woman, كَانَتْ تَحْتَ فُلَانٍ *she was under* (*the authority of*) *So-and-so,* as كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ
B *they were under two righteous servants of ours* (viz. Noah and Lot).

REM. *a.* تَحْتَ has a diminutive تُحَيْتَ *a little below* or *under.*

REM. *b.* Opposed to تَحْتَ is فَوْقَ (the accusative of فَوْقٌ *the upper part*), with its diminutive فُوَيْقَ, signifying *above, over, upon,* as فَوْقَ مَوْرٍ مُعَبَّدٍ *upon a well-beaten road;* فَوْقَ سَرَاةِ أَدْهَمَ مُلْجَمٍ *upon the back of a bridled black* (horse); [العِمَامَةُ فَوْقَ ٱلرَّأْسِ *the turban is upon the head*]; metaphorically, وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِ
C *and He is the All-powerful over His servants;* وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوا *and* (*I*) *will place those who have followed thee above those who have not believed;* زِدْنَاهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ *we will add to them a punishment in addition to the punishment for their corrupt doings;* فَإِنْ كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ *and if they be females more than two;* فَعَلَ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ
D *he treated it worse than he had treated Aleppo;* [بَعُوضَةً وَمَا فَوْقَهَا *a gnat and what exceeds it* (*in smallness* or *in largeness*); وَهُوَ دَابَّةٌ فُوَيْقَ ٱلسِّنَّوْرِ *and it is an animal a little above the size of a cat*].

69. دُونَ (the accusative of دُونٌ *what is beneath, under, less,* or *inferior*, related to دَنَا *to come near*, and دَنُوَ *to be low* or *vile*), with its diminutive دُوَيْنَ, and مِنْ دُونِ, in which combination مِنْ has a partitive force, signify *under, below, beneath.* They indicate :—

(*a*) That a person or thing dwells or is situated, or that an action A
takes place, *below* some place, or *near* it; as دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ *may the cheek of thy enemy be under thy foot;* إِنَّ بِٱلشِّعْبِ ٱلَّذِى دُونَ سَلْعٍ لَقَتِيلًا *in the ravine that is below Sèla‘ (there lies) a murdered man;* ٱلْتَقَوْا دُونَ صَنْعَآءَ *they met near Ṣan‘ā;* مِصْرُ فَمَا دُونَهَا مِنَ ٱلْبِلَادِ *Egypt and the adjacent countries.*

(*b*) That one person or thing comes *near* or approximates to B
another, especially a higher one (properly, stands under it, does not reach it); as فَأَلْحَقَنَا بِٱلْهَادِيَاتِ وَدُونَهُ جَوَاحِرُهَا *and he* (the horse) *made us overtake the foremost* (of the herd), *whilst near him were those of them that lagged behind;* هٰذَا دُونَ ذَاكَ *this is nearer than that;* أُدْنُ دُونَكَ *come nearer* (*to me*)*!* lit. *approach not far from yourself* (*towards me*); دُونَكَ زَيْدًا *seize Zèid* (*who stands not far from you,* see § 35, *b*, δ, rem. *b*); دُونَكَ ٱلدِّرْهَمَ *take the dirham;* دُونَكُمُوهُ C
take ye him.

Rem. دُونَكَ and دُونَكُمْ, as interjections, are equivalent to أَمَامَكَ, أَمَامَكُمْ (see § 35, *b*, *β*) [and عِنْدَكَ, § 66, rem. *a*], *look out! take care!* [sometimes *advance!*] as دُونَكَ صِرَاعِى *beware of wrestling with me;* دُونَكُمْ لَا تُقِيلُوهُمْ *take care* [or *advance*] (*and*) *give them no quarter;* [دُونَكَ فَتَمَرَّسْ بِى *take care* (or *advance*) *and keep to me*].

(*c*) That one space, distance, or number, does not equal or D
complete another; as: وَبَيْنَهُمَا دُونَ رَمْيَةِ حَجَرٍ *and between them there was less than a stone's throw;* لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ *there is no poor-rate* (*to be exacted*) *on what is under* (or *less than*) *five ounces;* لَنْ نَقْبَلَ لِمَسْعُودٍ دُونَ عَشْرِ دِيَاتٍ *we will not accept for Mas‘ūd less than ten fines for homicide.*

(*d*) That one thing is smaller or worse than another; as اَلنُّحَاسُ دُونَ ٱلْفِضَّةِ وَٱلْحَدِيدُ دُونَ ٱلنُّحَاسِ *copper is of less value than silver,*

A *and iron of less value than copper;* اَلَّذِى يَقُومُ بَعْدَكَ دُونَكَ *he who shall arise* (*as king*) *after thee, will be inferior to thee;* وَمِنْ دُونِهِ عِزُّ ٱلْعُلَى فِى ٱلْمَوَاكِبِ *and magnificent splendour in the retinue of princes is less* (*glorious*) *than it* (learning).

(*e*) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect
B opposed to the other: as مِنْهُمُ ٱلصَّالِحُونَ وَمِنْهُمْ دُونَ ذٰلِكَ *some of them are good, and some of them not so* (lit. *and some of them remain under that, do not attain to that quality*); إِنَّ ٱللّٰهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذٰلِكَ لِمَنْ يَشَآءُ *verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth*;* وَمِنَ ٱلشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ *and of the evil spirits some who should dive for him* (*into the*
C *sea*) *and do work other than that.* In this sense دُونَ is equivalent to غَيْرَ (see § 82, *d*). [Hence it can also signify *beyond, of higher quality,* as in the last quoted sentence, where it may be rendered by *and still greater works.* Likewise when a man has said إِنَّ زَيْدًا لَشَرِيفٌ *verily, Zèid is a noble man,* another replies وَدُونَ ذٰلِكَ *and above that;* تَقْوَى بِدُونِ مَا يَقْوَى بِهِ عَلِيٌّ *thou art more powerful than ʿAlī.* D. G.]

(*f*) That a person or thing is excluded or excepted, neglected or
D postponed (properly that the action affects him or it to a less degree than it does another); as يَدْعُو مِنْ دُونِ ٱللّٰهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ *he invokes, to the exclusion* or *neglect of God, what can neither injure him nor benefit him,* he invokes what can neither etc., but not God; أَهْلُ هٰذِهِ ٱلْمَدِينَةِ يَعْبُدُونَ ٱلْأَصْنَامَ مِنْ دُونِ ٱللّٰهِ *the people of this city*

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* [Many interpreters render the words وَمِنْهُمْ دُونَ ذٰلِكَ by *and others* (*that are*) *below them,* and مَا دُونَ ذٰلِكَ by *and what is less than that.* Compare Fleischer, *Kl. Schr.* i. 417.]

A *worship idols and not God;* مَا لَكُمْ مِنْ دُونِ ٱللّٰهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ *ye have no patron and no helper except God;* عَمِلْتُمْ بِأَحَدِهِمَا دُونَ ٱلْآخَرِ *ye act according to one of these two (rules), but not the other;* هٰذَا لِى مِنْ دُونِكَ *this belongs to me exclusively of thee,* thou hast no part or share in it; يَنْبَغِى أَنْ يَخْتَارَ ٱلْعَتِيقَ دُونَ ٱلْمُحْدَثَاتِ *he ought to choose the old in preference to the new;* وَأَمَّكُمْ دُونَ ٱلْأَنَامِ طُرًّا *and he sought you out in preference to all other men.*—Here must also be mentioned B دُونَ, and the rarer بِدُونِ, in the sense of *without;* as دُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ *without speaking loudly;* لَيْسَ ٱكْتِسَابُ ٱلْمَالِ دُونَ مَشَقَّةٍ *wealth cannot be acquired without trouble;* إِنَّ ٱلْإِسْنَادَ لَا يَتَأَتَّى بِدُونِ طَرَفَيْنِ مُسْنَدٍ وَمُسْنَدٍ إِلَيْهِ *the 'isnād,* or *relation of attribution, cannot be effected without two extremes, an attribute,* or *predicate, and a subject;* C يَأْخُذُهَا تُجَّارُ بِلَادِ ٱلْمَعْبَرِ بِدُونِ ثَمَنٍ *the merchants of the country of Malabar take them without (paying any) price (for them);* فَلَا مَجْدَ يُبْنَى بِدُونِ ٱلْجِهَادِ وَلَا جَهْدَ يُغْنِى بِدُونِ ٱلْقَدَرْ *for no glory is built up without a hard struggle, and no effort is of avail without the decree* (of fate in thy favour, ٱلْقَدَرْ in rhyme for ٱلْقَدَرِ).

(*g*) That one object is placed before another, either (α) as a hindrance or obstacle to prevent a person from getting at it, or (β) as a protection to defend it from some one; e.g. دُونَ ذٰلِكَ جَمْرُ ٱلْغَضَا وَخَرْطُ ٱلْقَتَادِ *before this there are the coals of the ġaḍā and the stripping of the ḳatād,* that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the ġaḍā being noted for its long retention of fire, and the ḳatād for the number and size of its thorns); إِنَّ مَزَارَهَا قَرِيبٌ وَلٰكِنْ دُونَ ذٰلِكَ أَهْوَالُ *the time* or *place for visiting her is near, but there are many terrors in the way;* لَيْسَ دُونَهُمْ حِجَابٌ *there is no curtain* or *barrier in front of them;* وَكَانَ مِجَنِّى D

A دُونَ مَنْ كُنْتُ أَتَّقِى ثَلٰثُ شُخُوصٍ *my shield* (or *protection*) *against those whom I feared was three persons;* إِنَّ ٱمْرَءَ ٱلْقَيْسِ جَرَى إِلَى مَدًى وَٱعْتَاقَهُ حِمَامُهُ دُونَ ٱلْمَدَى *'Imru'u 'l-Ḳais ran for a goal, but death intercepted him before he reached that goal;* دُونَ ٱلنَّهْرِ جَمَاعَةٌ *before* (*thou reachest*) *the river, there is a number of men* (*to be encountered*), = قَبْلَ أَنْ تَصِلَ إِلَى ٱلنَّهْرِ. Hence verbs signifying to shut a door against
B one, to fight for one, and the like, are construed with دُونَ (compare § 49, *a*); e.g. ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا *then he struck her* (the camel) *on the side, and made her get up, and stood in front of her* (to prevent any one from touching her); قَاتَلَ دُونَهُمْ سَاعَةً *he fought for*, or *in defence of, them for some time;* إِنَّ ٱلْمُحِبَّ ٱلصَّادِقَ يَبْذُلُ نَفْسَهُ دُونَ مَحْبُوبِهِ *a true friend gives up his life for his friend;* اَللّٰهُمَّ إِلَّا أَنْ تَقِدَ نَارُ ٱلْجُوعِ وَتَحُولَ دُونَ ٱلْهُجُوعِ *unless indeed the fire*
C *of hunger burn and stand in the way of sleep.* In this case دُونَ is synonymous with أَمَامَ *in front of, before.*—Hence too it often denotes *on this side of* (*cis, citra*); as جَمِيعُ مَا دُونَ جَيْحُونَ *all the region on this side of the Oxus;* in which case it is opposed to وَرَآءَ *behind, beyond,* as مَا وَرَآءَ ٱلنَّهْرِ *Transoxania* (lit. *what is beyond the river* Oxus).

REM. Other important words belonging to this class of prepositions are :—

D (*a*) قَبْلَ, with its diminutive قُبَيْلَ, *before*, of time; as قَبْلَ مَوْتِهِ *before his death;* يَا لَيْتَنِى مِتُّ قَبْلَ هٰذَا *O would that I had died before this!* وَأَعْلَمُ مَا فِى ٱلْيَوْمِ وَٱلْأَمْسِ قَبْلَهُ *and I know what happened to-day and yesterday before it;* قَبْلَ ٱلتَّهَدُّدِ *before threatening* (*without waiting to threaten*); [قَدِمَ مَكَّةَ قَبْلَ ٱلْمَدِينَةِ *he came to Mèkka before* (*his coming to*) *'El-Medīna*].—Opposed to it is بَعْدَ, diminutive بُعَيْدَ *after;* as بَعْدَ ثَلٰثَةِ أَيَّامٍ *after three days;* بَعْدَ

مَجِيئِكَ *after thy arrival;* بَعْدَهُ *after him,* i.e. *after his departure,* A
or *after his death;* قَدْ تَغَيَّرْتَ بَعْدِى *thou hast become changed after*
me, i.e. *after I parted from thee, since I last saw thee,* = بَعْدَ عَهْدِى
بِكَ; فَمَا ذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَالُ *and what is there after the truth*
(*when the truth is gone*), *but error?* [Tropically فُلَانٌ كَرِيمٌ
وَهُوَ بَعْدَ هٰذَا أَدِيبٌ *So-and-so is generous and moreover well*
educated. A synonym of بَعْدَ is غِبَّ.]

(*b*) أَمَامَ and قُدَّامَ, *before,* of place; as أَنْ لَا يَمْشِىَ أَمَامَهُ *that he* B
should not walk before him; قَبْرُهُ قُدَّامَ ٱلْبَابِ *his grave is before the*
gate; قُتِلَ فِى حِصَارِ قَلْعَةِ سَابُورَ قُدَّامَ ٱلْأَمِيرِ *he was killed at the*
siege of the castle of Sābūr before the ěmīr (*in his presence,* =
بَيْنَ يَدَيْهِ); tropically, اَلصَّلَاةُ أَمَامَكَ *the* (*time of*) *prayer is before*
thee; بَلْ يُرِيدُ ٱلْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ *nay, but man wishes to go on*
in his wickedness (*in the time that is*) *before him.* [On the use of
أَمَامَكَ as an interjection see § 35, *b*, *β*.] C

(c) وَرَآءَ *behind;* as دَخَلَ عَنْتَرُ وَرَآءَهَا *'Antar came in behind her*
(her back being turned to him); فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ *they cast it*
behind their backs; مَا وَرَآءَكَ *what is behind thee?* i.e. *what news*
dost thou bring? hence *beyond* (Lat. *trans, ultra*), opposed to دُونَ
(see § 69, *g*, at the end); and relating to time, *after,* as وَيَكْفُرُونَ
بِمَا وَرَآءَهُ *but they disbelieve in what* (*hath been sent down* or *revealed*)
after it (the Pentateuch); tropically, *beyond, besides, more than,*
وَمَا وَرَآءَ ذٰلِكَ بُلْغَةُ مَجْلِسٍ *but anything beyond this* (*merely*) *serves* D
to (*make a show in*) *society;* وَأُحِلَّ لَكُمْ مَا وَرَآءَ ذٰلِكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
and He hath permitted you, besides this, to seek out (*wives*) *by means*
of your wealth; فَمَنِ ٱبْتَغَى وَرَآءَ ذٰلِكَ فَأُولٰئِكَ هُمُ ٱلْعَادُونَ *but they who*
desire more than this, are transgressors. [On the use of وَرَآءَكَ as
an interjection, see § 35, *b*, *β*.]—Synonymous with وَرَآءَ is خَلْفَ
behind, after; as وَٱلشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا *and her hair hung*

A *down to the ground behind her back;* فَقُمْتُ لِأَعْدُوَ خَلْفَهُ *and I got up to run after him;* كَيْفَ مَضَيْتَ خَلْفَهَا إِلَى ٱلشَّطِّ *how thou wentest after her to the bank;* فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا *and we made them a warning to their contemporaries and to those after them;* وَإِذًا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا *and in that case they would not have tarried after thee but a little.*

B (*d*) حَوْلَ *around;* as فَلَمَّا أَضَآءَتْ مَا حَوْلَهُ *and after it* (the fire) *has lighted up the space around him;* ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جُثِيًّا *then we will set them around Hell on their knees;* طَافَ حَوْلَهُ *he went round it* (the temple); حَوْلَهُ جَمَاعَةٌ مِنَ ٱلْجَوَارِى *around him were a number of women.*—وَسْطَ *in the midst of, in, among;* as وَسْطَ رَوْضَةٍ *in the midst of a garden;* وَسْطَ ٱلْيَرَاعِ *among the*
C *reeds;* وَسْطَ ٱلدِّيَارِ *among the houses.*

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive.* Such are :—

(*a*) مِنْ بَيْنِ (Heb. מִבֵּין); as مُحَمَّدٌ هُوَ ٱلْمَخْصُوصُ مِنْ بَيْنِ كَافَّةِ
D ٱلْخَلْقِ بِٱلْفَضْلِ وَٱلْكَمَالِ *Muhammad is the one preeminently distinguished among all mankind for excellence and perfection* (lit. *from among all mankind*); مِنْ بَيْنِ يَدَيْهِ *from his presence* (lit. *from between his hands*); مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ *from before them and behind them;* فِى آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ *in our ears is hardness of hearing, and between us and thee there is a partition-wall.* In this last example مِنْ is partitive, the literal meaning being: *and in a part of the space between us and thee,* etc.

(*b*) مِنْ فَوْقِ and مِنْ تَحْتِ ; as جَعَلَ فِيهَا رَوَاسِىَ مِنْ فَوْقِهَا *he placed immovable* (*mountains*) *upon it* (the earth); طَلَعَ مِنْ فَوْقِ ٱلْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ *he ascended the hill and descended by the other side* (lit. *behind it*); جَنَّاتٌ تَجْرِى مِنْ تَحْتِهَا ٱلْأَنْهَارُ *gardens under* (*the trees of*) *which streams flow.* In these examples مِنْ is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the hill-side, and descends by a part of the other side; the streams occupy a part of the space under the trees. A B

(*c*) مِنْ قَبْلِ and مِنْ بَعْدِ ; as اَلَّذِينَ مِنْ قَبْلِكُمْ *those who were before you*; مِنْ قَبْلِ صَلٰوةِ ٱلْفَجْرِ *before the morning prayer*; ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ *then we brought you again to life after your death*; فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ *and there has come after them an evil generation.* Here again مِنْ is partitive, *in a portion of the space of time before* or *after.* C

(*d*) مِنْ عِنْدِ (Heb. מֵעִם) and مِنْ لَدُنْ (but not مِنْ لَدَى); as هٰذَا مِنْ عِنْدِ ٱللّٰهِ *this is from* (lit. *from the side of, from beside*) *God*; جَآءَتْ مِنْ عِنْدِهِ *she came from him*; قَدْ بَلَغْتَ مِنْ لَدُنِّى عُذْرًا *now hast thou obtained from me an excuse* (for leaving me); هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً *give us mercy from* (lit. *from beside*) *Thee.*

(*e*) مِنْ قِبَلِ ; as كَانَ أَمِيرًا بِٱلشَّأْمِ مِنْ قِبَلِ عُثْمَانَ *he was governor of Syria for 'Otmān* (lit. *from beside 'Otmān,* with whom lay the option of sending him as such); قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِى بَكْرٍ *there came to him an answer to his letter from* (Fr. *de la part de*) *'Abū Bèkr*; سَلَامٌ مِنْ قِبَلِى عَلَى مَنْ تَيَّمَتْنِى بِظَرْفِهَا *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address.* D

A (*f*) مِنْ وَرَآء and مِنْ خَلْف ; as مِنْ وَرَآءِ جُدُرٍ *from behind walls;* إِنَّهُ جَالِسٌ مِنْ وَرَآءِ ٱلسِّتَارَةِ يَشْرَبُ *he is sitting behind the curtain drinking* (مِنْ partitive) ; مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ *from before them and behind them* (see *a*) ; وَنَزَلَ مِنْ خَلْفِهِ *and he descended by the other side of it* (the hill, see *b*).

(*g*) مِنْ حَوْلِ ; as وَلَوْ كُنْتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنْفَضُّوا مِنْ حَوْلِكَ
B *and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee;* وَتَرَى ٱلْمَلٰئِكَةَ حَافِّينَ مِنْ حَوْلِ ٱلْعَرْشِ *and thou shalt see the angels surrounding the Throne* (مِنْ partitive).

REM. *a.* We have already spoken of مِنْ عَنْ, § 49, rem. *c*; مِنْ مَعْ, § 57, rem.; مِنْ عَلَى, § 59, rem. *b*; مِنْ دُونِ, § 69; بِدُونِ, § 56, rem. *c*, and § 69, *f*; مِنْ غَيْرِ, بِغَيْرِ, and بِلَا, § 56, rem. *c*.

C REM. *b.* Other prepositions are occasionally found in composition, as مُذْ لَدُنِ ٱلصُّبْحِ إِلَى أَنْ تَزُولَ ٱلشَّمْسُ *from the morning until the sun declines;* [فَارَقَنِي لِمُنْذُ أَمْسِ هٰذَا ٱلْيَوْمِ *he left me since yesterday*]; especially إِلَى in the compounds إِلَى عِنْدِ, إِلَى دُونِ (and لِعِنْدِ), إِلَى فَوْقِ, إِلَى نَحْوِ, and إِلَى وَرَآء, which are, however, condemned by the grammarians.

D REM. *c.* The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained; as كَيْفَ أَصْبَحْتَ *how art thou this morning?* خَيْرٍ *quite well,* for عَلَى خَيْرٍ [or بِخَيْرٍ]; إِذَا قِيلَ أَيُّ ٱلنَّاسِ شَرُّ قَبِيلَةً أَشَارَتْ كُلَيْبٍ بِٱلْأَكُفِّ ٱلْأَصَابِعُ *when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kulèib* (for أَشَارَتْ إِلَى كُلَيْبٍ) ; حَتَّى تَبَذَّخَ فَٱرْتَقَى ٱلْأَعْلَامِ *until he became haughty, and ascended the heights (of pride),* for فَٱرْتَقَى إِلَى ٱلْأَعْلَامِ.

Rem. *d.* The preposition is likewise very rarely separated by another word from the substantive which it governs; as إِنَّ عَمْرًا لَا خَيْرَ فِى ٱلْيَوْمَ عَمْرٍو *as for ‘Amr, there is no good in ‘Amr to-day,* instead of لَا خَيْرَ ٱلْيَوْمَ فِى عَمْرٍو ; وَلَيْسَ إِلَى مِنْهَا ٱلنُّزُولِ سَبِيلُ *and there is no way* (or *means*) *to get down from it,* for إِلَى ٱلنُّزُولِ مِنْهَا ; اِشْتَرَيْتُهُ بِوَٱللّٰهِ دِرْهَمٍ *I bought it, by God, for a dirham,* instead of وَٱللّٰهِ بِدِرْهَمٍ. A

Rem. *e.* Sometimes, by a more concise and bolder construction B
[اِتِّسَاعٌ or تَوَسُّعٌ], the accusative is used instead of a preposition with the genitive (especially لِ); as دَخَلْتُ ٱلْبَيْتَ *I entered the house,* for فِى ٱلْبَيْتِ or إِلَى ٱلْبَيْتِ ; سَكَنْتُ ٱلدَّارَ *I inhabited,* or *dwelt in, the house,* for فِى ٱلدَّارِ ; وَيَوْمٍ شَهِدْنَاهُ سُلَيْمًا وَعَامِرًا *and many a day we met face to face Suleim and ‘Âmir,* for شَهِدْنَا فِيهِ ;
[فَمَنْ شَهِدَ مِنْكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ *therefore whosoever of you shall be* C
present in the month, he shall fast therein, for فَلْيَصُمْ فِيهِ ; هَدَيْتُهُ ٱلطَّرِيقَ *I showed him the way* for لِلطَّرِيقِ or إِلَى ٱلطَّرِيقِ]; خَامَ ٱلْقِتَالَ *he held back in battle* (*through cowardice*), for فِى ٱلْقِتَالِ ; كَمَا عَسَلَ ٱلطَّرِيقَ ٱلثَّعْلَبُ *as the fox trots along the path,* for فِى الطَّرِيقِ (see § 44, *b*, rem. *a*); ذَهَبَ ٱلشَّأْمَ *he went to Syria,* for إِلَى ٱلشَّأْمِ ; وَأُخْفِى ٱلَّذِى لَوْلَا ٱلْأَسَى لَقَضَانِى *and I hide* (*within me*) *that which,*
were it not for patience, would be the death of me, for لَقَضَى عَلَىَّ ; D
نَأَتْنِى صَاحِبِى وَقَرِيبِى *my friends and relatives were far from me,* or *kept aloof from me,* for نَأَى عَنِّى ; أَمَرْتُكَ ٱلْخَيْرَ فَٱفْعَلْ مَا أُمِرْتَ بِهِ *I bade thee do good, do therefore as thou wast bidden,* for بِٱلْخَيْرِ ; أَسْتَغْفِرُ ٱللّٰهَ ذَنْبِى *I ask pardon of God for my sin,* for مِنْ ذَنْبِى ; وَٱخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا *and Moses chose from his people seventy men,* for مِنْ قَوْمِهِ ; مِنَّا ٱلَّذِى ٱخْتِيرَ ٱلرِّجَالَ سَمَاحَةً *of us*

A *was he who was chosen from among men for (his) generosity,* for مِنَ ٱلرِّجَالِ ; بَغَاهُ ٱلشَّىْءَ *he sought the thing for him,* for بَغَى لَهُ ; صِدْتُكَ صَيْدًا *I caught game for thee,* for صِدْتُ لَكَ ; وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ *and when they measure unto them or weigh unto them, they give less (than is due),* for كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ ; وَلَقَدْ جَنَيْتُكَ أَكْمُؤًا وَعَسَاقِلَا *and I have gathered for thee mushrooms of different kinds,* for جَنَيْتُ لَكَ (عَسَاقِلَا in rhyme for عَسَاقِلَ);

B وَلٰكِنْ رَحَلْنَاهَا نُفُوسًا كَرِيمَةً *but we made ready noble spirits to encounter these (calamities),* for رَحَلْنَا لَهَا ; تَصَيَّفَهَا *he (the wild he-ass) passed the summer with them (the she-asses),* for تَصَيَّفَ مَعَهَا.

REM. *f.* As we have seen above, لَدُنْ and مُنْذُ or مُذْ may be directly connected with a following proposition (§§ 58 and 61). The other prepositions require the interposition of أَنْ, أَنَّ, or مَا; as إِلَى أَنْ كَبِرْتُ *until I grew up;* عَلَى أَنْ تَأْجُرَنِى ثَمَانِىَ حِجَجٍ

C *on condition that thou wilt be my hired servant for eight years;* عَلَى أَنْ مَسَّنِىَ ٱلْكِبَرُ *notwithstanding that old age hath come upon me;* وَعَلَا عَنْ أَنْ يَكُونَ لَهُ نَظِيرٌ *and He is exalted above having any equal;* خَيْرٌ وَأَكْرَمُ لِى مِنْ أَنْ أَرَى مِنَنًا مَعْقُودَةً لِلِئَامِ ٱلنَّاسِ فِى عُنُقِى (*contented poverty is) better and more honourable for me than to see gifts of the base hung round my neck;* مَعَ أَنَّ ٱلْهَدْمَ أَسْهَلُ مِنَ ٱلْبِنَآءِ *though it is easier to destroy than to build;* ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ ٱللّٰهِ

D *that was because they used to disbelieve in the signs of God;* بَعْدَ مَا أَفْنَانُ رَأْسِكَ كَٱلثَّغَامِ ٱلْمُخْلِسِ *after the waving locks of thy head have become like the gray ṯaġām* (a plant); قَدْ دَفَنَهَا ٱلتُّرَابُ مِمَّا تَسْفِى ٱلرِّيحُ ٱلتُّرَابَ عَلَى هٰذِهِ ٱلْآبَارِ *the dust has stopped up these wells since the wind has swept the dust over them;* بَعْدَ مَا قَضَى نَحْبَهُ فِى مُلْتَقَى ٱلنَّاسِ هَوْبَرُ *after ('Ibn) Haubar perished on the battle-field;* ذٰلِكَ بِمَا عَصَوْا *that was because they disobeyed;* كَمَا

أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا *as we sent an apostle to Pharaoh.*— A
مَا is often inserted after مِنْ, عَنْ, and بِ, without affecting their regimen [and is therefore called مَا ٱلزَّائِدَةُ]; as مِمَّا خَطِيٓئَاتِهِمْ أُغْرِقُوا *they were drowned because of their sins;* عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ *after a little (while) they will become repentant;* فَبِمَا رَحْمَةٍ مِنَ ٱللّٰهِ لِنْتَ لَهُمْ *by the mercy of God thou hast been gentle unto them.* After كَ this use of مَا is very rare (see § 63, rem. *a*). Compare מוֹ (i.e. מָה) in Hebrew; as בְּמוֹ־שָׁלֶג (Job ix. 30, Ḳĕrī), בְּמוֹ־אֹפֶל B
(Ps. xi. 2), לְמוֹ־חָרֶב (Job xxvii. 14), כְּמוֹ־אָבֶן (Exod. xv. 5).

[Rem. *g*. Before أَنْ and أَنَّ the prepositions are often omitted, as لَوْ نَظَرْتَ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا *thou mightest have a look at her* (before marrying her), *for this affords a better chance of a good understanding between thee and her* (for أَحْرَى بِأَنْ); أَيُغْلَبُ
أَحَدُكُمْ أَنْ يُصَاحِبَ ٱلنَّاسَ مَعْرُوفًا *is any one of you unable to* C
associate with men kindly? (for عَلَى أَنْ, lit. *is he overpowered so as to be unable?*); لَقَدْ أَثِرْتُ أَنْ أَفْعَلَ كَذَا *I have assuredly purposed to do such a thing* (for عَلَى أَنْ); فَتَرَامَى بِهِ ٱلْأَمْرُ أَنْ صَارَ لِخَدِيجَةَ *and his affair led eventually to his becoming the property of H̲adīga* (for إِلَى أَنْ); إِنَّ ٱللّٰهَ لَا يَسْتَحْيِى أَنْ يَضْرِبَ مَثَلًا *see! God is not ashamed to use a parable* (for مِنْ أَنْ). See also § 49, *d*, rem. and § 167, rem. *b*.

On the omission of the preposition along with the suffix in D
relative sentences, see § 175, *c*. D. G.]

B. THE NOUN.

1. *The Nomina Verbi, Agentis and Patientis.*

71. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (Vol. i. § 195), of its use as ٱلْمَفْعُولُ ٱلْمُطْلَقُ or objective complement of the verb (§ 26), and of its rection, in so far

A as it possesses verbal power (§§ 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g. قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ ٱللّٰهِ وَكُفْرٌ بِهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ ٱللّٰهِ *to fight in it* (one of the sacred months) *is (a) great (sin), but to turn (others) away from the path of God, and*
B *not to believe in Him and (to prevent access to) the sacred mosque, and to turn His people out of it, is (a) greater (sin) in the sight of God* (قِتَالٌ *a fighting,* not *the fighting,* and so with صَدٌّ and كُفْرٌ); اَلطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ* بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ *the divorce may take place twice* (and the woman be taken back after each time), *but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (اَلطَّلَاقُ *the divorce,* إِمْسَاكٌ *a retaining,*
C تَسْرِيحٌ *a dismissing*); لَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا *they are not able to give them (any) help* (نَصْرًا = نَصْرًا مَّا or مِنْ نَصْرٍ, whereas اَلنَّصْرَ would mean, *they are not able to give them the help* necessary in the particular case).

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§ 30—32. They designate the person or thing, to which
D the verbal idea attaches itself as descriptive of it; e.g. اَلْبَاعِثُ *the exciting cause, the motive;* اَلْمَانِعُ *the hindering object, the hindrance.* Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see § 8), to which it is often related in outward form (see Vol. i. § 236, with rem. *a*). The difference between them is, that

* Viz. فَٱلْوَاجِبُ (هُوَ) إِمْسَاكٌ or فَإِمْسَاكٌ وَاجِبٌ.

the concrete verbal noun designates a person or thing, to which the A
verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a verbum finitum, expresses the verbal idea as movable and indeed in constant motion*. The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

73. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the B
sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time. [Comp. § 30, *a*.]

(*a*) In a clause that is *not circumstantial* [comp. § 183], whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E.g. زَيْدٌ نَاكِحٌ ٱبْنُهُ غَدًا زُبَيْدَةَ *Zèid's son is to be married to-morrow to Zubèida* C
(the reference of نَاكِحٌ to the proximate future is shown by غَدًا); أَنَا قَاتِلُهُ *I am going to kill him;* أَنَا قَاتِلُكَ *I will kill you* (ego te interficiam); هٰذَا مَقْتُولٌ *this man must be killed;* [هِىَ مَحْمُودَةٌ *she is praiseworthy;*] (in these four examples the context fixes the meaning); وَٱعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللّٰهِ وَأَنَّ ٱللّٰهَ مُخْزِى ٱلْكَافِرِينَ *and know that ye shall not escape God, and that God will put the unbelievers to shame;* ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ *who think that* D
they shall meet their Lord; قَدْ أَطْرَقَ يَنْظُرُ مَا هُمْ صَانِعُونَ *he kept*

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* The Arab grammarians ascribe to the finite verb, in general, the idea of ٱلْحُدُوثُ *the becoming new, the coming into existence of the act;* to the imperfect, in particular, that of ٱلتَّجَدُّدُ *constant renewal* or *repetition* (see § 8); to the verbal noun, that of ٱلثُّبُوتُ, or ٱلثَّبَاتُ, *fixedness, immobility.*

A *silence in order to see what they would do* (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

REM. *a.* When the perfect كَانَ is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أَمْرٌ كَانَ مَفْعُولًا *a thing which should have been done* (equivalent to أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ); مَا كَانَ كَائِنًا لَوْ الخ *quid futurum esset si etc.* Compare the
B composition of the imperfect with كَانَ, § 9.

[REM. *b.* Verbal adjectives of the form فَعِيلٌ with a passive sense may refer also to the future, as بِسِلَاحٍ مَّا يُقْتَلَنَّ ٱلْقَتِيلُ *by one or another weapon will certainly be killed whosoever is destined to be killed;* أَنَا ٱبْنُ ٱلذَّبِيحَيْنِ *I am the son of the two intended victims.*]

(*b*) But if the concrete verbal noun stands in a *circumstantial*
C clause (حَالٌ), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ *he recited, whilst he was in prison at Mèkka, (the following verses)*; جَدَّ ٱلْمَهْدِيُّ فِي ٱلْهَرَبِ وَقَدِمَ طَرَابُلُسَ ٱلْغَرْبِ وَزِيَادَةُ ٱللّٰهِ مُتَوَقِّعٌ عَلَيْهِ *ĕl-Mahdī fled with all speed and reached Ṭarābulus (Tripolis) in North Africa, whilst Ziyādètu'llāh was constantly on the look-out for him;* وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى ٱللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَى *and whoso turns himself wholly towards God, whilst he does good, has*
D *laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, *e*).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative.* This may happen even when the subjects are different (§ 44, *c*). E.g. فَوَلَّى ٱلثَّوْرُ هَارِبًا

the ox turned his back fleeing; سَافَرَ بَارِيًا أَخُوهُ ٱلْقَوْسَ *he set off whilst* A *his brother was shaping the bow;* خَرَجَ قَاعِدًا أَبُوهُ *he went out whilst his father was seated;* لَقِيتُ ٱلسُّلْطَانَ عِنْدَهُ بَاكِيًا *I met the sulṭan in his house weeping;* كُنْتُ فِى ٱلْبُسْتَانِ زَاهِرًا *I was in the garden whilst it was in bloom;* وَمَنْ يَعْصِ ٱللّٰهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا *and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to abide in it for ever* (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا, B is not a حَالٌ مُقَارِنٌ, or *ḥāl* which indicates a state present at a past time, but a حَالٌ مُقَدَّرٌ, or *ḥāl* which indicates a future state [comp. § 44, *c*, rem. *a*]). The same is the case after بَقِىَ *to remain,* دَامَ *to last, continue,* لَا يَزَالُ *he will not cease,* and the like (see § 42, *a*); as لَمْ يَزَلْ قَاعِدًا *he did not cease sitting;* لَا تَزَالُ طَآئِفَةٌ مِنْ أُمَّتِى ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيٰمَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection;* مَا دَامَ ٱلرُّوحُ C سَاكِنًا فِى ٱلْجَسَدِ *as long as the spirit continues to dwell in the body;* فَبَقِىَ مُتَحَيِّرًا *he remained in amazement;* ذُو ٱلْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا *the reputation of the learned shall continue multiplied* (*after his death*). The Imperfect is also used after these verbs in many cases [§ 42, rem. *f*], with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as مَا زَالَ يَقْتَصِرُ عَلَى ٱلسُّكُونِ فِى قَعْرِ مَغَارَتِهِ D *he did not cease to restrict himself to sitting quietly at the bottom of his cave;* وَلَمْ يَزَلْ يُنْعِمُ ٱلنَّظَرَ فِيهَا *and he did not desist from investigating it carefully* (يُنْعِمُ = يُمْعِنُ). Compare § 8, *e*.

Rem. The concrete verbal noun is sometimes annexed, like the imperfect (§ 9), to the verb كَانَ, to express the præsens præteriti

A or Greek and Latin imperfect; as كَانَ نَازِلًا *he was dwelling;* كَانَتْ مَرْكُوزَةً *they* (the spears) *were sticking in the ground* (كَانَتْ تُرْكَزُ would mean *they were stuck into the ground*).

2. *The Government of the Noun.*

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined
B (يَتَخَصَّصُ) or defined (يَتَعَرَّفُ) by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tènwīn, or of the terminations نِ and نَ (Vol. i. § 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians اَلْمُضَافُ *the annexed;* the determining noun, اَلْمُضَافُ إِلَيْهِ *that to which annexation is made* or *to which another word is annexed;* and the relation subsisting between
C them is known as اَلْإِضَافَةُ *the annexation.* European grammarians are accustomed to say that the determined or governing word is in the *status constructus.*

REM. The Arab grammarians speak of two kinds of annexation. The one is called اَلْإِضَافَةُ ٱلْحَقِيقِيَّةُ *the proper* or *real annexation,* اَلْإِضَافَةُ ٱلْمَحْضَةُ *the pure annexation,* or اَلْإِضَافَةُ ٱلْمَعْنَوِيَّةُ *the logical annexation;* the other, اَلْإِضَافَةُ غَيْرُ ٱلْحَقِيقِيَّةِ *the improper annexation,* اَلْإِضَافَةُ غَيْرُ ٱلْمَحْضَةِ *the impure annexation,* or اَلْإِضَافَةُ ٱللَّفْظِيَّةُ
D *the* (*merely*) *verbal* or *grammatical annexation.* The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

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* [The تَخْصِيصٌ consists in qualifying an indefinite noun by an adjective, or an expression equivalent to an adjective, as a preposition with a genitive, or the genitive of an undefined noun, تَعْرِيفٌ is the defining of the noun by the genitive of a defined noun.]

an indefinite *tèmyīz*-accusative (see § 44, *e*); or that the participle active of a directly transitive verb, being used with the meaning of ٱلْمُضَارِعُ or the Imperfect (see § 30, *a*), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (تَعْرِيفٌ or تَخْصِيصٌ) upon the preceding governing word (see § 89). We have here to deal almost exclusively with the real annexation. A

76. By the genitive is indicated: (*a*) the person to whom [or the thing to which] the quality designated by the governing word belongs, as حِكْمَةُ ٱللّٰهِ *the wisdom of God;* [صَفَآءُ ٱلْمَآءِ *the limpidness of the water;*] (*b*) the material of the form and the form of the material, as بَيْضَةُ فِضَّةٍ *an egg of silver,* فِضَّةُ ٱلدَّرَاهِمِ *the silver of the dirhams* (in the former case the annexation is *explicative*, إِضَافَةٌ بَيَانِيَّةٌ, the original expression being بَيْضَةٌ فِضَّةٌ, i.e. بَيْضَةٌ هِىَ فِضَّةٌ, see § 94); (*c*) the cause of the effect and the effect of the cause, as خَالِقُ ٱلْأَرْضِ *the creator of the earth,* حَرُّ ٱلشَّمْسِ *the heat of the sun;* (*d*) the part of the whole (*partitive* annexation, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts (*explicative* annexation), as رَأْسُ ٱلْحِكْمَةِ *the beginning of wisdom,* كُلُّ ٱلْمَخْلُوقَاتِ *the totality of created things;* (*e*) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ ٱلسُّلْطَانِ *the treasury of the sulṭān,* سُلْطَانُ ٱلْبَرِّ وَٱلْبَحْرِ *the lord of the land and sea;* and (*f*) the object of the action and of the agent, as خَلْقُ ٱلسَّمَآءِ *the creation of heaven,* كَاتِبُ ٱلرِّسَالَةِ *the writer of the letter.*

B (beside "76."), C (beside "cause of the effect"), D (beside "possessed, as")

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (which also represents the accusative, §§ 29—34), مِنْ, or فِى. For example:

A غُلَامُ زَيْدٍ *Zèid's slave,* = ٱلْغُلَامُ ٱلَّذِى لِزَيْدٍ *the slave who (belongs) to Zèid;* كَأْسُ فِضَّةٍ *a silver cup,* = كَأْسٌ مِنْ فِضَّةٍ *a cup* (*made*) *of silver* (see § 48, *f*); صَوْمُ ٱلْيَوْمِ *to-day's fast,* = ٱلصَّوْمُ فِى ٱلْيَوْمِ *the fast* (*held*) *on to-day* (see § 55 *a*).

REM. The annexation is resolved by مِنْ, when the مُضَافٌ إِلَيْهِ is the genus or material of the مُضَافٌ, as ثَوْبُ خَزٍّ *a silk dress*
B [comp. § 48, *g*]; by فِى, when the مُضَافٌ إِلَيْهِ is the ظَرْفٌ (see Vol. i. § 221, rem. *a*) of the مُضَافٌ, as عَرَبُ ٱلْحِجَازِ *the Arabs of ĕl-Ḥijāz,* مَكْرُ ٱللَّيْلِ وَٱلنَّهَارِ *plotting by night and day.*

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ ٱللّٰهِ *the Apostle of God;* كَلِمَةُ إِنْ
C *the word 'in;* مَعْنَى قَتَلَ *the meaning of* (*the verb*) *ḳatala;* تَنْكِيرُ إِنْسَانٍ *the indefiniteness of* (*the substantive*) *'insān* (not كَلِمَةُ ٱلْإِنْ, etc., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ *its meaning;* هٰذَا يَوْمُ يَنْفَعُ ٱلصَّادِقِينَ صِدْقُهُمْ *this is the day* (*when*) *their truthfulness shall benefit the truthful;* إِلَى يَوْمِ يُبْعَثُونَ *till the day* (*when*) *they* (the dead) *shall be raised;* يَوْمَ تَوَلَّتِ ٱلْأَظْعَانُ
D عَنَّا *the day* (*that*) *the women* (*setting out on their journey*) *turned away from us;* زَمَنَ ٱلْحَجَّاجُ أَمِيرٌ *at the time* (*when*) *ĕl-Ḥaǵǵāǵ was ĕmīr;* وَقْتَ أَنِ ٱسْتَتَرَ *at the time* (*when*) *he hid himself,* = وَقْتَ ٱسْتِتَارِهِ *at the time of his hiding himself;* حِينَ يَرَوْنَ ٱلْعَذَابَ *when they shall see the punishment;* [مِنْ حِينِ يَخْرُجُ مِنْ بَيْتِهِ *from the moment he goes out from his house*]; عَصْرَ حَانَ مَشِيبٌ *at the time* (*when*) *old age is coming on;* خَوْفَ (مَخَافَةَ) أَنْ يَفْعَلَ كَذَا *for fear of his doing so-and-so;*

حَتَّى سَقَتْهُ ٱلْمَنِيَّةُ كَأْسَ وَسُقُوا مَآءً حَمِيمًا *till death made him drink the* A
cup of "and they were given boiling water to drink" (ĕl-Ḳor'ān, xlvii. 17).—The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions (خَمْسَةُ رِجَالٍ *five men*, بَعْدَ سَنَةٍ *after the lapse of a year*) are in reality substantives, and adjectives, standing in the position of defined nouns, have the force of substantives, as خَيْرُ ٱلْبَرِيَّةِ *the best of* (*God's*) *creatures* (see § 86),
[حَسَنُ الوَجْهِ *the handsome face*, § 89, rem.], عَاجِلُ طَعْنَةٍ *a hurried* B
thrust, وَمُشَرَّفٌ ٱلْآنَ بِعَالِي ٱسْمِ ٱلصَّاحِبِ أَبِي ٱلْقَسِمِ *and honoured now by the exalted name of the Ṣāḥib 'Abu 'l-Ḳāsim.* [Comp. § 86, rem. *b*, § 93 at the end, and § 95, *e*.]

Rem. *a*. In the pure annexation, the article اَلْ can never be prefixed to the مُضَافٌ; in the impure, it may (see §§ 30, *a*, and 89).

Rem. *b*. Occasionally in ancient poetry, and frequently in later prose writers, we find such phrases as سَيْفُ وَرُمْحُ زَيْدٍ *Zèid's sword*
and spear, for which the correct expression would be سَيْفُ زَيْدٍ C
وَرُمْحُهُ; e.g. قَطَعَ ٱللّٰهُ يَدَ وَرِجْلَ مَنْ قَالَهَا *may God cut off the hand and foot of him who said it;* بَيْنَ ذِرَاعَيْ وَجَبْهَةِ ٱلْأَسَدِ *between the two paws and the forehead of the Lion* (the constellation Leo); إِلَّا عُلَالَةَ أَوْ بُدَاهَةَ سَابِحٍ *save the after-running or the first running of a courser;* سَقَى ٱلْأَرَضِينَ ٱلْغَيْثُ سَهْلَ وَحَزْنَهَا *may the rain water*
the lands, both rugged and level, for سَهْلَهَا وَحَزْنَهَا. D

79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبِيعَةُ ٱلْفَرَسِ *Rabī'a of the horse;* نَابِغَةُ ذُبْيَانَ *ĕn-Nābiga of* (*the tribe of*) *Dubyān*, = اَلنَّابِغَةُ ٱلذُّبْيَانِيُّ; تَغْلِبُ وَآئِلٍ *Taġlib*, (*son*) *of Wā'il*, for تَغْلِبُ بْنُ وَآئِلٍ; حَاتِمُ طَيِّءٍ *Ḥātim of* (*the tribe of*) *Ṭaiyi';* عَمْرُو ٱلْكَلْبِ *'Amr of the dog* (because

A he was always accompanied by one); حِيرَةُ ٱلنُّعْمٰنِ *ĕl-Ḥīra,* (*the capital of the kingdom*) *of ĕn-No'mān;* طَرَابُلُسُ ٱلشَّأْمِ *Tripolis in Syria;* طَرَابُلُسُ ٱلْغَرْبِ *Tripoli in North Africa;* أَقَامَ بِبَغْدَادِ ٱلْعِرَاقِ وَشَوْقُهُ لِأَهْلِ دِمَشْقِ ٱلشَّأْمِ شَوْقٌ مُبَرِّحُ *he dwelt in Baġdād of* (*in*) *ĕl-'Irāḳ, but his yearning for the people of Damascus of* (*in*) *Syria was a painful yearning;* عَلَا زَيْدُنَا يَوْمَ ٱلنَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضَ مَاضِى ٱلشَّفْرَتَيْنِ يَمَانِى *our Zèid, on the day* (*at the battle*) *of ĕn-Naḳā*
B (or *the sand hill*), *smote the head of your Zèid with a bright* (*sword*) *of ĕl-Yèmèn, the edges of which bit deep;* فَغَادَرُوا مَسْعُودَهُمْ مُتَجَدِّلًا *and they left their Mas'ūd thrown down upon the ground.*

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as رَجُلُ سَوْءٍ *a bad man;* حِمَارُ وَحْشٍ *a wild ass;* ثَوْبُ صِدْقٍ *a piece of cloth of good quality,* مُبَوَّأُ صِدْقٍ *a good place of abode,*
C صَاحِبُ صِدْقٍ *a good comrade;* إِخْوَانُ ٱلصَّفَا *the pure* or *sincere brethren* (or *brotherhood*). This is particularly the case in specifying the material of which a thing is made; as بَيْضَةُ فِضَّةٍ *ovum argenteum, a silver egg;* ثَوْبُ حَرِيرٍ *vestis serica, a silk dress* (see §§ 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as زَيْدُ ٱلضَّلَالِ *the erring* (*apostate*) *Zèid,* = زَيْدٌ ذُو ٱلضَّلَالِ; سَعْدُ ٱلْخَيْرِ *the good*
D *Sa'd,* = سَعْدٌ ذُو ٱلْخَيْرِ, to which would be opposed سَعْدُ ٱلسَّوْءِ, or سَعْدُ ٱلشَّرِّ, *the wicked Sa'd,* = سَعْدٌ ذُو ٱلسَّوْءِ or ذُو ٱلشَّرِّ.

[REM. This sort of annexation is called إِضَافَةُ ٱلْعَيْنِ إِلَى ٱلْمَعْنَى i.e. the annexation of the concrete to the abstract noun.]

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, etc.,

in combination with a following substantive (usually expressing a A
quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following: ذُو *the* (*man*) *of* such and such a thing, its *owner* or *possessor* (Vol. i. § 340, rem. *c*); صَاحِبٌ *companion, possessor;* أَهْلٌ *family, people;* أَبٌ *father*, and أُمٌّ *mother*, i.e. originator, cause, origin, or principle
of a thing; اِبْنٌ *son*, and اِبْنَةٌ or بِنْتٌ *daughter*, i.e. originating from, B
caused by, dependent upon or related to something; أَخٌ *brother*, i.e. connected with or related to something. The nouns ذُو, صَاحِبٌ, and أَهْلٌ, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو ٱلْخَيْرِ *the good*, ذُو ٱلْعِلْمِ *the learned*, ذُو فَضْلٍ *gracious*, ذُو مَالٍ *wealthy*, ذُو رَحِمٍ *a relation*, أَرْضٌ ذَاتُ شَوْكٍ
a piece of land covered with thorns, أُولُو ٱلْأَلْبَابِ *intelligent persons*, C
ذَوُو ٱلْأَرْحَامِ, or أُولُو ٱلْأَرْحَامِ, *relations;* صَاحِبُ ٱلطَّبْعِ ٱلْمُسْتَقِيمِ *one with good natural parts*, صَاحِبُ ٱلْخَطِيَّةِ *the person who has committed a fault*, صَاحِبُ خَبَرٍ *a scout, spy*, or *mouchard*, صَاحِبُ عِلْمٍ *a man of learning*, أَصْحَابُ ٱلْجَنَّةِ وَٱلنَّارِ *the inmates of Paradise and Hell;* أَهْلُ ٱلسُّنَّةِ *those who conform to the practices* [*and sayings*] *of Muḥam-*
mad, أَهْلُ ٱلْأَهْوَاءِ *persons of erroneous opinions, heretics*, أَهْلُ ٱلْعِلْمِ D
the learned, أَهْلُ ٱللُّغَةِ *lexicographers;* أَبُو ٱلْأَضْيَافِ *a hospitable man*, أَبُو ٱلْحَيَاةِ *the father* (*supporter*) *of life*, i.e. *the rain*, أَبُو ٱلْحُصَيْنِ *the father* (*constructor*) *of the little fortress*, i.e. *the fox;* أُمُّ ٱلْخَبَائِثِ *the mother* (*cause*) *of disgraceful acts*, i.e. *wine*, أُمُّ ٱلطَّرِيقِ *the main road;* [بَنَاتُ ٱلطَّرِيقِ *the branches of the road;*] اِبْنُ ٱلسَّبِيلِ *the son of the way*, i.e. *the traveller*, اِبْنُ حَرْبٍ *a warrior*, اِبْنُ آوَى *the son of*

A *howling*, i.e. *the jackal;* بِنْتُ ٱلْجَبَلِ *the daughter of the mountain*, i.e. *the echo;* أَخُو ٱلْخَيْرِ, أَخُو ٱلْجَهْدِ, أَخُو ٱلْغِنَى, أَخُو ٱلْعِلْمِ, *the good, the laborious, the wealthy, the learned,* أَخُو تَمِيمٍ *a brother of Tèmīm, one of the tribe of Tèmīm;* [أَخُو ٱلْخَمْرِ *the brother of wine*, i.e. *a man drunk with wine.* Connected herewith is the use of اِبْنٌ, اِبْنَةٌ (بِنْتٌ) to indicate the age of a person, as هُوَ ٱبْنُ ثَمَانِينَ سَنَةً *he is eighty*
B *years old* (lit. *he is the son of eighty years*). A poet (*Ḥamāsa*, p. 6) employs أَخٌ in the same manner: أَخُو خَمْسِينَ *fifty years old*].

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are :—

C (*a*) كُلٌّ (Heb. כֹּל, Syr. ܟܽܠ, ܟܠ, Æth. ኵሉ *kwĕll*) *the totality, the whole* (lit. *what is rolled and gathered together;* compare גָּלַל *to roll*, ܟܠܝܠܐ, إِكْلِيلٌ, *a crown*, כָּלַל *to make complete* or *perfect*, כָּלִיל *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, كُلٌّ means *whole*, as كُلُّ ٱلْبَيْتِ *the whole house*, كُلُّ ٱلْيَوْمِ *the whole day;* if it is definite, but a plural or a collective, كُلٌّ means *all*, as كُلُّ ٱلْحَيَوَانَاتِ *all the*
D *animals*, كُلُّ ٱلنَّاسِ *all mankind;* if it is indefinite, كُلٌّ means *each, every*, as مَا كُلُّ سَوْدَاءَ تَمْرَةً وَبَيْضَاءَ شَحْمَةً *not everything which is black is a date, and (not everything which is) white a bit of fat;* أَكُلَّ ٱمْرِئٍ تَحْسِبِينَ ٱمْرَأً وَنَارٍ تَوَقَّدُ بِٱللَّيْلِ نَارَا *dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire* (really deserving of the name)? كُلُّ كَيْدٍ *every stratagem*, كُلُّ يَوْمٍ *every day*, (أَحَدٍ) كُلُّ وَاحِدٍ *each single one*, كُلُّ مَنْ *every one who* (in

which case the annexation is explicative, إِضَافَةُ ٱلتَّفْسِيرِ وَٱلْبَيَانِ, *each, viz. stratagem,* etc.)*.—Frequently, however, the definite primary substantive is put first, and كُلٌّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as اَلْبَيْتُ كُلُّهُ *the whole house,* اَلْأَرْضُ كُلُّهَا *the whole earth,* اَلنَّاسُ كُلُّهُمْ *all mankind.* Instead of this construction, we sometimes find اَلْكُلُّ, τὸ πᾶν, and even كُلٌّ, which is definite, notwithstanding the tènwīn, and stands, according to circumstances, for كُلُّنَا, كُلُّكُمْ, etc.; as وَقَدْ تَجَمَّعَتِ ٱلصَّعَالِيكُ وَٱلْأَرَامِلُ وَٱلْأَيْتَامُ وَٱلْكُلُّ قَدْ أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَٱلْأَغْنَامَ وَبَقُوا ٱلْكُلُّ عِنْدَ ٱلْمَآءِ قِيَامًا *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* (اَلْكُلُّ = كُلُّهُمْ); وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ وَأَصْحَابُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ ٱلرُّسُلَ *and ʿĀd, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubbaʿ, all accused the apostles of imposture* (كُلٌّ = كُلُّهُمْ or كُلُّ وَاحِدٍ مِنْهُمْ); وَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا *we gave him* (Abraham) *Isaac and Jacob, and each of them we made a prophet* (كُلًّا = كُلَّ وَاحِدٍ مِنْهُمَا or مِنْهُمْ); كُلٌّ يَمُوتُ *all must die,* i.e. كُلُّ أَحَدٍ مِنَ ٱلنَّاسِ; فَكُلٌّ أَجَابَ وَبَايَعَ *and they all*

A B C

* [In poetry كُلٌّ, followed by an indefinite noun in the genitive singular, is often used, like the German word *lauter*, to denote a number of objects *all of which* possess this or that quality, e.g. وَلَا ٱلذُّخْرَ إِلَّا كُلَّ جَرْدَآءَ صِلْدِمِ *and* (*he cared for*) *no treasure save only mares, all of them short-haired and hard-hoofed;* مَعِي كُلُّ فَضْفَاضِ ٱلْقَمِيصِ *with me were comrades, each of them clad in a loose-fitting tunic,* in German, *es begleiteten mich lauter Freunde mit weiten Kleidern.*] D

A *assented and swore allegiance;* [إِنْ كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ *there was not any one but accused the apostles of lying*].

REM. This last remark applies also to غَدٌ *to-morrow,* = غَدُ ٱلْيَوْمِ and غَدُ ذٰلِكَ ٱلْيَوْمِ, and to قَابِلٌ *next year,* = قَابِلُ هٰذَا ٱلْعَامِ and قَابِلُ ذٰلِكَ ٱلْعَامِ; as أَرْسِلْهُ مَعَنَا غَدًا *send him with us to-morrow;* إِذَا مَا حَوَيْتَ جَنَى نَخْلَةٍ فَلَا تُقْرِبَنْهَا إِلَى قَابِلِ *when thou gettest*
B *the plucking of a palm-tree, do not put it off till next year.*

(*b*) With the use of كُلٌّ coincides in most points that of جَمِيعٌ *the totality, the whole* (lit. *what is collected,* from جَمَعَ, connected with جَمَّ); as جَمِيعُ ٱلنَّاسِ, or اَلنَّاسُ جَمِيعُهُمْ, *all mankind* (but also اَلنَّاسُ جَمِيعًا, whereas اَلنَّاسُ كُلًّا is inadmissible); اَلْمَدِينَةُ جَمِيعُهَا *the whole city;* فَلَمَّا وَلِيَ ٱلْمُلْكَ قَتَلَ ٱلْجَمِيعَ *and after he obtained*
C *the sovereignty, he put them all to death* (اَلْجَمِيعَ, τὸ ὅλον, equivalent in this case to جَمِيعَهُمْ); فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ *and lo, they shall be assembled before us all together.*

REM. Similar is the use of عَامَّةٌ *the great mass* or *bulk, the greatest part,* [*the whole*] (properly the fem. participle of عَمَّ *to comprise* or *comprehend*); as يَجْرِي فِي سِكَكِهِمْ وَعَامَّةِ دُورِهِمْ وَحَمَّامَاتِهِمْ *it* (the water) *runs in their streets and the greatest part*
D *of their houses and baths;* وَعَامَّةُ أَبْنِيَتِهَا حِجَارَةٌ *and the greatest part of its buildings are* (*of*) *stone;* اَلْجَيْشُ عَامَّتُهُ *the great bulk of the army,* [*the whole army*]; قَرَأَ ٱلْعَامَّةُ عَلَى ٱلْفِعْلِ ٱلْمَجْهُولِ فِيهِمَا *most* (*readers of the Ḳor'ān*) *read according to the passive voice in both* (*words*); جَآءَ ٱلْقَوْمُ عَامَّةً *the people came in a body.*—The word سَآئِرٌ *the rest, the remainder* (properly the participle of سَئِرَ *to be over, to be left,* Heb. שְׁאָר), is incorrectly used by later [even elegant] writers in the sense of *all;* as قَدِمَ سَآئِرُ ٱلْحَاجِّ *all the pilgrims*

have arrived; اُسْتُوفِىَ سَائِرُ ٱلْخَرَاجِ *the whole of the property-tax* A
*has been collected**.

(c) بَعْضٌ *a part, a portion,* is used with the genitive of a plural or a collective to signify *some one* or *more, a certain one, some one, one;* as خَاطَبَ بَعْضُ ٱلتَّلَامِيذِ مُحَمَّدَ بْنَ ٱلْحَسَنِ *one of his pupils addressed Muhammad the son of el-Ḥasan;* فِى بَعْضِ ٱلْمَغَايِرِ *in a certain cave;* فِى بَعْضِ ٱلْأَيَّامِ *one day;* أَنْشَدَ لِبَعْضِهِمْ *he recited (the following verses) composed by one of them* (*one of the poets, by a certain* B
poet); وَٱحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ ٱللّٰهُ إِلَيْكَ *and beware of them, lest they lead thee astray from part of what* (from any of the precepts which) *God has sent down* (revealed) *unto thee.*—If بَعْضٌ be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ ٱلشَّرِّ أَهْوَنُ مِنْ بَعْضٍ *some evils are easier to be borne than others;* وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا *even though the one of them should aid the other;* إِنْ يَعِدُ ٱلظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا C
غُرُورًا *the wicked make to one another only vain* (or *deceitful*) *promises;* ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ *darknesses one upon another* (*darkness upon darkness*). In modern Arabic the second بَعْضٌ is often omitted.—Lastly, ٱلْبَعْضُ [and even بَعْضٌ without the article] is sometimes used instead of بَعْضٌ with the genitive; as إِذَا قَامَ بِهِ ٱلْبَعْضُ فِى بَلْدَةٍ سَقَطَ عَنِ ٱلْبَاقِينَ *when some* (*people*) *in a town observe it, it is not required of* (lit. *it falls off from*) *the rest;* وَقَدْ خَالَفَهُمُ ٱلْبَعْضُ D

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* [To the same class belong also جِدٌّ and حَقٌّ in expressions like جِدُّ لَئِيمٍ *very mean* = لَئِيمٌ جِدًّا ; مَا أَنَا جِدُّ عَالِمٍ *I am not very learned* = عَالِمٌ جِدًّا ; حَقُّ أَمِينٍ *most trustful* = أَمِينٌ حَقًّا ; يَوْمٌ حَقُّ ذَائِبٍ *an intensely hot day* = ذَائِبٌ حَقًّا. Comp. § 137, rem. *b* and the Gloss. to Ṭabarī s. v. حقّ. D.G.]

A فِى ذٰلِكَ *some opposed them in this matter;* [أَخَذْتُ بَعْضًا وَتَرَكْتُ بَعْضًا *I took a part (of it) and left a part*].

(*d*) غَيْرٌ *alteration, difference,* as a concrete, *something different,* is used with a following genitive to designate one or more objects *other* than, *differing* from, or the *opposite* of, the object or objects expressed by the genitive. In the last case it corresponds to our negative prefix *un* or *in;* in the others it may be rendered by *another,*
B *other, et cætera,* and the like. For example: اَلْمُلُوكُ وَغَيْرُهُمْ *kings and others;* اَلشَّجَاعَةُ وَٱلْقُوَّةُ وَٱلشَّفَقَةُ وَغَيْرُهَا *bravery, strength, clemency, and other qualities;* جَآءَ ٱلْوُزَرَآءُ وَٱلْقُضَاةُ وَغَيْرُهُمْ *there came the vizirs, judges, etc.;* [وَغَيْرُ ذٰلِكَ *et cætera;*] أَفَغَيْرَ دِينِ ٱللّٰهِ تَبْغُونَ *do you then seek another religion than that of God?* مَنْ إِلٰهٌ غَيْرُ ٱللّٰهِ يَأْتِيكُمْ بِهِ *what god is there but God, who would bring it (back) to you?* غَيْرُ مَخْلُوقٍ *uncreated;* غَيْرُ ٱلْمَخْلُوقِ *the uncreated;* غَيْرُ مُمْكِنٍ *impossible;* غَيْرُ
C ٱلْعَرَبِ *not Arabs;* وَجْهُهُ إِلَى غَيْرِ مِصْرَ *his face was not turned towards Egypt;* فَنَزَلَ عَلَى غَيْرِ مَآءٍ *and he halted away from water,* or *without access to water.*—اَلْغَيْرُ is very rarely used instead of غَيْرُ with the genitive; as تُصَافِحُهَا أَكُفُّ ٱلْغَيْرِ *the hands of others clasp them* (=غَيْرِهِمْ).—When in the accusative, غَيْرَ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except, but;* e.g. قَامَ ٱلْقَوْمُ غَيْرَ أَبِى بَكْرٍ *the people*
D *stood up, except ʼAbū Bèkr;* لَا تُرَى غَيْرَ جَاهِلٍ *thou wilt never seem* (or *be thought*) *but a fool**.—On بِغَيْرِ and مِنْ غَيْرِ, *without,* see § 56, rem. *c.* The expressions لَا غَيْرُ and لَيْسَ غَيْرُ are used in the sense of *not otherwise, nothing more* [Vol. i. § 363]; as اَلْمُسْتَعْمَلُ ظَرْفًا لَا غَيْرُ *that which is used as an accusative of time, not otherwise;* بِٱلرَّفْعِ لَا غَيْرُ

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* [On غَيْرَ أَنْ = إِلَّا أَنْ comp. the footnote to Vol. i. § 367.]

in the nominative, not otherwise; عِنْدِى دِرْهَمٌ لَيْسَ غَيْرُ *I have a* A
dirham about me, nothing more; i.e. لَيْسَ غَيْرُ ذٰلِكَ, لَا غَيْرُ ذٰلِكَ.

Rem. *a.* When the sense demands a repetition of غَيْر, the particle لَا is used instead, likewise followed by the genitive; as مِنْ غَيْرِ أَبٍ وَلَا أُمٍّ *without father and mother;* بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ *without either knowledge or guidance or a book to give them light;* أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ *I know him to be neither* B
envious nor tyrannical; صِرَاطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّالِّينَ *the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.*

Rem. *b.* Instead of غَيْرُ in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find لَا with the corresponding case of the adjective; as بَقَرَةٌ لَا ذَلُولٌ *an unbroken heifer,* = غَيْرُ ذَلُولٍ. C

(*e*) سِوًى (rarely سُوًى and سَوَآءٌ), *another* (*besides So-and-so*), likewise runs through all the cases; as وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy* (see § 30, *b*, rem. *b*); فَسِوَاكَ بَآئِعُهَا وَأَنْتَ ٱلْمُشْتَرِى *then another than thou is the seller and thou art the buyer;* وَٱكْفِنِى بِفَضْلِكَ عَنْ سِوَاكَ *and suffice me with Thy bounty, so that I may have no need of any* D
other but Thee; دَعَوْتُ رَبِّى أَنْ لَا يُسَلِّطَ عَلَى أُمَّتِى عَدُوًّا مِنْ سِوَى أَنْفُسِهَا *I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves;* وَلَا يَنْطِقُ ٱلْفَحْشَآءَ مَنْ كَانَ مِنْهُمْ إِذَا جَلَسُوا مِنَّا وَلَا مِنْ سَوَآئِنَا *and no one of them speaks a foul word, either when they sit with us or with others than us;* وَإِنَّ سِوَاكَ مَنْ يُؤَمِّلُهُ يَشْقَى *and he who places hope in any other than thee is wretched.*—When in the accusative, it must

A often be translated by *besides* (compare غَيْرٌ in *d*); as سِوَى ٱلْعِلْمِ *besides science;* سِوَى كَوْنِهِ رَوْنَقَ ٱلْمَجْلِسِ *besides its* [or *his*] *being an ornament in society.*

(*f*) مِثْلٌ, plur. أَمْثَالٌ, *likeness*, as an adjective, *like*, also runs through all the cases; as ذٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبٰوا *this because they say, Selling is merely like usury;* إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا
B *ye are nothing but men like us;* لَهَا أَجْنِحَةٌ مِثْلُ ٱلْخُفَّاشِ *they have wings like* (*those of*) *bats;* عَلَى ٱلتَّمْرَةِ مِثْلُهَا زُبْدًا *on each date the like of it in butter* (a piece of butter of the same size); لَيْسَ كَمِثْلِهِ شَىْءٌ *there is nothing like unto Him;* لَئِنِ ٱجْتَمَعَتِ ٱلْإِنْسُ وَٱلْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هٰذَا ٱلْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ *if mankind and the ǵinn united to produce the like of this Ḳor'ân, they could not produce the like of it;* كَذٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ *similarly, those who have no*
C *knowledge say the like of their saying* (of what they say); لَوْ أَنْفَقَ أَحَدُكُمْ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ ذَهَبًا *if one of you spent every day the like of* (*the hill of*) *'Oḥod in gold* (a quantity of gold as large as the hill of 'Oḥod); لَوْ كَانَ ٱلسِّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِى آدَمَ *if the wild beasts were painters like men;* [مَرَّ مِثْلَ ٱلْبَرْقِ *he passed like the lightning*]; لِى مِثْلَا مَا لَكَ *I have twice as much as thou;* يَرَوْنَهُمْ مِثْلَيْهِمْ *they thought them twice as many as themselves;* وَبِهَا قُرُودٌ بِيضٌ كَأَمْثَالِ
D ٱلْكِبَاشِ ٱلْكِبَارِ *and in it are white apes, like* (as big as) *large rams;* أَمَرَ أَنْ يُعْطَى عَشَرَةَ أَمْثَالِ مَا سَأَلَ *he ordered that he should be given ten times as much as he asked;* [ٱلْمِثْلُ is used instead of مِثْلٌ with the genitive in expressions like ثَمَنُ ٱلْمِثْلِ *the price paid for a similar thing* (= مِثْلِهِ), مَهْرُ ٱلْمِثْلِ *the dowry given to a lady of her rank* (= مِثْلِهَا)].

Rem. *a.* Exactly like مِثْلٌ, but formally undeveloped, is كَ *the* A
like of. See § 63.

Rem. *b.* Similar is the use of شِبْهٌ, [or شَبِيهٌ,] *likeness, the like,* قَدْرٌ, or مِقْدَارٌ, *measure, size, quantity, worth,* and زُهَآءٌ *computation* (*by conjecture*), which last may usually be translated by *about;* as وَنَحَتَ ٱلْأَوَّلُونَ فِى ٱلْجَبَلِ شِبْهَ دَرَجٍ يُصْعَدُ عَلَيْهِ *and the ancients have cut out in the mountain* (*something*) *like steps* (or *a stair*), *by which one can ascend;* [هِىَ فِى شَبِيهِ ٱلْجَزِيرَةِ *it* (*the town*) *lies in a* B
sort of peninsula; هُوَ شَبِيهُ شَجَرِ ٱلْأُتْرُجِّ *it* (*this tree*) *has the likeness of a lemon-tree;* also construed with بِ as فَخَرَّجَ مِنْهُ كِتَابَ ٱلطَّهَارَةِ فِى شَبِيهٍ بِأَلْفٍ وَخَمْسِ مِائَةِ وَرَقَةٍ *and he edited from this work the Book of Purification in* (*a volume*) *of about* 1500 *leaves*]; صَنَمٌ قَدْرُ ٱلرَّجُلِ ٱلْمُعْتَدِلِ ٱلْخِلْقَةِ *a statue the size of* (as tall as) *a well-proportioned man;* طَوَاوِيسُ رُقْطٌ وَخُضْرٌ قَدْرُ ٱلنَّعَامِ ٱلْكِبَارِ *peacocks, speckled and green, as big as large ostriches;* [هُمْ قَدْرُ مِائَةٍ C
they are as many as a hundred]; تَحْتَ ٱلرُّمَّانَةِ عُنُقٌ مِقْدَارُ سِتَّةِ أَصَابِعَ *under the knob is a neck* (or *shaft*) *measuring six fingers;* هُوَ مَآءٌ كَثِيرٌ قَدْرُ مَا يُدِيرُ رَحًى *it is a large body of water, as much as would turn a mill;* بِأَرْضِ ٱلْهِنْدِ بُحَيْرَةٌ مِقْدَارُ عَشَرَةِ فَرَاسِخَ فِى مِثْلِهَا *in the country of India is a lake, measuring ten parasangs* (in length) *by the same* (in breadth); يَجْتَمِعُ مَآؤُهَا فِى غَدِيرٍ مِقْدَارِ غَلْوَةِ سَهْمٍ فِى غَلْوَةِ سَهْمٍ *its water collects in a pond, measuring a* D
bowshot by a bowshot; رَأَى فِى ٱلْمَآءِ سَمَكَةً مِقْدَارَ ذِرَاعٍ *he saw in the water a fish, measuring a cubit* (in length); اِجْتَمَعَ لَهُ فِى أَيَّامِ ٱلْمَأْمُونِ مِنْهُمْ زُهَآءُ ثَلٰثَةِ آلَافِ غُلَامٍ *there were collected of them by him, in the days of ĕl-Ma'mūn, about* 3000 *slaves;* لَعَلَّهُ يَكُونُ عَلَى ٱلْمَيِّتِ مِنْهَا زُهَآءُ أَلْفِ ذِرَاعٍ *perhaps there may be on each corpse about* 1000 *ells of it;* إِلَى زُهَآءِ نِصْفِهَا *to about the half of it;*

A يَكُونُ طُولُ ٱلصَّنَمِ زُهَآءَ ثَلٰثِينَ ذِرَاعًا *the length* (height) *of the image is about thirty cubits.* This last word is sometimes construed with مِنْ, as نَحْنُ زُهَآءٌ مِنْ خَمْسِ مِائَةِ رَجُلٍ *we were about* 500 *men in number.*

(*g*) نَحْوٌ properly signifies *direction, quarter,* and is used in the accusative as a preposition (see § 65). But more usually نَحْوٌ is employed, in all its cases, as a substantive or adjective, to signify *such as, like;* as رَجُلٌ نَحْوُ زَيْدٍ *a man like Zèid;* وَكَذٰلِكَ فِى سَآئِرِ
B ٱلْأَخْلَاقِ نَحْوِ ٱلْجُودِ وَٱلْبُخْلِ *and similarly in regard to the other moral qualities, such as liberality and niggardliness;* كَٱلصَّلٰوةِ وَٱلصَّوْمِ وَنَحْوِهِمَا *as prayer, fasting, and the like;* تَكَلَّمَ نَحْوَ زَيْدٍ (i.e. تَكَلَّمَ تَكَلُّمًا نَحْوَ تَكَلُّمِ زَيْدٍ) *he spoke like Zèid.* As a substantive it also means *about,* in which case it may be followed (like زُهَآءٌ in *f*, rem. *b*) by مِنْ; as وَٱلشَّمَعُ نَحْوٌ مِنْ مِائَةِ شَمَعَةٍ *and the wax-candles were*
C *about a hundred;* لَمْ يُفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلٰثِينَ رَجُلًا *there escaped of its inhabitants only about thirty men;* كَانَ فِى نَحْوِ أَرْبَعَةِ آلَافٍ *he was at the head of about* 4000; عَلَى نَحْوِ سِتِّ مَرَاحِلَ *at* (*a distance of*) *about six marches;* بِهَا حَيَّاتٌ صِغَارٌ نَحْوُ ٱلشِّبْرِ *in it are small snakes, about a span* (*long*); صَادَ سَمَكَةً نَحْوَ ٱلشِّبْرِ *he caught a fish about a span* (*long*); هِىَ فِى ٱلْكِبَرِ نَحْوٌ مِنْ فَيْدَ *it*
D *is about the size of Fèid;* وَهُمْ نَحْوٌ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ *and they were about* 400 *men* (*in number*); رَوَى نَحْوًا مِمَّا ذَكَرْنَا *he handed down nearly the same* (*story*) *as we have mentioned;* أَعْطَى عُبَيْدُ ٱللّٰهِ ٱلْحٰرِثَ نَحْوًا مِنْ خَمْسِينَ أَلْفَ دِرْهَمٍ *'Obèidu'llāh gave èl-Ḥāriṯ about* 50,000 *dirhams.*

83. كِلَانِ, fem. كِلْتَانِ, *both, a pair* (compare Heb. כִּלְאַיִם *two things of different kinds,* Æth. ክልኤ፡ fem. ክልኤቱ፡ *two*),

is always construed with the genitive dual of a definite noun or A
pronoun, or, it may be, with the gen. sing. or plur. of a pronoun,
when it is to be taken in the sense of the dual; as كِلَا ٱلرَّجُلَيْنِ *both
the men;* كِلْتَا ٱلْجَنَّتَيْنِ *both the gardens;* أَحَدُهُمَا أَوْ كِلَاهُمَا *one of
the two or both of them;* وَيَعْلَمُ أَنْ سَيَلْقَاهُ كِلَانَا *and He knows that
both of us will meet Him* (at the judgment); إِنَّ لِلْخَيْرِ وَلِلشَّرِّ مَدًى
وَكِلَا ذٰلِكَ وَجْهٌ وَقَبْلْ *both good and evil have their limit, and both
are plain and clear* (قَبْلْ in rhyme for قَبَلٌ). This word is not B
inflected except when it is connected with a pronominal suffix; as
رَأَيْتُ كِلَا أَخَوَيْكَ *I have seen thy two brothers* (not كِلَيْ); مَرَرْتُ بِكِلْتَا
أُخْتَيْكَ *I passed by thy two sisters* (not بِكِلْتَيْ); but إِنَّ ٱلْمُعَلِّمَ
وَٱلطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them;* مَرَرْتُ
بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا *I passed by Zèinèb and Fāṭima, both of
them.* Although dual in form, it takes the predicate in the singular;
as [كِلَاهُمَا مُحِبٌّ لِصَاحِبِهِ *each of them loves his friend,* i.e. *they* C
love one another]; كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيٰوتَهُ *each of us can dispense
with his brother, all his life long;* كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ *when
either of us obtains anything, he lets it slip;* كِلَا أَخَوَيْنَا كَانَ فَرْعًا دِعَامَةً
each of our two brothers was an eminent man, a support of his people;
[كِلَاكُمَا لَمْ يُصِبْ *neither of you has hit the right thing*]; كِلْتَا
ٱلْجَنَّتَيْنِ آتَتْ أُكُلَهَا *each of the gardens produced its fruit;* هُهُنَا D
رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom are
hateful to you.*—In poetry it is sometimes joined to two singular
genitives, as كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضُدًا فِي ٱلنَّائِبَاتِ *my brother
and my friend both find me a help in misfortunes;* but in prose we
cannot say كِلَا زَيْدٍ وَعَمْرٍو *both Zèid and ʻAmr,* instead of زَيْدٌ وَعَمْرٌو
كِلَاهُمَا or كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو.

A Rem. *a.* When كِلَانِ necessarily denotes *both together*, not *each of the two separately*, it naturally takes the predicate in the dual, as وَكِلَاهُمَا يَعُمَّانِ كُلَّ ضَارٍّ وَنَافِعٍ *and these two together comprise everything hurtful and useful;* كِلَاهُمَا حِينَ جَدَّ ٱلسَّيْرُ بَيْنَهُمَا قَدْ أَقْلَعَا *both of them, when setting out became earnest between them* (when they had to set out), *started;* or even in the plural, as كِلَانَا فَعَلْنَا ذٰلِكَ *we two have done this together.*

B Rem. *b.* كِلَا and كِلْتَا are sometimes written كِلَى and كِلْتَى, and in poetry the shorter form كِلْتَ very rarely occurs.

84. رُبَّ *many a . . . .*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ *many a noble man have I met;* رُبَّ رَجُلٍ
C رَأَيْتُهُ جَاهِلًا *many a man have I thought foolish;* رُبَّ رِفْدٍ هَرَقْتُهُ ذٰلِكَ
ٱلْيَوْمَ *many a drinking-cup did I empty on that day;* رُبَّ وَرْقَآءَ هَتُوفٍ بِٱلضُّحَى ذَاتِ شَجْوٍ صَدَحَتْ فِى فَنَنٍ *many a cooing dove, sorrow-stricken, cries in the morning on a branch.*—Sometimes the pronominal suffix هُ* is appended to رُبَّ, and the indefinite substantive put in the accusative, as a تَمْيِيزٌ (§ 44, *e*), or by the verb أَعْنِى, *I mean,*
D understood; as وَرُبَّهُ عَطِبًا أَنْقَذْتَ مِنْ عَطَبِهْ *and many a perishing* (*man*) *hast thou saved from destruction* (عَطَبِهْ in rhyme for عَطَبِهِ). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as رُبَّهُ ٱمْرَأَةً,

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* [Called in this case ٱلضَّمِيرُ ٱلْمَجْهُولُ, because the noun to which it relates has not previously been mentioned. Comp. Fleischer, *Kl. Schr.* i. 419.]

or رُبَّهَا ٱمْرَأَةً, *many a woman;* رُبَّهُمْ رِجَالًا *many men;* رُبَّهُنَّ نِسَآءً A
many women.

Rem. *a.* Other forms of this word are: رُبُ, رُبْ, رَبَّ, رَبَ, رُبَّتْ,
رُبَتْ, of which the most common are رُبَ and رُبَّتَ; as أَأُمَيْمَ هَلْ
تَدْرِينَ أَنْ رُبَ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَاشَ غَيْرِ ضَعِيفِ *'Umèima, dost
thou know that I parted on the day* (i.e. *at the battle*) *of Ḥošāš*
from many a sturdy friend (ضَعِيفِ in rhyme for ضَعِيفٍ); رُبْ خُطْبَةٍ B
مُسْحَنْفِرَهْ *many a long oration* (in rhyme for مُسْحَنْفِرَةٍ).—The
addition of مَا ٱلْكَافَّةُ (see § 36, rem. *d*) usually hinders the regimen
of رُبَّ, as رُبَّمَا ٱلْجَامِلُ ٱلْمُؤَبَّلُ فِيهِمْ *many a large and thriving
herd of camels is (to be found) among them;* but it is sometimes
added without producing any effect ([مَا ٱلزَّائِدَةُ]; see § 70, rem. *f*),
as رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *many a stroke with a polished sword;* C
رُبَّتَمَا غَارَةٍ *many a raid* (see rem. *c*).

Rem. *b.* From رُبَّ and مَا is formed the adverb رُبَّمَا *many a
time, sometimes, perhaps,* which may be prefixed to either a nominal
[in which case مَا is مَا ٱلْكَافَّةُ] or a verbal clause [in which case مَا is
مَا ٱلْمَصْدَرِيَّةُ]; as رُبَّمَا زَيْدٌ فِى ٱلدَّارِ *perhaps Zèid is in the house;*
رُبَّمَا جَآءَنِى زَيْدٌ *many a time has Zèid come to me;* رُبَّمَا يَوَدُّ ٱلَّذِينَ
كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *often will those who have not believed,* D
wish that they had been Muslims; رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ ٱلْعُقُولُ
*perhaps he may say something which our undertakings cannot receive
(which we cannot admit)**.

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* [In the verse رُبَّمَا تَكْرَهُ ٱلنُّفُوسُ مِنَ ٱلْأَمْرِ لَهُ فُرْجَةٌ كَحَلِّ العِقَالِ *for many a thing that the souls dislike there is a removal (as easy) as the loosing of a camel's rope,* مَا is a مَا مَوْصُوفَةٌ (Vol. i. § 348), with مِنَ ٱلْأَمْرِ as بَيَانٌ, and لَهُ فُرْجَةٌ الخ as صِفَةٌ. See Fleischer, *Kl. Schr.* i. 420.]

A Rem. *c.* رُبَّ is the accusative of a substantive رُبٌّ, Heb. רֹב, *multitude, quantity,* dependent upon the interjection يَا (§ 38, *a, β*), which is generally understood, though sometimes expressed; as يَا رُبَّ كَاسِيَةٍ فِى ٱلدُّنْيَا عَارِيَةٌ يَوْمَ ٱلْقِيٰمَةِ *many a* (*woman who is*) *clothed in this world,* (*will be*) *naked on the day of the resurrection;* يَا رُبَّ صَآئِمِهِ لَنْ يَصُومَهُ *many a one who is keeping its fast* (*now*) *shall not keep its fast* (*again*), meaning the fast of Ramaḍān;
B يَا رُبَّ خَالٍ لِى أَغَرَّ أَبْلَجَا *many a maternal uncle have I, noble and bright of countenance* (أَبْلَجَا in rhyme for أَبْلَجَ); يَا رُبَّ مِثْلِكِ فِى ٱلنِّسَآءِ غَرِيرَةٍ *many a one like thee among women, inexperienced in love affairs;* مَاوِىَّ يَا رُبَّتَمَا غَارَةٍ شَعْوَآءَ كَٱللَّذْعَةِ بِٱلْمِيسَمِ *Māwīya, many a far extending raid is like a burn with the branding iron.* Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say,
C an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبَّ, *the answer* or *complement of* رُبَّ.—It is curious to note that رُبَّ has passed, like the German *manch,* Fr. *maint,* and Eng. *many a . . . .* , from its original signification of *multitude,* into one which is almost the opposite, viz. *not a great many.* The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps.* Hence some of the Arab grammarians say that رُبَّ is used لِلتَّقْلِيلِ *to denote a small number;* others, لِلتَّكْثِيرِ *to*
D *denote a large number.*

85. In consequence of the elision of رُبَّ, we frequently find the indefinite genitive alone after the conjunction وَ (وَاوُ رُبَّ *the wāw of rubba, equivalent in meaning to rubba*); as وَكَأْسٍ شَرِبْتُ *many a cup have I quaffed;* وَأَرَاكَةٍ ضَرَبَتْ سَمَآءً فَوْقَنَا *many an 'arāka-tree formed a roof over us;* وَلَيْلٍ كَمَوْجِ ٱلْبَحْرِ أَرْخَى سُدُولَهُ عَلَىَّ *many a night, like* (*dark as*) *the waves of the sea, has let down its curtain*

upon me; وَتُفَّاحَةٍ مِنْ سَوْسَنٍ صِيغَ نِصْفُهَا وَمِنْ جُلَّنَارٍ نِصْفُهَا وَشَقَآئِقِ A
there is many an apple, the one half of which is fashioned of a lily, and the other half of a pomegranate blossom and an anemone.—The same is the case, though rarely, after فَ, and still more rarely after بَلْ; as فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ *many a one like thee have I visited by night, pregnant and nursing a child;* بَلْ بَلَدٍ مِلْؤُ ٱلْفِجَاجِ قَتَمُهْ *nay, many a town, the dust of which fills the wide roads* (قَتَمُهْ in rhyme for قَتَمُهُ); بَلْ مَهْمَهٍ قَطَعْتُ بَعْدَ مَهْمَهِ *nay, many a desert after desert* B
have I traversed; بَلْ جَوْزِ تَيْهَآءَ كَظَهْرِ ٱلْحَجَفَتْ *nay, many a middle of a desert, like the back of a shield* (ٱلْحَجَفَتْ in rhyme for ٱلْحَجَفَةِ). Occasionally even these particles are omitted, and the genitive alone appears; as رَسْمِ دَارٍ وَقَفْتُ فِى طَلَلِهْ *many a deserted abode, amid the ruins of which I have stood* (طَلَلِهْ in rhyme for طَلَلِهِ); نَرْجِسٍ بَاكَرْتُ مِنْهُ رَوْضَةً لَذَّ قَطْعُ ٱلدَّهْرِ فِيهَا وَعَذُبْ *many a garden of lilies have I* C
visited early in the morning, in which it was sweet and pleasant to pass the time (وَعَذُبْ in rhyme for وَعَذُبَ).

[Rem. The theory about this وَ with a following genitive is that of most native and European scholars. Nevertheless, I think it ought to be rejected. There are a great many cases where it is impossible to render it by *many a*, as it appears from the context that a single person, a single object, or a single fact is recorded, so that we must translate it by *I remember, I think of,* D
O that! etc., as وَتَاجِرٍ فَاجِرٍ جَآءَ ٱلْإِلٰهُ بِهِ *Oh that unbelieving wine-merchant, a real godsend!* whom the poet robbed; وَجَفْنِ سِلَاحٍ قَدْ رُزِيتُ *I think about that scabbard of mine that I have been deprived of;* وَمُرْسِلٍ وَرَسُولٍ *Oh sender and sent one!* (on that splendid evening); وَنَوَاعِمٍ *I think of those tender ladies,* who spoke on the day of my departure; وَأَطْلَسَ عَسَّالٍ *Oh that dust-coloured wolf!* says ĕl-Farazdaḳ, telling of his meeting with a wolf. I take

A this وَ to be the remnant of a word, like the وَ in وَٱللّٰهِ (comp. Vol. i. § 356, footnote). In fact, though the elision of رُبَّ after a copulative وَ is not impossible, as is sometimes the case after فَ and بَلْ, I do not remember ever to have seen وَرُبَّ at the beginning of a sentence, nor do we ever find رُبَّ employed where only a single person, object or fact is mentioned. D. G.]

86. With the genitive are also construed verbal adjectives
B expressing the superlative, whether of the common form أَفْعَلُ (Vol. i. § 234), or of any other form, such as فَعْلٌ (e.g. خَيْرٌ, شَرٌّ); as أَعْلَمُ ٱلْفَلَاسِفَةِ *the most learned of the philosophers*, خَيْرُ ٱلْبَرِيَّةِ *the best of created things* (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلُ and فَعْلٌ are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that
C خَيْرُ ٱلْبَرِيَّةِ or أَفْضَلُ ٱلْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. *a*].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as أَمِيرُ ٱلْأُمَرَاءِ *the ĕmīr of the ĕmīrs*, i.e. *the chief ĕmīr;* قَاضِى ٱلْقُضَاةِ *the chief judge;* طَلْحَةُ ٱلطَّلَحَاتِ *the Ṭalḥa of the Ṭalḥas*, i.e. *the noblest of those who bear the name of Ṭalḥa.*—To show that certain objects possess the highest degree of a quality, the adjective
D which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as نَفِيسُ ٱلْجَوَاهِرِ *the most precious gems* (lit. *the precious of gems*); سَابِغُ ٱلنِّعَمِ, or سَوَابِغُ ٱلنِّعَمِ, *the most ample favours;* [صَالِحُ ٱلْإِخْوَانِ *the truest friends;* صَالِحُ نِسَآءِ قُرَيْشٍ *the best women of Ḳurĕiś;* صَالِحُ ٱلْأَخْلَاقِ *the best manners.*—Another manner of expressing the

same is the use of the superlative followed by (ٱلْمَصْدَرِيَّةُ) مَا with the A
corresponding person of كَانَ or another verb, or with the corresponding personal pronoun, as هٰذَا أَخْبَثُ مَا كَانَ or هٰذَا أَخْبَثُ مَا هُوَ *he is the craftiest man that lives;* فَقَاتَلُوهُ كَأَشَدِّ مَا يَكُونُ مِنَ ٱلْقِتَالِ *they fought against him as fierce a fight as is possible;* وَٱلْآنَ أَحْوَجُ مَا كُنَّا إِلَى زَادٍ *and at present we have the greatest want of provisions;* بِقِيمَةِ أَكْثَرَ مَا كَانَتْ *for the highest price;* أَوْجَرُ مَا أَنَا مِنْ سَمْلَقَةَ *I dislike nothing more than (the name of) Samlaḳa;* B
هُوَ وَٱللّٰهِ أَجْوَدُ مَا سُخِّرَ *this (horse) is indeed most excellently trained.* Comp. Fleischer, *Kl. Schr.* i. 475 *seq.*, 685 *seq.* iii. 16 and my note *Journ. Asiat.* 1883, i. 541, 542. D. G.]

Rem. *a.* The numeral adjective أَوَّلُ *first*, being strictly a superlative, is also construed with the genitive, as أَوَّلُهُمْ *the first of them*, أَوَّلُ يَوْمٍ *the first day* = ٱلْيَوْمُ ٱلْأَوَّلُ; but this construction is not extended in classical Arabic to the other ordinal numbers (Vol. i. C
§ 328), which are nomina agentis from transitive verbs (see § 109), though later writers not unfrequently use them in this way, as ثَانِيَ مَرَّةٍ *for the second time* = ٱلْمَرَّةَ ٱلثَّانِيَةَ. Modern and vulgar are such constructions as ٱلثَّانِي يَوْمٍ *the second day*, ٱلثَّالِثُ مَرَّةٍ *the third time.* [Comp. § 108.]

Rem. *b.* In such phrases as عَزِيزُ كِتَابِكُمْ *your honoured letter*, the genitive does not designate the whole, of which the مُضَافٌ is a part, but it is (as in نَهْرُ ٱلْأُرْدُنِّ *the river Jordan*) merely explicative D
(see § 95); so that عَزِيزُ كِتَابِكُمْ = كِتَابُكُمْ = ٱلْعَزِيزُ ٱلَّذِي هُوَ كِتَابُكُمْ ٱلْعَزِيزُ. [Similarly لَيْسَ لَهُ كَبِيرُ رُسْتَاقٍ = لَيْسَ لَهُ رُسْتَاقٌ كَبِيرٌ *it has no great territory**.]

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* [On the use of كَبِيرٌ and كَثِيرٌ with a following genitive in negative sentences, see the Gloss. to Ṭabarī s. v. احد. D. G.]

A **87.** The interrogative pronoun أَيٌّ, fem. أَيَّةٌ (Vol. i. §§ 349, 353), is construed with the genitive, indefinite or definite; as أَيُّ رَجُلٍ *which man?* أَيُّ رَجُلَيْنِ *which two men?* أَيُّ ٱلرَّجُلَيْنِ *which of the two men?* أَيُّ رِجَالٍ *which men?* أَيُّ ٱلرِّجَالِ *which of the men?* أَيُّ مَنْ رَأَيْتَ أَفْضَلُ *which of those whom thou hast seen is the better,* or *the best?* أَيُّ ٱلَّذِينَ لَقِيتَ أَكْرَمُ *which of those whom thou hast met*
B *is the noblest?* أَيُّهُمَا *which of the two?* أَيُّهُمْ *which of them?* In the former case the annexation is explicative, in the latter partitive.—With a definite singular أَيٌّ can be construed only when the annexation is strictly partitive, as أَيُّ ٱلرَّجُلِ أَحْسَنُ, or أَيُّ زَيْدٍ أَحْسَنُ, *what* (*part* or *feature*) *of the man,* or *of Zèid, is the most handsome?* or else when أَيٌّ itself is repeated, as أَيِّى وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ ٱللّٰهُ *whichever of us* (*two*) *be the bad one, may God bring him to shame;*
C أَلَا تَسْأَلُونَ ٱلنَّاسَ أَيِّى وَأَيُّكُمْ غَدَاةَ ٱلْتَقَيْنَا كَانَ خَيْرًا وَأَكْرَمَا *why dost thou not ask the people, which of us, on the morning we met, was the best and the most noble?* (أَيِّى وَأَيُّكَ and أَيِّى وَأَيُّكُمْ = أَيُّنَا).

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَنْ or مَا and a finite form of the verb; as عَجِبْتُ مِنْ أَنْ قُمْتَ *I wonder at thy standing up,* = مِنْ قِيَامِكَ; وَقْتَ أَنِ ٱسْتَتَرَ *at the time he hid himself,* = وَقْتَ ٱسْتِتَارِهِ; وَإِنَّمَا سُمِّىَ
D طَالِبُ ٱلْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ فِى ٱلزَّمَانِ ٱلْأَوَّلِ مَا تَقُولُ فِى هٰذِهِ ٱلْمَسْئَلَةِ *the student of science was named Mā-taḳūlu* (what dost thou say?) *for no other reason than that, in the olden time, they used constantly to say, What dost thou say* (mā taḳūlu) *about this question?* = لِكَثْرَةِ قَوْلِهِمْ; عَجِبْتُ مِمَّا ضَرَبْتَ زَيْدًا *I wonder at thy beating Zèid,* = مِنْ ضَرْبِكَ; بِمَا نَسُوا يَوْمَ ٱلْحِسَابِ *because they have forgotten the day of reckoning,* = بِنِسْيَانِهِمْ; وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا

رَحُبَتْ *and the earth became (too) narrow for you, notwithstanding its* A
breadth. In the same way, a verbal or nominal clause is often found as the مُضَافٌ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. Compare §§ [23, rem. *c*], 70, rem. *f*, and 78.

Rem. In this case the أَنْ or مَا is مَصْدَرِيَّةٌ, because the clause which it introduces is equivalent to the *maṣdar* or infinitive of the verb, [Vol. i. § 195, rem.].

89. Adjectives and participles may take after them a restrictive B
or limitative genitive ; as حَسَنُ ٱلْوَجْهِ *handsome of face ;* طَاهِرُ ٱلْقَلْبِ *pure of heart ;* شَدِيدُ ٱلْحَرَارَةِ *very warm ;* صَرِيعُ ٱلْكَأْسِ *smitten down by the wine-cup, intoxicated* (compare הֲלוּמֵי יָיִן, Isaiah xxviii. 1) ; صَرِيعُ ٱلْغَوَانِى *smitten by (enamoured of) the fair sex ;* قَلِيلُ ٱلْحِيَلِ *having few wiles* or *shifts ;* عَظِيمُ ٱلْأَمَلِ *having great hopes ;* كُلُّ نَفْسٍ ذَائِقَةُ ٱلْمَوْتِ *every soul shall taste death ;* هَدْىٌ بَالِغُ ٱلْكَعْبَةِ *a victim*
which arrives at the Ka'ba (بَلَغَ is construed with the accusative of C
the object reached) ; جَائِلَةُ ٱلْوِشَاحِ *(a woman) whose waist-band,* or *girdle, fits loosely ;* مَحْمُودُ ٱلسِّيرَةِ *one whose conduct is praised* or *praiseworthy ;* مُرَوَّعُ ٱلْقَلْبِ *sagacious of mind ;* مُسْتَجَابُ ٱلدُّعَآءِ *one whose prayers are answered ;* [رَجُلَانِ حَسَنَا ٱلْوَجْهَيْنِ, رِجَالٌ حِسَانُ ٱلْوُجُوهِ *two or more men with handsome faces*]. Compare in Latin
aeger animi, integer vitae scelerisque purus, etc. This annexation is D
an improper one (§ 75, rem.), standing in place either of a tèmyīz-accusative (§ 44, *e*) or an accusative of the object*. Hence the genitive, though always defined by the article, exercises no defining

* [The two constructions may even occur in the same sentence, as إِنَّمَا أُولَئِكَ ٱلصِّغَارُ ٱلْأَخْطَارِ ٱلدِّقَاقُ هِمَمًا *those (who do such things) are only the men of little dignity and of mean aspirations.* D. G.]

A influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as مُحَمَّدٌ ٱلْحَسَنُ ٱلْوَجْهِ *Muḥammad, the handsome of face,* or ٱلْجَعْدُ ٱلشَّعَرِ *with the curly hair;* زَيْدٌ ٱلضَّارِبُ رَأْسِ ٱلْجَانِى *Zèid, who smites the head of the offender;* هِنْدٌ ٱلْجَائِلَةُ ٱلْوِشَاحِ *Hind, whose girdle fits loosely;* اَلضَّارِبُ ٱلرَّجُلِ *he who strikes the man,* اَلضُّرَّابُ ٱلرَّجُلِ *those who strike*
B *the man,* اَلضَّوَارِبُ ٱلرَّجُلِ *those* (women) *who strike the man,* اَلضَّارِبَاتُ غُلَامِ ٱلرَّجُلِ *those* (women) *who strike the man's slave;* ٱلْمُقِيمُو ٱلصَّلٰوةِ *those who perform (the rites of) prayer;* اَلْمُبْدِئُكَ *He who created thee;* اَللَّائِمِى *he who rebukes me* (compare הַמַּכֵּהוּ, Isaiah ix. 12); اَلْمُوعِدِى *he who threatens me;* [اَلنِّسَآءُ ٱلْمُرْضِعَاتُكَ *the women that have suckled thee;* اَلْمُرْسِلُهَا *he who has let her go out*].

C REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, حَسَنُ ٱلْوَجْهِ may possibly mean *the handsome (part) of the face,* or even *the handsome face;* مُسْتَجَابُ ٱلدُّعَآءِ *that part of the prayer which has been answered;* شَدِيدُ ٱلْحَرَارَةِ *the most intense portion of the heat* (compare § 86, with rem. *b,* and § 95). In this case the article can, of course, never be prefixed to
D the مُضَافُ.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as كِتَابُ ٱللّٰهِ ٱلْعَزِيزُ *the glorious book of God;* يَدُهُ ٱلْيُمْنَى *his right hand.* Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: فَلَا تَحْسِبَنَّ ٱللّٰهَ مُخْلِفَ وَعْدَهُ رُسُلِهِ

A *think not then that God will fail to keep His promise to His apostles* (ĕl-Ḳor'ān, xiv. 48, according to one reading); وَكَذٰلِكَ زُيِّنَ لِكَثِيرٍ مِنَ ٱلْمُشْرِكِينَ قَتْلُ أَوْلَادَهُمْ شُرَكَآئِهِمْ *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (ĕl-Ḳor'ān, vi. 138, according to one reading); هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); تَرْكُ يَوْمًا نَفْسِكَ وَهَوَاهَا

B سَعْيٌ لَهَا فِي رَدَاهَا *to let your soul alone one day with its lust is an effort towards its destruction;* إِنَّ ٱلشَّاةَ تَسْمَعُ صَوْتَ وَٱللّٰهِ رَبِّهِ *the sheep hears the voice, by God, of its master.* Again, in poetry: [وَلِلّٰهِ مُلْكٍ قَدْ دَخَلْتُ وَفَارِسٍ طَعَنْتُ *how many kingdoms* (*to God the glory!*) *did I not enter, and how many horsemen did I not pierce!* Ṭab. i. 1964, l. 16 with لِلّٰهِ (§ 53, *b*, rem. *e*) put between the وَاوُ رُبَّ and the

C genitive. D. G.;] لِلّٰهِ دَرُّ ٱلْيَوْمَ مَنْ لَامَهَا *well done he who has to-day rebuked her!* كَمَا خُطَّ ٱلْكِتَابُ بِكَفِّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يَزِيلُ *as a book, or letter, was written one day by the hand of a Jew, writing* (*the lines*) *nearer or farther* (*from one another*); فَزَجَجْتُهَا بِمِزَجَّةٍ زَجَّ ٱلْقَلُوصَ أَبِي مَزَادَهْ *and I stabbed her with a short lance, as 'Abū Mĕzāda stabs a young camel* (مَزَادَهْ in rhyme for مَزَادَةَ); فَسُقْنَاهُمْ سَوْقَ ٱلْبَغَاثَ ٱلْأَجَادِلِ *and we put them to flight as falcons put to flight*

D *kites;* يَفْرُكُ حَبَّ ٱلسُّنْبُلِ ٱلْكُنَافِجِ بِٱلْقَاعِ فَرْكَ ٱلْقُطْنَ ٱلْمَحَالِجِ *they* (the locusts) *rub down the grains of the full ears in the fields, as the miḥlāğ* (an iron instrument) *rubs down the cotton,* (clearing it of its seeds); وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ *whilst others than thou withhold their benefits from the needy;* وِفَاقُ كَعْبُ بُجَيْرٍ مُنْقِذٌ لَكَ مِنْ تَعْجِيلِ مَهْلَكَةٍ وَٱلْخُلْدِ فِي سَقَرٍ *agreement with Buğĕir saves thee, Ka'b, from speedy destruction and from remaining for ever in hell* (for وِفَاقُ

A بُجَيْرٍ يَا كَعْبُ); كَأَنَّ بِرْذَوْنَ أَبَا عِصَامٍ زَيْدٍ حِمَارٌ دُقَّ بِٱللِّجَامِ *O 'Abū 'Iṣām, it is as if Zèid's hack were an ass made thin by the bridle* (by constant riding); نَجَوْتُ وَقَدْ بَلَّ ٱلْمُرَادِيُّ سَيْفَهُ مِنِ ٱبْنِ أَبِى شَيْخِ ٱلْأَبَاطِحِ طَالِبِ *I escaped, but the Murādī* ('Abdu 'r-Raḥmān 'ibn Mulġam) *wetted his sword with the blood of* ('Alī), *the son of 'Abū Ṭālib, the chief of the valleys* (of Mèkka); وَلَئِنْ حَلَفْتُ عَلَى
B يَدَيْكَ لَأَحْلِفَنْ بِيَمِينِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ *and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath* (for بِيَمِينِ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ); وَلَا تَرْعَوِى عَنْ نَقْضِ أَهْوَآؤُنَا ٱلْعَزْمِ *but our desires do not refrain from breaking our resolutions;* هُمَا أَخَوَا فِى ٱلْحَرْبِ مَنْ لَا أَخَا لَهُ *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective
C complement of the مُضَافٌ, an adverbial accusative of time, or a vocative.

REM. Of the insertion of مَا ٱلزَّائِدَةُ, or *the redundant mā*, after certain of the prepositions and رُبَّ we have already given some examples, §§ 70, rem. *f*, 84, rem. *a*. It sometimes occurs in other cases, as: وَيْحَمَا زَيْدٍ *woe to Zèid!* غَضِبْتَ مِنْ غَيْرِ مَا جُرْمٍ *thou art angry without any offence;* أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ *whichever of*
D *the two terms I fulfil;* يَا شَاةَ مَا قَنَصٍ لِمَنْ حَلَّتْ لَهُ *O antelope of chase for him* (to be chased and caught by him) *for whom it is lawful;* فِى كُلِّ مَا عَامٍ تَلِدْ *who brings forth* (for تَلِدُ) *every year.* [The insertion of لَا is explained by its forming one word with the following genitive, as غَضِبَ مِن لَا شَىْءٍ *he was angry for nothing;* جَآءَ بِلَا زَادٍ *he came without food;* تَرَكْتَنِى حِينَ لَا مَالٍ أَعِيشُ بِهِ *thou hast abandoned me at a time when there was nothing that I could live by.* D. G.]

91. The relative adjectives ending in ـِىٌّ (Vol. i. § 249), because A
standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as رَأَيْتُ ٱلتَّيْمِىَّ تَيْمِ عَدِيٍّ *I saw the Tèimī, (namely) of (the tribe of) Tèim ('ibn) 'Adī,* = رَأَيْتُ ٱلرَّجُلَ مِنْ تَيْمٍ; ٱخْتَطَّ ٱلْبَصْرَةَ عُتْبَةُ بْنُ غَزْوَانَ ٱلْمَازِنِىُّ مَازِنِ قَيْسٍ ; تَيْمِ عَدِيٍّ *'Otba 'ibn Ġazwān ĕl-Māzinī, (namely) of (the tribe of) Māzin of Ḳais, founded ĕl-Baṣra;* يَقُولُ عَبْدُ ٱللّٰهِ بْنُ ٱلزَّبِيرِ ٱلْأَسَدِىُّ أَسَدِ خُزَيْمَةَ
says 'Abdu 'llāh 'ibn ĕz-Zèbīr ĕl-'Asèdī, of (the tribe of) 'Asèd ('ibn) B
Ḫozèima; وَلَقِىَ أَبَا ٱلْفَتْحِ ٱبْنَ ٱلرِّنْدَانَقَانِىِّ بَلَدٍ بَيْنَ سَرَخْسَ وَمَرْوَ *and he met 'Abū 'l-Fèth 'ibn 'ar-Rindānaḳānī, (from Rindānaḳān), a town between Serahs and Mèrw;* لَمَّا كَانَتِ ٱلْأَيَّامُ ٱلنَّاصِرِيَّةُ مُحَمَّدِ بْنِ قَلَاوُونَ *after there came the Nāṣirean days, (I mean the days of ĕl-Mèlik ĕn-Nāṣir) Muḥammad 'ibn Ḳalā'ūn;* and even with the interposition of a word, أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ ٱلْمُثَنَّى ٱلتَّيْمِىُّ بِٱلْوَلَاءِ
تَيْمِ قُرَيْشٍ *'Abū 'Obèida Ma'mar 'ibn ĕl-Mutannā, by clientship of* C
the tribe of Tèim, (namely) Tèim of Ḳorèiš.

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, بِنْتُ مَلِكٍ is *a daughter of a king, a king's daughter, a princess,* Fr. *une fille de roi,* Germ. *eine Königstochter;* but بِنْتُ ٱلْمَلِكِ is *the daughter of the king, the king's daughter,*
Fr. *la fille du roi,* Germ. *die Tochter des Königs* (either his only D
daughter or that daughter of his who has been already spoken of).— If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§ 53, *b*, rem. *c*); e.g. بِنْتٌ لِلْمَلِكِ *a daughter of the king;* مَاتَ لِى أَخٌ *a brother of mine is dead* (whereas مَاتَ أَخِى would mean *my brother is dead,* that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*).

A —There are some nouns, however, of a wide and general signification, which may remain indefinite even when followed by a definite genitive; for instance, مِثْلُهُ, نَحْوُهُ, نَظِيرُهُ, [شَبِيهُهُ], *something like him* or *it*; بَعْضُ ٱلْفُقَرَاءِ *some poor people*; بَعْضُ ٱلْمَغَايِرِ *a cave*; (see § 82, *c*, *f* [and rem. *b*], *g*); [أَحَدُهُمْ *some one of them*; جُزْءُهُ *a part of it*; ثُلُثُهُ *a third of it*. Likewise we find أَوَّلُ ٱلنَّاسِ and أَفْضَلُ قَوْمِهِ used
B in an indefinite sense*].

REM. In such phrases as أَمْرُ آخِرَةٍ وَدُنْيَا, *a matter of this life and the life to come*, the indefinite مُضَافٌ إِلَيْهِ shows that the مُضَافٌ is to be regarded as a single part, *some one matter*, etc. In such cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite: أَمْرُ آخِرَةٍ وَدُنْيَا is in fact equivalent in meaning to أَمْرٌ مِنْ أُمُورِ ٱلْآخِرَةِ وَٱلدُّنْيَا. The same remark
C applies to those indefinite annexations which supply the place of compound nouns or adjectives; e.g. قَصْرُ مَلِكٍ, *a royal castle*, nearly the same as قَصْرٌ مِنْ قُصُورِ ٱلْمَلِكِ; [ٱمْرَأَةُ حَجَّامٍ may be *a barber's wife* and *the wife of a* (*certain*) *barber*, though in the latter case it would be better to write ٱمْرَأَةُ حَجَّامٍ مِنَ ٱلْحَجَّامِينَ. D. G.]

93. Nouns of the forms أَفْعَلُ, فُعْلَى, etc., used as superlatives (see § 86), are construed as substantives in the singular masculine
D with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite and partitive†. Examples of the indefinite

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* [I owe this observation to Prof. Nöldeke. D. G.]

† [Such expressions as هُوَ أَفْضَلُ إِخْوَانِهِ *he is the most excellent of his brethren*, or هُوَ خَيْرُ أَصْحَابِهِ *he is the best of his companions*, are not exceptions to the rule, for they mean هُوَ أَفْضَلُ ٱلْإِخْوَانِ ٱلَّذِينَ هُوَ أَحَدُهُمْ. Though Ḥarīrī, *Durrat*, 9 condemns them strongly, they are not rare. D. G.]

genitive: هُوَ أَفْضَلُ رَجُلٍ *he is a* [or *the*] *most excellent man;* هِىَ A
أَفْضَلُ ٱمْرَأَةٍ *she is a* [or *the*] *most excellent woman;* هُمَا أَفْضَلُ رَجُلَيْنِ
they are two [or *the two*] *most excellent men;* هُنَّ أَفْضَلُ نِسَآءٍ *they*
are most [or *the most*] *excellent women;* اَللّٰهُ خَيْرُ حَافِظٍ *God is the*
best preserver; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best nation*
that has been created for mankind; اَلْفِقْهُ أَفْضَلُ قَآئِدٍ إِلَى ٱلْبِرِّ وَأَعْدَلُ
قَاصِدٍ *learning is the best guide to piety, and walks in the straightest* B
of paths; وَصَفَ ٱلْيَهُودَ بِٱلْبُخْلِ وَٱلْحَسَدِ وَهُمَا شَرُّ خَصْلَتَيْنِ *he described*
the Jews as being avaricious and envious, and these two are the worst
of qualities. Examples of the definite genitive: هِىَ أَفْضَلُ ٱلنِّسَآءِ
she is the best of the women; وَمَيَّةُ أَفْضَلُ ٱلثَّقَلَيْنِ جِيدًا *and Maiya is*
the fairest as to neck of all beings (اَلثَّقَلَانِ means *mankind and the*
ǵinn); هُمَا أَفْضَلُ ٱلْقَوْمِ *these two are the two best of the tribe;* C
أَنْتُمَا أَصْدَقُ ٱلصَّادِقِينَ *ye two are the most truthful of the truthful;*
أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَىَّ وَأَقْرَبِكُمْ مِنِّى مَجَالِسَ يَوْمَ ٱلْقِيٰمَةِ *I will tell*
you who are the dearest of you to me, and who of you shall have the
nearest seats to me on the day of the resurrection; وَلَتَجِدَنَّهُمْ أَحْرَصَ
ٱلنَّاسِ عَلَى حَيٰوةٍ *and verily thou wilt find them the greediest of men*
after life; خَيْرُ ٱلْأُمُورِ أَوْسَاطُهَا *the best of things are the mediums* (or
means between two extremes); شَرُّ ٱلنَّاسِ مَنْ يَذْهَبُ بِدِينِهِ لِدِينِ غَيْرِهِ D
the worst of men is he who changes his religion for that of others;
أَفْضَلُ ٱلْأَوْقَاتِ شَرْخُ ٱلشَّبَابِ وَوَقْتُ ٱلسَّحَرِ *the best of times are early*
youth and early morning. Compare in general § 86. Here must also
be mentioned the indefinite genitive after أَوَّلُ, *first*, and آخِرُ, *last*,
these words being (as already remarked in reference to the former,
§ 86, rem. *a*) really superlatives; e.g. إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى
بِبَكَّةَ *the first house* (*temple*) *which was founded for mankind, was that*

A *in Bèkka* (*Mèkka*); مَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *a mosque which was founded upon the fear of God from the first day* (*of its existence*); عَنِ ٱبْنِ عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَلَ بِهَا جِبْرِيلُ, (*it is stated*) *on the authority of 'Ibn 'Abbās that this is the last verse* (*of the Ḳor'ān*) *which was revealed by Gabriel* (lit. *with which Gabriel came down*). Instead of أَوَّلَ يَوْمٍ it is, however, very usual to say ٱلْيَوْمَ ٱلْأَوَّلَ.—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [عَاجِلُ B طَعْنَةٍ]) and § 86, rem. *b* [عَزِيزُ كِتَابِكُمْ].

REM. *a.* If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as هِىَ فُضْلَى ٱلنِّسَاءِ *she is the best of the women;* هُمَا أَفْضَلَا ٱلْقَوْمِ *these two are the two best of the tribe;* هُمْ أَفْضَلُو ٱلْقَوْمِ, or هُمْ أَفَاضِلُ ٱلْقَوْمِ, *they are the best of the tribe;* هُنَّ فُضْلَيَاتُ ٱلنِّسَاءِ, or هُنَّ فُضَلُ ٱلنِّسَاءِ *they are the best of the women;* وَكَذٰلِكَ C جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا *and similarly We have placed in every town its greatest sinners to plot in it;* أَحَاسِنُكُمْ أَخْلَاقًا *the best of you in moral character;* ٱلنَّاقِصُ وَٱلْأَشَجُّ أَعْدَلَا بَنِى مَرْوَانَ *the Lessener* (Yèzīd 'ibn ĕl-Wèlīd, so called because he lessened the pay of the troops) *and the Scarred* (le Balafré, 'Omar 'ibn 'Abdu 'l-'Azīz) *were the two most just of the Bènū Marwān;* أَنْتَ أَشْعَرُ أَهْلِ جِلْدَتِكَ *thou art the greatest poet of the people of thy colour* (words addressed to the negro poet
D Noṣaib). In these last two examples, however, many grammarians say that أَعْدَلَا and أَشْعَرُ are not superlatives, but stand for عَادِلَا and شَاعِرُ.

REM. *b.* In such constructions as خَيْرُ أُمَّةٍ, أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ, عَزِيزُ كِتَابِكُمْ, and عَالِى ٱسْمِ ٱلصَّاحِبِ, عَاجِلُ طَعْنَةٍ, شَرُّ خَصْلَتَيْنِ, the genitive is explicative (as in مَدِينَةُ بَغْدَادَ, § 95), and not, as

might at first sight appear, a substitute for a tèmyīz-accusative A
(§ 44, *e*). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا ٱلرَّجُلِ, as we say هُمَا طَوِيلَا ٱللِّحْيَةِ *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةً, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the B
substantive designating the thing; as ثَوْبُ حَرِيرٍ *a silk dress*, صَنَمُ ٱلذَّهَبِ *the golden image* (see §§ 76, 77, 80, and 92). Frequently, however,—and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: اَلصَّنَمُ ٱلذَّهَبُ *the golden image* (not اَلصَّنَمُ ٱلذَّهَبِ); اَلْكَأْسُ ٱلْفِضَّةُ
the silver cup; اَلسُّلْطَانِيَّةُ ٱلصِّينِىُّ *the porcelain* (or *china*) *dish;* C
اَلصُّلْبَانُ ٱلْخَشَبُ *the wooden crosses;* عِجْلًا جَسَدًا *a calf of red gold;* اِتَّخَذَ ثَوْبًا دِيبَاجًا *he made a dress of brocade;* وَوَجَدَ فِى وَسَطِهِ حَوْضًا رُخَامًا مُطْبَقًا *and he found in the centre of it a sarcophagus of marble, with a cover;* وَعَلَيْهَا مِيلَانِ سَاجٌ [مُرَبَّعَةٌ] *and beside it are two* [*square*] *posts of teak-wood* [§ 136, *a*, rem. *e*]; اِحْمِلْ إِلَيْهِ دِرْعِى ٱلْحَدِيدَ *carry*
to him my iron coat of mail; فَنَزَعُوا عَنْهُ ثِيَابَهُ ٱلْحَرِيرَ وَأَلْبَسُوهُ ثِيَابًا D
مِنَ ٱلشَّعْرِ *and they stripped off from him his silken garments, and clothed him in garments of hair;* اَلْفِرَآءُ ٱلْبُرْطَاسِىُّ *mantles of Burṭāsī* (i.e. *of fur from the country of the Burṭās*); اَلْغَضَآئِرُ ٱلصِّينِىُّ *porcelain* (or *china*) *bowls* or *plates;* اَلثِّيَابُ ٱلْعَتَّابِىُّ *robes of* (*the stuff called*) *ĕl-'Attābī* (manufactured in اَلْعَتَّابِيَّةُ, one of the quarters of Bağdād);

A اَلْكُسَى ٱلدَّرْجِينِىُّ *cloaks of (the stuff called) ĕd-Darğīnī* (manufactured in Darğīn in North Africa)*.

REM. *a.* In this case the construction rises from the particular to the general, from the individual or special to the generic; but the reverse may hold good. For example, instead of عِمَامَةٌ سَحْقٌ *an old worn-out turban,* بُرْدٌ خَلَقٌ *an old tattered garment,* ثِيَابٌ أَخْلَاقٌ, *old tattered clothes,* بُرْدَةٌ جَرْدٌ *a thread-bare old garment,*
B قَطِيفَةٌ سَمَلٌ or ثَوْبٌ أَسْمَالٌ *an old worn-out garment,* we may say أَخْلَاقُ ثِيَابٍ, خَلَقُ بُرْدٍ, سَحْقُ عِمَامَةٍ *a worn-out old (thing) of a turban,* جَرْدُ بُرْدَةٍ, سَمَلُ قَطِيفَةٍ, أَسْمَالُ ثَوْبٍ; أَسْمَالُ مُلَيَّتَيْنِ *two small worn-out robes* (مُلَيَّةٌ dimin. of مُلَآءَةٌ); لَيْسَ عِنْدَنَا مِنْ مَالِ ٱلْمُسْلِمِينَ إِلَّا جَرْدُ هٰذِهِ ٱلْقَطِيفَةِ *there is nothing in our possession of the property of the Muslims but this thread-bare old garment.*

REM. *b.* Different from the above are such constructions as
C رِطْلٌ زَيْتٌ *a pint of olive oil,* اَلْبَيْتُ ٱلْحَرَامُ *the sacred house (temple),* اَلْكَعْبَةُ ٱلْحَرَامُ *the holy Ka‘ba,* اَلْأَشْهُرُ ٱلْحُرُمُ *the sacred months,* مَدِينَةٌ خَرَابٌ *a ruined* or *deserted city,* اَلرَّجُلُ ٱلسَّوْءُ *the bad man.* In the first of these, زَيْتٌ is not a بَيَانٌ, but a بَدَلٌ or permutative, instead of which we may employ a tèmyīz-accusative (رِطْلٌ زَيْتًا) or a genitive (رِطْلُ زَيْتٍ); in the others, حَرَامٌ, plur. حُرُمٌ, خَرَابٌ, and سَوْءٌ, are adjectives of both genders (originally infinitives), [see § 136, *a*].

D REM. *c.* Similarly, in Hebrew and Syriac, הַבָּקָר הַנְּחֹשֶׁת *the brazen oxen* (2 Kings, xvi. 17), ܕܝܢܪܐ ܕܗܒܐ *a golden dīnār.*

* [It is not improbable that in the words of the Ḳor'ān بَلْدَةً مَيْتًا, مَيْتٌ is to be considered as a substantive meaning *a land that has not yet been brought into a state of cultivation* (for بَلَدٌ مَيْتٌ, as مَوَاتٌ is used for أَرْضٌ مَوَاتٌ), and put in apposition to بَلْدَةٌ as the material of which the tract of land consists (comp. Fleischer, *Kl. Schr.* i. 672).]

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first*. This remark applies :— A

(*a*) To nicknames in connection with the names of persons; as سَعِيدُ كُرْزٍ *Sa'īd (nicknamed) Kurz*, i.e. *wallet*, = سَعِيدٌ ٱلَّذِى هُوَ كُرْزٌ قَيْسُ قُفَّةٍ *Kais (nicknamed) Ḳuffa*, i.e. *dried gourd*; زَيْدُ بَطَّةٍ *Zèid (nicknamed) Baṭṭa*, i.e. *bottle*.

REM. In such cases as سَعِيدُ كُرْزٍ the use of the apposition is equally correct, nom. سَعِيدٌ كُرْزٌ, gen. سَعِيدٍ كُرْزٍ, acc. سَعِيدًا كُرْزًا. If the name is defined by the article, the apposition alone is allowable; as ٱلْحٰرِثُ كُرْزٌ. The same thing holds good, if either word is a compound (e.g. عَبْدُ ٱللّٰهِ *'Abdu 'llāh*, or أَنْفُ ٱلنَّاقَةِ *camel's nose*); as عَبْدُ ٱللّٰهِ كُرْزٌ, سَعِيدٌ أَنْفُ ٱلنَّاقَةِ, عَبْدُ ٱللّٰهِ بَطَّةُ, أَبُو زَيْدٍ قُفَّةُ. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the name is in the accusative; and in either case, when the name is in the genitive; as هٰذَا سَعِيدٌ أَنْفَ ٱلنَّاقَةِ (scil. أَعْنِى *I mean*); رَأَيْتُ سَعِيدًا أَنْفُ ٱلنَّاقَةِ (scil. ٱلَّذِى هُوَ); مَرَرْتُ بِسَعِيدٍ أَنْفُ ٱلنَّاقَةِ. B C

(*b*) [To specific nouns, when preceded by a noun designating the genus, as شَجَرُ ٱلزَّيْتُونِ *the olive-tree* (= ٱلشَّجَرُ ٱلزَّيْتُونُ); خَشَبُ ٱلسَّاجِ *teak-wood*; حِجَارَةُ ٱلصَّوَّانِ *flint-stones*.] D

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* [Excepted are the definitions of measure, number, weight and colour, as also those of the genus by its species, of the whole by its parts. It is not allowed to say قَصِيدَةُ خَمْسِينَ, جَزِيرَةُ خَمْسَةِ فَرَاسِخَ, رِيشُ أَلْوَانٍ, بَيْتًا, which ought to be جَزِيرَةٌ خَمْسَةُ فَرَاسِخَ *an island five parasangs in extent*, قَصِيدَةٌ خَمْسُونَ بَيْتًا *a poem of fifty verses*, رِيشٌ أَلْوَانٌ *feathers of divers colours*, as a بَدَلٌ or permutative; comp. Fleischer, *Kl. Schr.* i. 552, ii. 33 *seq.*]

A (*c*) To the names of towns, rivers, mountains, etc., when preceded by the words for *town*, *river*, etc.; as مَدِينَةُ بَغْدَادَ *the city of Baġdād* (= اَلْمَدِينَةُ ٱلَّتِى هِىَ بَغْدَادُ); نَهْرُ ٱلْفُرَاتِ *the river Euphrates;* بَحْرُ ٱلنِّيلِ *the river Nile;* طُورُ سِينِينَ *mount Sinai;* شَهْرُ رَمَضَانَ *the month of Ramaḍān.*

(*d*) To words, regarded merely as such, and governed by a word
B signifying *word*, such as كَلِمَةٌ or لَفْظٌ; e.g. كَلِمَةُ كَانَ *the word kāna* (see § 78).

(*e*) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as لُجَيْنُ ٱلْمَآءِ *the silvery water* (lit. *the silver of the water*), = اَللُّجَيْنُ ٱلَّذِى هُوَ ٱلْمَآءُ, i.e. اَلْمَآءُ ٱلَّذِى هُوَ مِثْلُ ٱللُّجَيْنِ. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ
C the *secundum comparationis.*

(*f*) To adjectives defined by the article in connection with substantives not so defined; as بَيْتُ ٱلْمُقَدَّسِ *the Holy Temple* (i.e. *Jerusalem*), = اَلْبَيْتُ ٱلَّذِى هُوَ ٱلْمُقَدَّسُ, or, shortly, اَلْبَيْتُ ٱلْمُقَدَّسُ; بَابُ ٱلصَّغِيرِ *the little gate* (as a name), = اَلْبَابُ ٱلصَّغِيرُ; رَبِيعُ ٱلْأَوَّلِ *the first Rabī‘*, and رَبِيعُ ٱلْآخِرِ *the last (second) Rabī‘* (names of
D months); عَامُ ٱلْأَوَّلِ *last year;* جَانِبُ الغَرْبِىِّ *the western side,* = اَلْجَانِبُ ٱلْغَرْبِىُّ; مَسْجِدُ ٱلْجَامِعِ *the congregational mosque,* = اَلْمَسْجِدُ ٱلْجَامِعُ; بَقْلَةُ ٱلْحَمْقَآءِ *the foolish herb, purslane,* = اَلْبَقْلَةُ ٱلْحَمْقَآءُ; دَارُ ٱلْآخِرَةِ *the other world, the world to come,* = اَلدَّارُ ٱلْآخِرَةُ. In these and similar annexations some grammarians see an إِضَافَةُ ٱلْمَوْصُوفِ إِلَى ٱلصِّفَةِ, or *annexation of the thing described to the descriptive epithet,* i.e. of the substantive to the adjective; but as such an annexation is impossible (see § 78), those grammarians are correct

A who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ ٱلْمُقَدَّسِ means *the house of the holy place* (taking مُقَدَّس, if we like, as *nomen loci* from قَدَّسَ *to sanctify*, Vol. i. § 227); رَبِيعُ ٱلْأَوَّلِ, *the Rabī' of the first place, first in order;* etc. On the other hand, in صَلٰوةُ ٱلْأُولَى the annexation is an ordinary, proper one (إِضَافَةٌ حَقِيقِيَّةٌ), the word سَاعَةٌ, *hour*, being understood; صَلٰوةُ ٱلْأُولَى = صَلٰوةُ ٱلسَّاعَةِ ٱلْأُولَى, i.e. اَلصَّلٰوةُ فِى ٱلسَّاعَةِ ٱلْأُولَى (see § 77). Similarly, some grammarians consider جَانِبُ ٱلْغَرْبِىِّ B = جَانِبُ ٱلْمَكَانِ ٱلْغَرْبِىِّ, مَسْجِدُ ٱلْجَامِعِ = مَسْجِدُ ٱلْمَكَانِ ٱلْجَامِعِ or مَسْجِدُ ٱلْوَقْتِ ٱلْجَامِعِ, بَقْلَةُ ٱلْحَمْقَآءِ = بَقْلَةُ ٱلْحَبَّةِ ٱلْحَمْقَآءِ, and دَارُ ٱلْآخِرَةِ = دَارُ ٱلْحَيَاةِ ٱلْآخِرَةِ*. Here too the constructions أَفْضَلُ

* [Accordingly too يَوْمَ ٱلسَّابِعِ is explained by Zamaḫšarī (*Fāiḳ* i. 163) as يَوْمَ ٱللَّيْلِ ٱلسَّابِعِ *on the day of the seventh night.* The real explanation, however, seems to be that we have in بَيْت المُقَدَّس, C باب الصَّغير, etc. the first instances of the omission of the article before the qualified substantive, which is prevalent in modern Arabic. The end-vowels of the word were generally not pronounced in common speech, if no misunderstanding could arise, according to the rule لَا تَسْتَعْمِلُوا ٱلْإِعْرَابَ فِى كَلَامِكُمْ إِذَا خَاطَبْتُمْ وَلَا تُخْلُوا مِنْهُ كُتُبَكُمْ إِذَا كَاتَبْتُمْ *do not make use of case-endings in your speech, when you address people, but employ them in full in your letters, when you correspond.* This was called اَلسَّلِيقِيَّةُ and deemed elegant (*Fāiḳ* ii. 94). D Hence this omission of the article caused no difficulty whatever, till the grammarians attempted to find a place for these abbreviated expressions in their syntactical system, comparing the Ḳor'ānic دِينُ ٱلْقَيِّمَةِ for دِينُ المِلَّةِ ٱلْقَيِّمَةِ and دَارُ ٱلْآخِرَةِ for دَارُ ٱلْحَيَاةِ ٱلْآخِرَةِ. The grammarian ĕl-Lèiṯ ibn Naṣr disapproved of the use of مَسْجِد الجَامِع, etc. which he called a mistake. D. G.]

A رَجُلٍ, عَاجِلِ طَعْنَةٍ, عَزِيزُ كِتَابِكُمْ, etc., find a place (see § 78, at the end, § 86, rem. *b*, and § 93).

REM. *a*. This sort of annexation is called by the grammarians إِضَافَةُ ٱلتَّفْسِيرِ, or ٱلْإِضَافَةُ ٱلتَّفْسِيرِيَّةُ, *the interpretative annexation*, as also إِضَافَةُ ٱلْبَيَانِ, or ٱلْإِضَافَةُ ٱلْبَيَانِيَّةُ, *the explicative annexation.* The special sort mentioned under *e* is named إِضَافَةُ ٱلتَّشْبِيهِ *the comparative annexation.*

B [REM. *b*. It may not be superfluous to mention here the genitive by attraction, called جَرُّ ٱلْجِوَارِ or جَرُّ ٱلْمُجَاوَرَةِ (genitive of proximity. Comp. *Ḥamāsa*, 38, l. 16), as in هُوَ جُحْرُ ضَبٍّ خَرِبٍ *this is a deserted hole of a ḍabb* (a large kind of lizard), instead of خَرِبٌ ; كَأَنَّ غَزْلَ ٱلْعَنْكَبُوتِ ٱلْمُرْمَلِ (*it is*) *as if the woven web of the spider*, instead of الْمُرْمَلَ, though عَنْكَبُوتٌ is of the fem. gender. Other examples from poetry have been given by Jahn in his notes
C to Sībawèih i. 185. D. G.]

3. *The Numerals.*

96. We have already mentioned, in Vol. i. §§ 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as سِتَّةُ رِجَالٍ *six*
D *men*, ثَلٰثُ جَوَارٍ *three girls*, ثَلٰثُنَا *we three* (women), أَرْبَعَتُهُمْ *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (Vol. i. § 300, *b*, and §§ 304, 305); and if the substantive has a جَمْعُ ٱلْقِلَّةِ as well as a جَمْعُ ٱلْكَثْرَةِ (Vol. i. § 307), the former ought to be used; e.g. خَمْسَةُ أَثْوَابٍ *five pieces of cloth*, ثَمَانِيَةُ أَجْرِبَةٍ *eight sacks*, عَشَرَةُ غِلْمَةٍ *ten slaves*, ثَلٰثَةُ أَفْلُسٍ *three fèls* (a copper coin), not خَمْسَةُ ثِيَابٍ, ثَمَانِيَةُ جُرُبٍ, عَشَرَةُ غِلْمَانٍ, ثَلٰثَةُ فُلُوسٍ.—They are

very rarely construed with the accusative لِلتَّمْيِيزِ (§ 44, *e*); as خَمْسَةٌ A
أَثْوَابًا, instead of خَمْسَةُ أَثْوَابٍ*.

Rem. *a.* The word مِائَةٌ forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as ثَلٰثُمِائَةٍ *three hundred.* Only a poet can venture to say ثَلٰثُ مِئِينَ. [On the use of the plural forms of أَلْفٌ see Vol. i. § 326, rem.]

Rem. *b.* Should a جَمْعُ ٱلْقِلَّةِ be little or not at all in use, the B
جَمْعُ ٱلْكَثْرَةِ must of course be employed; as ثَلٰثَةُ شُسُوعٍ *three shoe-strings*, because أَشْسَاعٌ and أَشْسُعٌ are rare or doubtful. Even in the Ḳor'ān, however, we find ثَلٰثَةُ قُرُوءٍ *three menstruations*, instead of أَقْرَاءٍ or أَقْرُوٍ.

[Rem. *c.* It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as آيُهَا سَبْعُ آيَاتٍ
the verses of this sūra are seven in number (pl. of آيَةٌ; آىٌ is a C
quasi-plural); سَبْعُ بَقَرَاتٍ *seven cows* (pl. of بَقَرَةٌ); عَشْرُ سِنِينَ *ten years;* سِتُّ بَنَاتٍ *six daughters;* ثَلٰثَةُ حَدَّادِينَ *three smiths.* If, however, the word is properly an adjective or participle (صِفَةٌ), we ought to employ the preposition مِنْ, or to put the noun in apposition to the numeral, or *vice versâ*, as ثَلٰثَةٌ مِنَ ٱلْمُؤْمِنِينَ or ثَلٰثَةٌ مُؤْمِنُونَ (مُؤْمِنُونَ ثَلٰثَةٌ), not ثَلٰثَةُ مُؤْمِنِينَ; سَبْعٌ عِجَافٌ
seven lean (*cows*) not سَبْعُ عِجَافٍ.] D

* [In Arabic, as in some other languages, a cardinal number may be followed immediately by the next one, in order to rectify it (لِلِٱسْتِدْرَاكِ; comp. § 184, *b*, rem.), as سِتَّةٌ سَبْعَةٌ مِنَ ٱلْفُرْسَانِ *six seven* (i.e. six, or it may be seven) *horsemen;* مِقْدَارُ أَرْبَعِينَ خَمْسِينَ يَوْمًا *a sum of forty fifty* (i.e. from forty to fifty) *days.* D. G.]

A **97.** Of the two words وَاحِدٌ and أَحَدٌ the former is more commonly used as an adjective, the latter as a substantive; e.g. رَجُلٌ وَاحِدٌ *a single man, one man,* لِلّٰهِ ٱلْوَاحِدِ *to the one God;* أَحَدُ ٱلنَّاسِ *one of the people,* إِحْدَى ٱلثَّلٰثِ *one* (fem.) *of the three,* أَحَدُهُمْ *one of them.* أَحَدٌ is used absolutely in negative and interrogative phrases in the sense of *any one;* as لَا أَحَدَ فِى ٱلدَّارِ *there is no one in the house;* مَا جَآءَنِى أَحَدٌ *no one came to me;* هَلْ أَحَدٌ رَأَى
B مِثْلَ هٰذَا *has any one seen the like of this?* As applied to God, the two words are interchangeable, هُوَ ٱلْوَاحِدُ or هُوَ ٱلْأَحَدُ; and also in the compound numbers 21, 31, etc., أَحَدٌ وَعِشْرُونَ or وَاحِدٌ وَعِشْرُونَ, etc.—ٱثْنَانِ, fem. ٱثْنَتَانِ or ثِنْتَانِ, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as لَا تَتَّخِذُوا إِلٰهَيْنِ ٱثْنَيْنِ *do not take unto yourselves two gods;* فَٱسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ *bring into it* (the ark) *of every*
C (*species of animals*) *a pair* (lit. *two individuals, male and female*); وَٱلَّذِى جَعَلَ لَهُ صَلَاحُ ٱلدِّينِ بَدَلًا مِنْ مَكْسِ ٱلْحَاجِّ أَلْفَا دِينَارٍ ٱثْنَانِ *what Ṣalāḥo'd-dīn* (Saladin) *has assigned him in lieu of the tax levied on the pilgrims is* 2000 *dīnārs;* نَازِلِينَ مُنْذُ شَهْرَيْنِ ٱثْنَيْنِ *dwelling* (*in it*) *for the last two months;* عَلَى مِيلَيْنِ ٱثْنَيْنِ مِنْهَا *at a distance of two miles from it;* [مِائَتَا يَوْمٍ ٱثْنَتَانِ وَخَمْسَةٌ وَأَرْبَعُونَ يَوْمًا *two hundred five and forty days*]. It is very rarely prefixed to the things
D numbered, and then requires the genitive singular; as ثِنْتَا حَنْظَلٍ *two colocynth gourds,* = حَبَّتَا حَنْظَلٍ (حَبَّةٌ *grain, berry,* being used, like the Persian دانه, *dāna,* in counting fruit). See Vol. i. § 321, rem. *c.*

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by

the simple genitive, but by the preposition مِنْ ; as فَخُذْ أَرْبَعَةً مِنَ A
ٱلطَّيْرِ *take then four birds*, = أَرْبَعَةَ طُيُورٍ مِنَ ٱلطَّيْرِ ; تِسْعَةٌ مِنَ ٱلرَّهْطِ *nine of the people*, = تِسْعَةُ أَشْخُصٍ مِنَ ٱلرَّهْطِ. Sometimes, however, the collective itself is put in the simple indefinite genitive; as وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ *there were in the city nine persons;* وَهُمْ أَرْبَعَةُ نَفَرٍ *and they were four in number**.

[Rem. The construction with مِنْ is also employed when the noun expressing the things numbered is properly an adjective or B
participle; see § 96, rem. *c*.]

99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, *e*, rem. *b*, and Vol. i. § 323, rem. *b*), the objects numbered in the accusative singular; as ثَلَاثَةَ عَشَرَ رَجُلًا *thirteen men;* تِسْعَ عَشْرَةَ ٱمْرَأَةً *nineteen women;* ثَلٰثَةٌ وَسَبْعُونَ رَجُلًا *seventy-three men;* تِسْعٌ وَتِسْعُونَ نَعْجَةً *ninety-nine sheep.* They are very rarely followed by the accusative plural; as وَقَطَّعْنَاهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and* C
we divided them into twelve tribes (*or*) *nations.*—As to gender, the *tens* (عِشْرُونَ, etc.) are both masculine and feminine, but the *units* conform to the gender of the noun denoting the things numbered; as أَحَدَ عَشَرَ كَوْكَبًا *eleven stars;* خَمْسٌ وَأَرْبَعُونَ نَاقَةً *forty-five she-camels.*

Rem. بِضْعٌ (also بَضْعٌ) is construed like the numerals which it represents (Vol. i. § 319, rem. *b*, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another D
number and signifying from 3 to 10; as بِضْعُ نِسْوَةٍ, بِضْعُ رِجَالٍ, بِضْعُ سِنِينَ, but بِضْعَةَ عَشَرَ رَجُلًا, بِضْعَ عَشْرَةَ ٱمْرَأَةً, بِضْعَةٌ وَثَلٰثُونَ مِنَ ٱلْمُسْلِمِينَ *some thirty*, or *thirty and odd, of the Muslims,* بِضْعٌ وَأَرْبَعُونَ سَنَةً *some forty years* or *forty and odd years.*

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* [This is not allowed with بَشَرٌ and قَوْمٌ, according to *Fāiḳ* ii. 384. D. G.]

A **100.** If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as عِشْرُونَ دِينَارًا نَاصِرِيًّا *twenty dīnārs of èl-Mèlik èn-Nāṣir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَانِيرُ, which requires an
B adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as عِشْرُو زَيْدٍ *Zèid's twenty* (camels); ثَلَاثُوكَ *your thirty* (servants). Compare § 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اثْنَا عَشَرَ and
C its fem.). In this case they remain, according to most grammarians, indeclinable, as خَمْسَةَ عَشَرَكَ, fem. خَمْسَ عَشْرَتَكَ, *thy fifteen* (nom., gen., acc.). According to others, the عَجُزُ or latter part of the compound is declined; as خَمْسَةَ عَشَرُكَ, gen. خَمْسَةَ عَشَرِكَ, acc. خَمْسَةَ عَشَرَكَ; [or both parts are declined; as خَمْسَةُ عَشَرُكَ, gen. خَمْسَةِ عَشَرِكَ, acc. خَمْسَةَ عَشَرَكَ]. Others still admit the declinability of the صَدْرُ or former part of the compound, and put the عَجُزُ or latter part in
D the genitive; as خَمْسَةُ عَشَرِكَ, gen. خَمْسَةِ عَشَرِكَ, acc. خَمْسَةَ عَشَرِكَ.

103. The cardinal numbers مِائَةٌ *a hundred*, and أَلْفٌ *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as مِائَةُ رَجُلٍ 100 *men;* مِائَتَا حِمَارٍ 200 *asses;* ثَلَثُمِائَةِ كَلْبٍ 300 *dogs;* أَلْفُ مَدِينَةٍ 1000 *cities;* أَلْفَا كِتَابٍ 2000 *books;* أَرْبَعَةُ آلَافِ رَجُلٍ 4000 *men;* أَحَدَ عَشَرَ أَلْفَ دِينَارٍ 11,000 *dīnārs;* ثَلَثُمِائَةِ أَلْفِ رَجُلٍ 300,000 *men.*

Rem. The accus. sing. or genit. plur. after مِائَةٌ [and أَلْفٌ] is very rare; as إِذَا عَاشَ ٱلْفَتَى مِائَتَيْنِ عَامًا *when a man has lived two hundred years;* وَلَبِثُوا فِى كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِينَ *and they tarried in their cave three hundred years* (where others read مِائَةِ, and regard سِنِينَ as a بَدَلٌ or permutative apposition to ثَلٰثَ مِائَةٍ). A

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as بَيْنَ ٱلْهِجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى B
ٱلتَّوْرَاةِ ٱلْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَإِحْدَى وَأَرْبَعُونَ سَنَةً *between the Hiǵra and Adam, according to the Hebrew Pentateuch, there are* 4741 *years;* بَيْنَ تَبَلْبُلِ ٱلْأَلْسُنِ وَبَيْنَ ٱلْهِجْرَةِ عَلَى ٱخْتِيَارِ ٱلْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلٰثُمِائَةٍ وَأَرْبَعُ سِنِينَ *between the confusion of tongues and the Hiǵra, there are, according to the assumption of the chronologists,* 3304 *years.* The substantive may, however, be repeated after each numeral; as ٱلْغَرْبِيَّةُ عِبْرَتُهَا أَلْفَا أَلْفِ دِينَارٍ وَمِائَةُ أَلْفِ دِينَارٍ وَأَرْبَعَةٌ C
وَأَرْبَعُونَ أَلْفَ دِينَارٍ وَثَمَانُونَ دِينَارًا جَيْشِيَّةً *the revenue of* (*the province of*) *ĕl-Ġarbīya* (in Lower Egypt) *is* 2,144,080 *military dīnārs.* In large amounts, consisting of millions, hundreds of thousands and thousands, the word أَلْفٌ must be repeated after each numeral; as جُمْلَةُ ذٰلِكَ تِسْعَةُ آلَافِ أَلْفٍ وَخَمْسُمِائَةِ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةٌ وَسِتُّونَ دِينَارًا *the total of this amounts to* 9,584,264 *dīnārs.*

105. The higher cardinal numbers, as well as those from 3 to D
10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ ٱلشَّبَكَةَ إِلَى ٱلْأَرْضِ مُمْتَلِئَةً سَمَكًا كَبِيرًا مِائَةً وَثَلٰثَةً وَخَمْسِينَ *he drew the net to land, full of large fishes, a hundred and fifty-three;* كَانَتْ شُعُوبُ أَوْلَادِ نُوحٍ ٱلثَّلٰثَةِ عِنْدَ تَبَلْبُلِ ٱلْأَلْسُنِ ٱثْنَيْنِ وَسَبْعِينَ شَعْبًا *the nations sprung from the three*

A *sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, شَعْبٌ, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوبٌ).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see Vol. i. § 319), the following rules hold.

(*a*) If the plural of the substantive denoting the things num-
B bered differs in gender from the singular, the numeral agrees with the *singular*; as سَبْعُ سِنِينَ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَّامَاتٍ *three baths* (sing. حَمَّامٌ, masc.); سِتَّةُ مُجَلَّدَاتٍ *six volumes* (sing. مُجَلَّدٌ, masc.). This rule holds even when the substantive itself is suppressed; as صُمْتُ خَمْسَةً *I fasted five days* (i.e. خَمْسَةَ أَيَّامٍ, from يَوْمٌ, masc., *a day*); سِرْتُ خَمْسًا *I travelled five nights* (i.e. خَمْسَ لَيَالٍ,
C from لَيْلَةٌ, fem., *a night*); مِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i.e. عَلَى أَرْبَعِ أَرْجُلٍ, from رِجْلٌ, fem., *a foot*); يَا عَيْنِ بَكِّى عِنْدَ كُلِّ صَبَاحِ جُودِى بِأَرْبَعَةٍ عَلَى ٱلْجَرَّاحِ *O eye of mine, weep every morning* (صَبَاحِ in rhyme for صَبَاحٍ); *shed copious tears over el-Garrāḥ* (lit. *weep with the four channels for tears*, بِأَرْبَعَةِ ٱلشُّؤُونِ, from the sing. شَأْنٌ, masc., or *with the four*
D *corners of the eyes*, بِأَرْبَعَةِ جَوَانِبِ ٱلْعَيْنِ, from the sing. جَانِبٌ, masc., *a side*).

REM. This rule is often disregarded by modern incorrect writers and copyists.

(*b*) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e.g. ثَلٰثَةُ أَشْخُصٍ *three persons*,

from شَخْصٌ, masc.; ثَلٰثُ أَعْيُنٍ *three human beings*, from عَيْنٌ, fem. A
But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as فَكَانَ مِجَنِّى دُونَ مَنْ كُنْتُ أَتَّقِى ثَلٰثُ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ *and so my shield against those whom I feared was three persons, two girls and a young woman* (كَاعِبٌ and مُعْصِرٌ are used only of women, Vol. i. § 297, *c*, rem. *b*; شُخُوصٍ is here employed by the poet, through the exigency of the metre, instead of B
أَشْخُصٍ, § 96; مُعْصِرُ stands in rhyme for مُعْصِرٌ). Again: فَإِنَّ كِلَابًا هٰذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِىٓءٌ مِنْ قَبَآئِلِهَا ٱلْعَشْرِ *this* (*tribe of*) *Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنٌ is a plural of بَطْنٌ, Vol. i. § 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَآئِل); and in the Ḳor'ān, ch. vii. 160, وَقَطَّعْنَاهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا *and we divided* C
them into twelve tribes (*or*) *nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שֵׁבֶט, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as ثَلٰثَةُ أَنْفُسٍ *three persons* (*of the male sex*), where ثَلٰثَةٌ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to إِنْسَانٌ or رَجُلٌ. D

(*c*) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. مَنْ جَآءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا *he who does a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten* (*good things*) *like it* (عَشْرٌ is fem., because مِثْلٌ, plur. أَمْثَالٌ, though masc., is here only an epithet of حَسَنَاتٍ understood, the plur. of حَسَنَةٌ, which is fem.).

A (*d*) When the numeral is connected with the substantive by the preposition مِنْ (§ 98), it agrees in gender with the substantive; as أَرْبَعٌ مِنَ ٱلْغَنَمِ *four sheep* (غَنَمٌ being fem., Vol. i. § 290, *a*, ε); ثَلٰثَةٌ مِنَ ٱلْبَطِّ *three ducks* (بَطٌّ being masc. [by form], Vol. i. § 292, *a*)*. This is the case even when an epithet follows which fixes the real gender of the objects numbered; as أَرْبَعٌ مِنَ ٱلْغَنَمِ ذُكُورٌ *four sheep, males;* ثَلٰثَةٌ مِنَ ٱلْبَطِّ إِنَاثٌ *three ducks, females.* If, however, the
B epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as أَرْبَعَةٌ ذُكُورٌ مِنَ ٱلْغَنَمِ, ثَلٰثُ إِنَاثٌ مِنَ ٱلْبَطِّ [comp. § 96, rem. *c*].

(*e*) The numerals as abstract numbers (Vol. i. § 309, *b*, ε) are of the masculine gender; as ثَلٰثَةٌ نِصْفُ سِتَّةٍ, or اَلثَّلٰثَةُ نِصْفُ ٱلسِّتَّةِ, *three is the half of six.*

(*f*) In the enumeration of several groups of objects of different genders, the following rules hold.—(α) The numerals from 3 to 5,
C inclusive, must be repeated before each substantive, and vary in gender accordingly; as لِى خَمْسَةُ أَعْبُدٍ وَخَمْسُ إِمَآءٍ (آمٍ) *I have five male and five female slaves.* (β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as لِى ثَمَانِيَةُ أَعْبُدٍ وَإِمَآءٍ (آمٍ) *I have eight male and* (*eight*) *female slaves,* or, transposing the words, لِى ثَمَانِى إِمَآءٍ (آمٍ) وَأَعْبُدٍ. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational
D beings; as عِنْدِى خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً *I have fifteen male and* (*fifteen*) *female slaves,* or, transposing the words, عِنْدِى خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا. But when the substantives designate irrational objects,

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* [We may of course say also أَرْبَعُ نَعَجَاتٍ (or شِيَاهٍ) مِنَ ٱلْغَنَمِ and ثَلَاثَةُ بَطَّاتٍ مِنَ ٱلْبَطِّ.]

the numerals take the gender of the nearest substantive; as عِنْدِى A
خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً *I have fifteen male and (fifteen) female camels*, or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا. If, however, in the case of irrational objects, a vague, general expression, such as مَا بَيْنَ (§ 67), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and*
female, or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ B
وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

(*a*) When the numeral is used to express an abstract number, and hence contains the idea of genus; e.g. اَلثَّلٰثَةُ نِصْفُ ٱلسِّتَّةِ *three*
(every three) *is the half of six* (every six). The article is here C
employed لِلْجِنْسِ, *to indicate the genus* [Vol. i. § 345, rem. *a*]. It is not, however, essential, for, regarding the numeral as a عَلَمٌ جِنْسِىٌّ (Vol. i. § 191, rem. *b*, 5 *a*), we may say with equal correctness ثَلٰثَةٌ نِصْفُ سِتَّةٍ.

(*b*) When the objects numbered have already been mentioned, or are supposed to be well known; as فَرَجَعَ ٱلسَّبْعُونَ بِفَرَحٍ *and the*
seventy (disciples) *returned with joy;* وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينِ *since* D
I am already past forty, scil. سَنَةً *years* (observe اَلْأَرْبَعِينِ by poetic license for اَلْأَرْبَعِينَ). The article is here used لِلْعَهْدِ, *to indicate previous knowledge*.

(*c*) When the numeral is in apposition, as an adjective, to a definite noun; as اَلرِّجَالُ ٱلْخَمْسَةُ *the five men* (οἱ ἄνδρες οἱ πέντε, see Vol. i. § 321).

A (*d*) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92); as ثَلٰثَةُ ٱلرِّجَالِ *the three men* (lit. *the triad of the men*); عَشَرَةُ ٱلْغِلْمَةِ *the ten slaves;* عَشْرُ ٱلْجَوَارِى *the ten female slaves;* أَرْبَعُ ٱلْأَدْوُرِ *the four houses;* خَمْسَةُ ٱلْأَشْبَارِ *the five spans;* ثَلٰثُ ٱلْأَثَافِى *the three stones* (*on which the cooking-pot rests*). Sometimes, however, the numeral too has the article; as ٱلْخَمْسَةُ ٱلْأَثْوَابِ *the five dresses;* ٱلثَّلَاثَةُ ٱلْأَصْوَاتِ ٱلْمُخْتَارَةِ *the three*
B *selected airs* or *tunes;* هٰذِهِ ٱلسِّتُّ ٱلْمُدُنِ *these six cities**.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as ٱلْأَرْبَعَةُ أَخْمَاسٍ *the four-fifths;* ٱلْخَمْسُ قُرًى *the five villages;* ٱلثَّلٰثَةُ رِجَالٍ *the three men* (vulg. ٱلثَّلَاثَةْ رِجَالْ)†.—The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and
C compounds; e.g. ثَلٰثُمِائَةِ ٱلدِّينَارِ *the* 300 *dīnārs,* ثَلٰثَةُ آلَافِ ٱلدِّرْهَمِ *the* 3000 *dirhams;* but also ٱلثَّلٰثُمِائَةِ ٱلدِّينَارِ, ٱلثَّلٰثَةُ آلَافِ الدِرْهَمِ, and in more modern Arabic ٱلثَّلَاثُمِائَةِ دِينَارٍ, ٱلثَّلٰثَةُ آلَافِ دِرْهَمٍ (vulg. ٱلثَّلَاثْمِائَةْ دِينَارْ, ٱلثَّلَاثَةْ آلَافْ دِرْهَمْ).—Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Baṣra disapprove of this construction. Nevertheless Zamaḫšarī gives, in his *Fāiḳ*, three in-
D stances from the Traditions, as i. 61 *seq.* ٱلْمِائَةَ البَقْرَةِ وَٱلْمِائَةَ ٱلضَّائِنَةِ *the hundred cows and the hundred sheep;* i. 313 ٱلسَّبْعَةُ ٱلدَّنَانِيرِ *the seven dīnārs* (with a var. ٱلدَّنَانِيرُ ٱلسَّبْعَةَ); ii. 384 ٱلثَّلَاثَةُ ٱلنَّفَرِ *the three persons.* Comp. Fleischer, *Kl. Schr.* ii. 52 *seq.* D. G.]

† [Relatively old instances of this construction are Ibn Hišām 331, l. 14 فَآخُذَ ٱلْمِائَةَ نَاقَةً *that I may get the hundred camels; Aġānī* xv. 147, l. paenult. أَجَازَ ٱلنِّصْفَ بَيْتٍ *he completed the halfverse.* Comp. Fleischer, l. c. 49. D. G.]

prefixed to them to render them definite, as اَلتِّسْعُونَ رَجُلًا *the* 90 *men*; A
and in the case of a compound of tens and units, the article must be prefixed to both, as اَلسَّبْعَةُ وَٱلسَّبْعُونَ جَمَلًا *the* 77 *camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as اَلثَّلَاثَةَ عَشَرَ جَمَلًا *the thirteen camels*. But others allow the repetition of the article, as اَلثَّلَثَةَ ٱلْعَشَرَ جَمَلًا ; قَبْرُ يَاقُبَ ٱلْحَوَارِيِّ أَحَدِ ٱلِٱثْنَيْ ٱلْعَشَرَ
the grave of James the apostle, one of the twelve. B

Rem. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as اَلْمَاوَرْدُ (vulg. اَلْمَاوَرْدْ) *rose-water*, for the classical مَآءُ ٱلْوَرْدِ ; اَلْحَصَالُبَانُ *frankincense in grains*, for حَصَا ٱللُّبَانِ ; اَلرَّسْمَالُ *the capital* or *principal* (in speaking of money), for رَأْسُ ٱلْمَالِ ; اَلتَّمْرَهِنْدِيُّ *the tamarind* (lit. *the Indian date*), for
اَلتَّمْرُ ٱلْهِنْدِيُّ. C

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare § 101 and § 106, *a*); as خَامِسُ عَشَرِهِمْ *the fifteenth of them*; ثُمَّ سَارَ ٱلسُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ ذِى ٱلْقَعْدَةِ وَتَسَلَّمَهَا حَادِىَ عَشَرَ ذِى ٱلْحِجَّةِ *next the sulṭān proceeded to ʿAzāz, and laid siege to it on the*
third of Ḏuʾl-Ḳaʿda, and took possession of it by capitulation on the D
eleventh of Ḏuʾl-Ḥiǵǵa; وَكَانَ ثَامِنَ عِشْرِى تَمُوزَ *and it was the twenty-eighth of Tèmūz* (in this example ثَامِنَ is in the construct state before عِشْرِى, lit. *the eighth of the twenties**, and so also in

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* [This construction has supplanted the coordinating of the units with the ordinals from *twentieth* to *ninetieth* by means of وَ, according

A the following ones, in which, however, the modern form عِشْرِينُ, gen. عِشْرِينِ, acc. عِشْرِينَ, is used instead of the classical عِشْرُو, gen. and acc. عِشْرِى; just as in the noun we find سِنِينُ instead of سِنُو and سِنِى, from سِنُونَ, plur. of سَنَةٌ *a year*, Vol. i. § 302, rem. *d*); هُوَ حَادِى عِشْرِينِ تِشْرِى *it is the twenty-first of Tišrī;* فِى ثَالِثِ عِشْرِينِهِ نُودِىَ بِٱلْقَاهِرَةِ *on the twenty-third of this (month) there was*
B *a proclamation made in ĕl-Ḳāhira.*

109. An ordinal number is not unfrequently connected with the genitive either (*a*) of its own cardinal, or (*b*) of the cardinal which is one less than its own.

(*a*) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوا إِنَّ ٱللّٰهَ ثَالِثُ ثَلٰثَةٍ *verily they are unbelievers who say, God is a third of three* (*is one of three*); إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا ثَانِىَ ٱثْنَيْنِ
C *when those, who were unbelievers, drove him forth a second of two* (*one of two, with a single companion*); خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ *Zèid went out a seventh of seven* (*with six companions*). With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as ثَانِى عَشَرَ ٱثْنَىْ عَشَرَ, or ثَانِى ٱثْنَىْ عَشَرَ, *a twelfth of twelve*, fem. ثَانِيَةَ عَشْرَةَ ٱثْنَتَىْ عَشْرَةَ or ثَانِيَةُ ٱثْنَتَىْ عَشْرَةَ;
D ثَالِثَ عَشَرَ ثَلٰثَةَ عَشَرَ, or ثَالِثُ ثَلٰثَةَ عَشَرَ, *a thirteenth of thirteen*, fem. ثَالِثَةَ عَشَرَ ثَلَاثَ عَشْرَةَ or ثَالِثَةُ ثَلَاثَ عَشْرَةَ; etc.

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to which ثَامِنَ in وَكَانَ ثَامِنَ وَعِشْرِى تَمُوزَ would be in the *status constructus* before تَمُوزَ, as in the cases mentioned § 78, rem. *b*. Comp. Fleischer, *Kl. Schr.* i. 697. Hence also the use of اَلثَّانِى وَٱلْعِشْرُونَ, اَلسَّابِعُ وَٱلْعِشْرُونَ for اَلثَّانِى عِشْرِينَ, اَلسَّابِعُ عِشْرِينَ (Vol. i. § 330, rem.) D. G.]

Rem. Compare in Old German *selbe vierde*, i.e. *mit drei andern; zuo rîten sâhen einen ritter selben dritten*, i.e. *mit zwei andern; der grâve selbe zwelfte in eine barken spranc*, i.e. *mit elf andern.* A

(*b*) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare § 86, rem. *a*) from the verbs ثَلَّثَ *to make* (*two*) *into three*, رَبَّعَ *to make* (*three*) *into four*, etc.; as هُوَ ثَالِثُ ٱثْنَيْنِ *he makes a third*, lit. *he makes three of two.* Hence they may also be construed with the accusative; as هُوَ رَابِعٌ ثَلَاثَةً B *he makes a fourth*, fem. هِىَ رَابِعَةٌ ثَلَاثًا.—With the numerals from 11 to 19, we may in like manner say هُوَ ثَالِثَ عَشَرَ ٱثْنَىْ عَشَرَ *he makes a thirteenth*; هِىَ رَابِعَةَ عَشْرَةَ ثَلَاثَ عَشْرَةَ *she makes a fourteenth* (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only هُوَ ثَالِثُ ٱثْنَىْ عَشَرَ and هِىَ رَابِعَةُ ثَلَاثَ عَشْرَةَ, with suppression of the ten].—With the C numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as هُوَ رَابِعُ ثَلٰثَةٍ وَعِشْرِينَ *he makes a twenty-fourth*; or, with the accusative, هِىَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ *she makes a twenty-fourth.*

Rem. *a.* Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: مَا يَكُونُ مِنْ نَجْوَى ثَلٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ *there is no private converse of three, but He makes the fourth;* D سَيَقُولُونَ ثَلٰثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِٱلْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ *they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'*

Rem. *b.* From عِشْرُونَ *twenty* is formed a [post-classical] quadriliteral verb, the nomen agentis of which may be used in the same way as the ordinal number; e.g. هُوَ مُعَشْرِنُ تِسْعَةَ عَشَرَ *he makes a*

A *twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشْرَنَ *to make* (*nineteen*) *into twenty.* [Similarly سَبْعَنَ *to make into seventy* is formed from سَبْعُونَ *seventy.*]

110. In stating dates, particularly when reckoning according to the Muḥammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as فِى سَنَةِ ثَمَانٍ وَثَمَانِينَ وَثَمَانِى مِائَةٍ لِلْإِسْكَنْدَرِ *in the year* 888 *of the Alexandrine era;*
B ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَتِسْعِينَ وَثَلَثِمِائَةٍ *then commenced the year* 396 (*of the Hiǵra*); تُوُفِّىَ صلعم ضُحًا يَوْمَ ٱلِٱثْنَيْنِ لِثِنْتَىْ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَبِيعٍ ٱلْأَوَّلِ سَنَةَ إِحْدَى عَشْرَةَ مِنَ ٱلْهِجْرَةِ *he* (the Prophet) *died early in the forenoon, on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabīʿ, in the eleventh year of the Hiǵra.* But if the years of a life or a reign are meant, the ordinal must be employed; as فِى ٱلسَّنَةِ ٱلسَّادِسَةِ مِنْ مُلْكِ ٱلْأَشْرَفِ شَعْبَانَ
C *in the sixth year of the reign of ĕl-Ăśraf Śaʿbān;* فِى ٱلسَّنَةِ ٱلثَّانِيَةِ وَٱلْأَرْبَعِينَ مِنْ مُلْكِهِ *in the forty-second year of his reign.*

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e.g. أَوَّلُ يَوْمٍ مِنْ شَعْبَانَ *the first of Śaʿbān ;* ٱلْيَوْمُ ٱلرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ *the fourteenth day of the month of Rèǵèb;* يَوْمَ ٱلْخَمِيسِ ٱلثَّانِى
D وَٱلْعِشْرِينَ لِمُحَرَّمٍ *on Thursday the twenty-second of Muḥarram;* or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Rèǵèb, which has thirty days.

1st of Rèǵèb, لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, or لِلَيْلَةٍ خَلَتْ مِنْ رَجَبٍ, *one night of Rèǵèb being past**.

* We may also say لِغُرَّةِ رَجَبٍ or غُرَّةَ رَجَبٍ (from غُرَّةٌ *the blaze,*

2nd, لِلَيْلَتَيْنِ خَلَتَا مِنْ رَجَبٍ. A

3d, لِثَلَاثٍ (لِثَلٰثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ; and so on up to the

10th, لِعَشْرٍ خَلَوْنَ مِنْ رَجَبٍ.

11th, لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ; and so on up to the

14th, لِأَرْبَعَ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ.

15th, فِى ٱلنِّصْفِ مِنْ رَجَبٍ, or فِى ٱنْتِصَافِ رَجَبٍ, or فِى مُنْتَصَفِ رَجَبٍ, *in the middle of Règeb.* B

16th, لِأَرْبَعَ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ *fourteen nights remaining of Règeb;* and so on up to the

20th, لِعَشْرٍ (لِعَشْرِ لَيَالٍ) بَقِيَتْ (بَقِينَ) مِنْ رَجَبٍ; and so on up to the

27th, لِثَلَاثٍ بَقِينَ مِنْ رَجَبٍ.

28th, لِلَيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ. C

29th, لِلَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ.

30th, لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ *on the last night of Règeb**.

Germ. *Blässe, on a horse's forehead, the new moon*). The word مُسْتَهَلٌّ (from هِلَالٌ *the new moon*) is likewise frequently used to denote the first of the month, and more rarely اِسْتِهْلَالٌ, إِهْلَالٌ, مُهَلٌّ, هَلَّةٌ, and هِلٌّ; e.g. كَانَ ٱبْتِدَآءُ ٱلْوَجَعِ فِى مُسْتَهَلِّ رَبِيعٍ ٱلْأَوَّلِ وَتُوُفِّىَ صلعم فِى ٱلثَّانِى عَشَرَ مِنْهُ *the disease began on the first of the first Rabī', and he* (the Prophet) *died on the twelfth of that month.* D

* Or لِسَلْخِ رَجَبٍ, or لِٱنْسِلَاخِ رَجَبٍ, or لِمُنْسَلَخِ رَجَبٍ. The words سَرَارٌ and سَرَرٌ, more rarely سِرَارٌ and سِرَرٌ, are also employed to denote the last day of the month.

A II. *THE SENTENCE AND ITS PARTS.*

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

B **112.** Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, *a sum* or *total* of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians اَلْمُسْنَدُ *that which leans upon* or *is supported by* (*the subject*), *the attribute;* the former, اَلْمُسْنَدُ إِلَيْهِ *that upon which* (*the attribute*) *leans*, or *by which it is supported, that to which something is attributed.* The relation between them is termed اَلْإِسْنَادُ, properly *the act of leaning* (*one thing against another*), then, as a concrete, *the relation of*
C *attribution.*

Rem. *a.* Some grammarians [e.g. Sībawèih], however, call the *subject* اَلسَّنَدُ or اَلْمُسْنَدُ, and the *predicate* اَلْمُسْنَدُ إِلَيْهِ.

[Rem. *b.* An indispensable member of a proposition is called عُمْدَةٌ (lit. *a support*), whereas a dispensable member, as, for instance, the objective complement of a verb, when the suppression thereof is not detrimental to the meaning, is called فَضْلَةٌ (lit. *a redundancy*).
D Comp. § 44, *c*, rem. *a.*]

113. The subject is either a *noun* (substantive or expressed pronoun*), or a *pronoun implied in the verb;* the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ *Zèid is learned;* أَنْتَ شَرِيفٌ *thou art noble;* اَللّٰهُ هُوَ ٱلْحَقُّ *God is the truth;* مَاتَ زَيْدٌ *Zèid is dead;* مَاتَ *he is*

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* [See, however, § 48, *f*, rem. *a.*]

dead (in which last example the pronoun هُوَ is implied in the verb); A
[هَاهُنَا رَجُلٌ *here is a man*].—Every sentence which begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ ٱسْمِيَّةٌ *a nominal sentence.* Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌّ وَمَجْرُورٌ *attracting and attracted*, § 115, and Vol. i. § 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ *Zèid is dead*, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ *Zèid is learned*, or زَيْدٌ فِى B
ٱلْمَسْجِدِ *Zèid is in the mosque.* What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ *Zèid is dead*), or a sentence consisting of a verb which includes both subject and predicate (as مَاتَ *he is dead*), is called by them جُمْلَةٌ فِعْلِيَّةٌ *a verbal sentence.* The subject of a nominal sentence
is called اَلْمُبْتَدَأُ *that with which a beginning is made, the inchoative,* C
and its predicate اَلْخَبَرُ *the enunciative* or *announcement.* The subject of a verbal sentence is called اَلْفَاعِلُ *the agent*, and its predicate اَلْفِعْلُ *the action* or *verb.*

Rem. *a.* اَلْمُبْتَدَأُ is, according to the above translation, an elliptical form of expression, for اَلْمُبْتَدَأُ بِهِ. Compare Vol. i. § 190, rem. *b*; [where a similar elliptical expression occurs, viz. اَلضَّمِيرُ
and اَلْمُضْمَرُ for اَلضَّمِيرُ بِهِ and اَلْمُضْمَرُ بِهِ. Likewise اَلْمَنْطُوقُ τὸ D
ῥητόν is used for اَلْمَنْطُوقُ بِهِ, اَلْمُعْتَمَدُ for اَلْمُعْتَمَدُ عَلَيْهِ *the relied upon*, مُشْتَرَكٌ for مُشْتَرَكٌ فِيهِ *shared in*, and (in later times) اَلْمَغْشِىُّ for المَغْشِىُّ عَلَيْهِ (§ 133)].

[Rem. *b.* The difference between verbal and nominal sentences, to which the native grammarians attach no small importance, is properly this, that the former relates an act or event, the latter

A gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (§ 183, *a*). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.]

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles أَنْ or مَا (called اَلْحُرُوفُ ٱلْمَصْدَرِيَّةُ
B *the particles which supply the place of the maṣdar* or *nomen verbi*, § 88); as أَنْ تَصُومُوا خَيْرٌ لَكُمْ *it is good for you that ye should fast* or *to fast* (صَوْمُكُمْ = أَنْ تَصُومُوا); أَعْجَبَنِى أَنْ خَرَجْتَ *it pleased me that thou wentest out*, or *thy going out pleased me* (أَنْ خَرَجْتَ = خُرُوجُكَ); طَالَ مَا عَادَيْتَ ٱلْإِسْلَامَ *thou hast long been hostile to ĕl-'Islām* (مَا عَادَيْتَ = مُعَادَاتُكَ).

[REM. Instead of a sentence compounded with أَنْ, sometimes
C an *oratio directa* is used, as تَسْمَعُ بِٱلْمُعَيْدِيِّ خَيْرٌ مِنْ أَنْ تَرَاهُ *thy hearing of the little Ma'addī is better than thy seeing him;* فَإِنِّى أَكُونُ وَزِيرًا خَيْرٌ مِنْ أَنْ أَكُونَ أَمِيرًا *for my being wèzīr is better than my being ĕmīr;* فَيَأْتِى ٱلْخُلْفُ مِنْهُمْ أَحَبُّ إِلَىَّ مِنْ أَنْ يَأْتِىَ مِنْ قِبَلِنَا *and that the breach of faith proceeds from them pleases me better than that it should proceed from us;* فَقَالَ أَسِيرُ إِلَيْهِ أَحَبُّ إِلَىَّ مِنْ أَنْ يَسِيرَ إِلَىَّ *and, said he, rather will I march towards him than that he should march towards me;* and in the
D predicate قَلِيلُ غِرَارِ ٱلنَّوْمِ أَكْبَرُ هَمِّهِ دَمُ ٱلثَّأْرِ أَوْ يَلْقَى كَمِيًّا مُسَفَّعَا *sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior* (*Ḥamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as زَيْدٌ فِى ٱلْمَسْجِدِ *Zèid is in the mosque;* زَيْدٌ عِنْدَكَ *Zèid is with thee* or *in thy house;* نَحْنُ لِلّٰهِ *we are God's;* أَنَا مِنَ ٱلصَّادِقِينَ *I am one of those who speak the truth;* عَلَىَّ دَيْنٌ *I owe*

some money (lit. *upon me there is a debt*, see § 59, *c*); لَكَ أَنْ تَفْعَلَهُ A
thou mayest do it (lit. *it is to thee that thou do it*). When the subject is placed first, these are nominal sentences (§ 113); but when the predicate precedes it, their nature is doubtful, most grammarians holding them to be transposed nominal sentences (in which case عَلَيَّ in عَلَيَّ دَيْنٌ is a خَبَرٌ مُقَدَّمٌ or *predicate placed in front*, and دَيْنٌ a مُبْتَدَأٌ مُؤَخَّرٌ or *subject placed behind*), whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that
عَلَيَّ is equivalent to يَسْتَقِرُّ عَلَيَّ *there rests upon me*, and دَيْنٌ is the B
فَاعِلٌ or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ *a local sentence* (see Vol. i. § 221, rem. *a*); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَةٌ مَجْرَى ٱلظَّرْفِيَّةِ *a sentence which runs the course, or follows the analogy, of a local sentence*. As, however, the expression
ظَرْفٌ is often used in the general sense of جَارٌّ وَمَجْرُورٌ (§ 113), any C
sentence commencing with a preposition and its genitive as the predicate may be called جُمْلَةٌ ظَرْفِيَّةٌ (see § 127, *a*).

[Rem. The difference in signification between those sentences in which the predicate and those in which the subject precedes lies in the fact, that the logical emphasis always falls on that part of the sentence that is put in the second place (comp. § 36, rem. *b*); زَيْدٌ فِى ٱلْمَسْجِدِ *Zèid is in the mosque* (*not elsewhere*), but فِى
ٱلْمَسْجِدِ زَيْدٌ *in the mosque is Zèid* (*not any one else*).] D

116. When the predicate is a preposition with its genitive [or an adverb], and the subject is an indefinite substantive, or a sentence compounded of أَنْ and a finite verb (§ 114), the predicate must necessarily be put first; as عِنْدَكَ رَجُلٌ *a man is with thee* or *in thy house*; فِى ٱلدَّارِ ٱمْرَأَةٌ *a woman is in the house*; لَكَ أَنْ تَفْعَلَهُ *thou mayest do it*; and not رَجُلٌ عِنْدَكَ, اِمْرَأَةٌ فِى ٱلدَّارِ, أَنْ تَفْعَلَهُ لَكَ. Unless the indefinite substantive be accompanied by an adjective,

A expressed or implied, when either order is admissible; as عِنْدِى رَجُلٌ كَرِيمٌ, or رَجُلٌ كَرِيمٌ عِنْدِى, *a noble man is with me* or *in my house;* عِنْدَنَا رُجَيْلٌ, or رُجَيْلٌ عِنْدَنَا, *there is a little man,* or *a mean-looking fellow* (رُجَيْلٌ = رَجُلٌ صَغِيرٌ or رَجُلٌ حَقِيرٌ) *with us* or *at our house*—[or unless the sentence expresses a wish, when the indefinite subject comes first; as سَلَامٌ عَلَيْكَ, وَيْلٌ لِزَيْدٍ (§ 127, *e*). In case of inversion, the subject must be defined by the article, as عَلَيْكَ ٱلسَّلَامُ, لِزَيْدٍ ٱلْوَيْلُ].

B **117.** This inversion of subject and predicate also necessarily takes place in a nominal sentence: (α) when the مُبْتَدَأٌ comprises a pronoun which refers to a word in the خَبَرٌ, as مِلْؤُ عَيْنٍ حَبِيبُهَا *what an eye loves fills* (or *satisfies*) *it,* فِى ٱلدَّارِ صَاحِبُهَا *its master* (or *owner*) *is in the house,* not صَاحِبُهَا فِى ٱلدَّارِ, حَبِيبُهَا مِلْؤُ عَيْنٍ; (β) when the مُبْتَدَأٌ is restricted by إِنَّمَا or إِلَّا, as إِنَّمَا فِى ٱلدَّارِ زَيْدٌ *only Zèid is in the house,* مَا فِى ٱلدَّارِ إِلَّا زَيْدٌ *there is no one but Zèid in the house,*
C مَا لَنَا إِلَّا ٱتِّبَاعُ أَحْمَدَا *we have nothing (to do) but to follow 'Aḥmèd (Muḥammad),* not إِنَّمَا زَيْدٌ فِى ٱلدَّارِ, which would mean *Zèid is only in the house* [comp. §§ 115, rem., 185]; (γ) when the خَبَرٌ is an interrogative, as مَنْ أَنْتَ *who art thou?* مَا هٰذَا *what is this?* أَيْنَ زَيْدٌ *where is Zèid?* كَيْفَ عَمْرٌو *how is ʿAmr?*

REM. *a.* With the particle إِلَّا under β we find occasional exceptions; as فَيَا رَبِّ هَلْ إِلَّا بِكَ ٱلنَّصْرُ يُرْتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ
D ٱلْمُعَوَّلُ *O my Lord, can victory over them be hoped for save through Thee? and (on whom) can one rely save on Thee?*

REM. *b.* The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number*; as

* [In the words أَأَيْقَاظٌ أُمَيَّةُ أَمْ نِيَامٌ (Ṭab. ii. 1973, l. 7) أُمَيَّةُ has the sense of a collective: *are the house of Omèiya waking or sleeping?* D. G.]

مَا قَآئِمَانِ ٱلرَّجُلَانِ *the two men are not standing;* هَلْ قَآئِمُونَ ٱلرِّجَالُ, A
or أَقِيَامٌ ٱلرِّجَالُ, *are the men standing?* See § 121.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as مَاتَ عُمَرُ *'Omar is dead;* عُمَرُ مَاتَ أَبُوهُ *'Omar's father* (lit. *'Omar, his father*) *is dead* (see § 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a B
مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound;* e.g. زَيْدٌ مَاتَ *Zèid is dead,* = زَيْدٌ مَاتَ هُوَ ; أَنَا قُلْتُ *I have said,* where the agent is تُ in قُلْتُ. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.—The dif- C
ference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ *Zèid is dead and 'Omar is alive,* = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a D
contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ THEE *we worship and to* THEE *we cry for help;* ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ ٱثْنَيْنِ *Zèid struck* ONE *man, and 'Omar struck* TWO *men.*

A **120.** Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ ٱبْنُهُ حَسَنٌ *Zèid's son* (lit. *Zèid, his son*) *is handsome;* زَيْدٌ مَاتَ أَبُوهُ *Zèid's father is dead;* زَيْدٌ قُتِلَ أَخُوهُ *Zèid's brother has been killed;* زَيْدٌ جِىءَ إِلَيْهِ بِكِتَابٍ *a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal
B sentence, which occupies the place of the خَبَرٌ, a pronominal suffix, called اَلرَّابِطُ, *the binder* or *connecter*, which represents, and falls back upon, the noun forming the مُبْتَدَأٌ. Such a sentence is said by the grammarians to be جُمْلَةٌ ذَاتُ وَجْهَيْنِ, *a sentence with two faces* or *aspects,* because, as a whole, it partakes both of the nominal and the verbal nature.

REM. *a.* The pronominal suffix is sometimes omitted in cases in
C which the sense is perfectly clear without it; as اَلسَّمْنُ مَنَوَانِ بِدِرْهَمٍ *the ghee is* (*at the rate of*) *two manās for a dirham;* اَلْبُرُّ ٱلْكُرُّ بِسِتِّينَ دِرْهَمًا *the wheat is* (*at the rate of*) *sixty dirhams per kurr;* i.e. مَنَوَانِ مِنْهُ *two manās of it,* اَلْكُرُّ مِنْهُ *the kurr of it.*

REM. *b.* A pronominal رَابِطٌ is not required when the خَبَرٌ is
D wider or more general in its signification than the مُبْتَدَأٌ; as زَيْدٌ نِعْمَ ٱلرَّجُلُ *What an excellent man Zèid is!* Nor when the مُبْتَدَأٌ and خَبَرٌ are perfectly identical in meaning; as نُطْقِى ٱللّٰهُ حَسْبِى *my utterance (is), God is my sufficiency;* قَوْلِى لَا إِلٰهَ إِلَّا ٱللّٰهُ *what I say (is), There is no god but God.*

121. (*a*) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb

and the noun as its agent. E.g. خَبِيرٌ بَنُو لِهْبٍ *the Banū Lihb are skilled (in augury)*; فَخَيْرٌ نَحْنُ عِنْدَ ٱلنَّاسِ مِنْكُمْ *and so we are better than you in the opinion of men* (where, according to the analysis of the grammarians, خَبِيرٌ and خَيْرٌ are the مُبْتَدَأٌ, and بَنُو and نَحْنُ are each a فَاعِلٌ سَادٌّ مَسَدَّ ٱلْخَبَرِ or *agent supplying the place of the ḫabar*); زَيْدٌ ضَارِبٌ غُلَامُهُ عَمْرًا *Zèid's slave is beating ʿOmar* (where غُلَامٌ is the فَاعِلٌ of ضَارِبٌ); جَآءَنِى زَيْدٌ ٱلْحَسَنُ غُلَامُهُ *there came to me Zèid, whose slave is handsome.*—(*b*) The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and put in the singular, without regard to the number of the following noun. E.g. أَقَائِمٌ زَيْدٌ *is Zèid standing?* مَا ذَاهِبَةٌ هِنْدٌ *Hind is not going away* (where قَآئِمٌ and ذَاهِبَةٌ are the مُبْتَدَأٌ, and زَيْدٌ and هِنْدٌ are each a فَاعِلٌ سَادٌّ مَسَدَّ ٱلْخَبَرِ); أَقَآئِمٌ ٱلرِّجَالُ *are the men standing?* مَا قَآئِمٌ ٱلرَّجُلَانِ *the two men are not standing;* أَقَآئِمٌ أَبَوَاهُ زَيْدٌ *are Zèid's parents standing?* (where قَآئِمٌ is a transposed خَبَرٌ, أَبَوَاهُ its فَاعِلٌ, and زَيْدٌ a transposed مُبْتَدَأٌ); هَلْ مَضْرُوبٌ بَنُوكَ *are thy sons beaten?* (where مَضْرُوبٌ is the مُبْتَدَأٌ, and بَنُو a نَآئِبُ فَاعِلٍ سَادٌّ مَسَدَّ ٱلْخَبَرِ or *deputy-agent supplying the place of the* خَبَرٌ). Similarly: أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِى يَا إِبْرٰهِيمُ *art thou going to forsake my gods, O Abraham?* خَلِيلَىَّ مَا وَافٍ بِعَهْدِى أَنْتُمَا *my two friends, ye do not keep your compact with me;* أَمُنْجِزٌ أَنْتُمْ وَعْدًا وَثِقْتُ بِهِ *will ye fulfil a promise on which I relied?* غَيْرُ لَاهٍ عِدَاكَ فَٱطَّرِحِ ٱللَّهْوَ *thy enemies are not in play, so do thou leave off play* (where غَيْرُ لَاهٍ = مَا لَاهٍ, i.e. مَا تَارِكٌ أَمْرَكَ). But if the verbal adjective agrees with the following noun in number, the sentence is regarded as nominal; e.g. مَا قَآئِمَانِ ٱلرَّجُلَانِ *the two men are not standing* (where

A قَآئِمَانِ is a خَبَرٌ مُقَدَّمٌ and اَلرَّجُلَانِ a مُبْتَدَأٌ مُؤَخَّرٌ). See § 117, rem. *b*.

REM. In the case of a singular noun, as أَقَآئِمٌ زَيْدٌ, a double analysis is possible; قَآئِمٌ may be regarded as a مُبْتَدَأٌ, of which زَيْدٌ is the فَاعِلٌ سَادٌّ مَسَدَّ ٱلْخَبَرِ, and this is the preferable view; or قَآئِمٌ may be regarded as a transposed خَبَرٌ, of which زَيْدٌ is the
B transposed مُبْتَدَأٌ.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§ 41). The same remark naturally
C applies to the أَخَوَاتُ كَانَ (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined
D according to the nature of the noun. E.g. يُوسُفُ مَرِيضٌ *Joseph (is) sick,* اَلسُّلْطَانُ مَرِيضٌ *the sulṭān (is) sick,* أَبُو يُوسُفَ مَرِيضٌ, *Joseph's father (is) sick,* أَبِى مَرِيضٌ *my father (is) sick,* هُوَ مَرِيضٌ *he (is) sick,* هٰذَا مَرِيضٌ *this man (is) sick;* whereas هٰذَا ٱلْمَرِيضُ would mean either *this (is) the sick (man)* or *this sick (man)*, and اَلسُّلْطَانُ ٱلْمَرِيضُ *the sick sulṭān.*

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),

to prevent any possibility of the predicate being taken for a mere A
apposition. This is done even when the subject is a pronoun of the first or second person. For example: اَللّٰهُ هُوَ ٱلْحَىُّ ٱلْقَيُّومُ *God is the living, the self-subsisting,* اَللّٰهُ هُوَ ٱلْحَيٰوةُ وَٱلْحَقُّ *God is the life and the truth,* اَلْغِنَى هُوَ ٱلْقُنُوعُ *the* (*only true*) *wealth is contentment,* أُولٰئِكَ هُمْ وَقُودُ ٱلنَّارِ *these are fuel for the fire,* ذٰلِكَ ٱلرَّجُلُ هُوَ أَنَا *that man is I,* أَنَا هُوَ ٱلرَّبُّ إِلٰهُكَ *I am the Lord thy God,* أَنَا هُوَ ٱلطَّرِيقُ B
وَٱلْحَقُّ وَٱلْحَيٰوةُ *I am the way and the truth and the life,* مَنْ هُوَ أَنَا *who am I*?* [The insertion of this pronoun takes place also frequently, when the predicate is a comparative, as زَيْدٌ هُوَ أَفْضَلُ مِنْ عَمْرٍو *Zèid is more excellent than ʿAmr.*] This interposed pronoun, which is equally common in the other Semitic languages, is called by the grammarians ضَمِيرُ ٱلْفَصْلِ [or simply اَلْفَصْلُ] *the pronoun of separation* (between the مُبْتَدَأٌ and the خَبَرٌ), ضَمِيرُ ٱلْعِمَادِ [or simply C
اَلْعِمَادُ] *the pronoun which serves as a prop* or *support* (to the sentence), or simply اَلدِّعَامَةُ *the prop* or *support.*

125. In the case of a definite subject in the accusative after إِنَّ, أَنَّ, etc. (§ 36), the ضَمِيرُ ٱلْفَصْلِ is not required, because the predicate is sufficiently marked as such by its remaining in the nominative, as إِنَّ ٱللّٰهَ ثَالِثُ ثَلٰثَةٍ *verily God is one of three;* whereas D
a mere apposition would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after إِنَّ, etc.; as إِنَّ ٱلْآخِرَةَ هِىَ دَارُ ٱلْقَرَارِ *verily the world to come is the everlasting*

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* [This insertion of the pronoun of the 3d person after the pronouns of the 1st and 2d person, is post-classical; comp. Fleischer, *Kl. Schr.* i. 588 *seq.*]

A *abode,* إِنَّكَ أَنْتَ ٱلْوَهَّابُ *Thou art the bounteous giver,* إِنِّى أَنَا رَبُّكَ *I am thy Lord.* Very often the predicate after إِنَّ, etc., is introduced, for the sake of greater distinctness, by the particle لَ (§ 36), as إِنَّ ٱللّٰهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ *verily God is good towards men;* and even here the pronoun may be introduced after لَ, as إِنَّ ٱللّٰهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ *verily God is the mighty, the wise;* إِنَّ هٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ *verily this is the true narrative.*

B REM. The noun governed by إِنَّ, etc., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the اِسْمُ إِنَّ, *the noun of 'inna,* etc. See § 36, rem. *a.*

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed
C to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *kind words and forgiveness are better than alms followed by injury;* وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ *and verily a female slave who believes is better than an idolatress, even when she* (the latter) *pleases you* (*more*).

D **127.** The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*,

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* *Indefinite* (نَكِرَةٌ) is here to be taken in the sense [not only of not being defined by the article or the genitive of a defined word, but even] of *not having a genitive after it,* for such phrases as عَمَلُ بِرٍّ يَزِينُ *a pious action* or *good work adorns* (*a man*), عَدْلُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ *an hour's justice is better than a thousand months'*

or one which is not qualified by an adjective, or an expression equi- A
valent to an adjective (as رَجُلٌ مِنَ ٱلْكِرَامِ عِنْدَنَا *there is a man of the noble with us,* = رَجُلٌ كَرِيمٌ *a noble man*); except in certain cases, of which the following are the most important.

(*a*) When the sentence is of the class called اَلْجُمْلَةُ ٱلظَّرْفِيَّةُ (taking this term in its widest sense, § 115 at the end), and (α) the predicate is placed first, as فِى ٱلدَّارِ رَجُلٌ *there is a man in the house,* تَحْتَ رَأْسِى سَرْجٌ *under my head there is a saddle,* عِنْدَ زَيْدٍ نَمِرَةٌ *there* B
is a leopard in Zèid's possession; or (β) the subject is preceded by an interrogative or negative particle, as أَرَجُلٌ فِى ٱلدَّارِ أَمِ ٱمْرَأَةٌ *is there a man in the house, or a woman?* هَلْ إِنْسَانٌ فِى ٱلدَّارِ *is there any person in the house?* هَلْ فَتًى فِيكُمْ *is there a young man among you?* مَا أَحَدٌ فِى ٱلدَّارِ *there is no one in the house,* مَا خِلٌّ لَنَا *we have no*
friend, مَا أَحَدٌ خَيْرٌ مِنْكَ *there is no one better than thou art.* C

(*b*) When the subject is preceded by the affirmative لَ; as لَرَجُلٌ قَائِمٌ *certainly there is a man standing.*

(*c*) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ *small,* or حَقِيرٌ *con-*

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worship, مِثْلُكَ لَا يَبْخَلُ *one like thee cannot be mean,* are quite D
admissible, and yet the governing noun is indefinite, according to § 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e.g. رَغْبَةٌ فِى ٱلْخَيْرِ خَيْرٌ *a desire to do good is good,* أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ وَنَهْىٌ عَنْ مُنْكَرٍ صَدَقَةٌ *to order what is right is an alms and to prohibit what is wrong is an alms.* In both these cases, however, there is evidently a sort of partial determination [تَخْصِيصٌ; comp. § 75, footnote].

A *temptible;* as رُجَيْلٌ عِنْدَنَا *there is a mannikin* (or *a mean fellow*) *at our house* (see § 116).

(*d*) When the subject is a noun of a general signification, such as كُلٌّ *all;* as كُلٌّ فَانٍ *all perish;* كُلٌّ يَمُوتُ *all die;* because كُلٌّ is here equivalent to كُلُّ ٱلنَّاسِ *all mankind,* or كُلُّ أَحَدٍ *every one,* and is therefore virtually definite (see § 82, *a*).

B (*e*) When the sentence expresses a wish or prayer; as سَلَامٌ عَلَيْكُمْ *peace be upon you!* وَيْلٌ لِزَيْدٍ *woe to Zèid!*

(*f*) When the subject is a word which contains the conditional meaning of the particle إِنْ *if,* such as مَنْ (§ 6); e.g. مَنْ يَقُمْ أَقُمْ مَعَهُ *if any one gets up, I will get up with him.*

(*g*) When the subject is preceded by the وَاوُ ٱلْحَالِ or *wāw* which introduces a circumstantial clause (§ 183), or by the conjunction C لَوْلَا *if not,* or by the فَآءُ ٱلْجَزَآءِ [§ 187]; as سَرَيْنَا وَنَجْمٌ قَدْ أَضَآءَ فَمُذْ بَدَا مُحَيَّاكَ أَخْفَى ضَوْءُهُ كُلَّ شَارِقِ *we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star* (شَارِقِ in rhyme for شَارِقٍ); لَوْلَا ٱصْطِبَارٌ لَأَوْدَى كُلُّ ذِى مِقَةٍ *were it not for patience, every lover would die;* إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِى ٱلرَّهْطِ *if a wild ass departs* (i.e. if a chieftain dies), *there is a wild ass* (another chieftain) *in the tribe.*

D (*h*) When the subject is the answer to a question, its predicate being suppressed; as when one asks مَنْ عِنْدَكَ *who is in thy house?* and receives the reply, رَجُلٌ *a man,* scil. عِنْدِى.

(*i*) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *a believer is better than an unbeliever,* i.e. رَجُلٌ مُؤْمِنٌ *a believing man.*

(*j*) When the subject is connected with another subject, which is

definite or accompanied by an adjective; as زَيْدٌ وَرَجُلٌ قَآئِمَانِ *Zèid and a man are standing;* تَمِيمِىٌّ وَرَجُلٌ فِى ٱلدَّارِ *a Tèmimite and (another) man are in the house,* where تَمِيمِىٌّ = أَخُو تَمِيمٍ (p. 260, note) or رَجُلٌ تَمِيمِىٌّ (above, *i*); رَجُلٌ وَٱمْرَأَةٌ طَوِيلَةٌ فِى ٱلدَّارِ *a man and a tall woman are in the house.* A

[(*k*) When two or more indefinite subjects are put together antithetically or synthetically, as يَوْمٌ لَنَا وَيَوْمٌ عَلَيْنَا *one day is for us, another against us;* وَقَوْمٌ قَالَ—وَقَوْمٌ قَالَ *some say—others say.* B

(*l*) When the subject is in the accusative after إِنَّ, أَنَّ, etc. (§ 36), as إِنَّ أَسَدًا كَانَ يُلَازِمُهُ ذِئْبٌ وَثَعْلَبٌ *a lion had a wolf and a fox for companions.*]

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

Rem. *a.* The subject may also be indefinite in some cases in which a strong emphasis rests upon it; as شَىْءٌ جَآءَ بِكَ SOMETHING *has brought thee,* meaning شَىْءٌ عَظِيمٌ جَآءَ بِكَ *something great* or *important,* or equivalent to مَا جَآءَ بِكَ إِلَّا شَىْءٌ *nothing has brought thee but a thing (of importance);* بَقَرَةٌ تَكَلَّمَتْ *an* OX *has spoken!* C

Rem. *b.* European grammarians have often erred in their analysis of the phrase فَصَبْرٌ جَمِيلٌ in the Ḳor'ān, xii. 18, بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ. This they have translated either *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming;* or *mais la patience vaut mieux;* or *ergo pati (patientem esse) pulchrum est;* according to which translations صَبْرٌ would be an indefinite مُبْتَدَأٌ and جَمِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation, *therefore—becoming patience! (also—geziemende Geduld!),* which would necessarily be فَصَبْرًا جَمِيلًا (§ 35). The Arab commentators are right in regarding the words either as a compound خَبَرٌ, i.e. فَأَمْرِى صَبْرٌ D

A جَمِيلٌ *and therefore my business* (or *duty*) *is* (*to show*) *becoming patience*, or as a compound مُبْتَدَأٌ, i.e. فَصَبْرٌ جَمِيلٌ أَجْمَلُ (أَمْثَلُ) *and therefore* (*to show*) *becoming patience is more seemly.* The former of these two views seems to be the preferable one. [Comp. Sībaw. i. ١٣٤.]

[REM. *c.* In such sentences as إِنَّ لِذِى ٱلْحِلْمِ قَبْلَ ٱلْيَوْمِ مَا تُقْرَعُ ٱلْعَصَا *verily, before to-day the staff was struck for an intelligent*
B *man* (i.e. he, being heedless, has been called to attention); وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِى يُوسُفَ *and before now ye have been remiss with regard to Joseph*; وَغَدًا مَا تَرَيَانِى *and to-morrow ye will see me*, مَا is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under *a*. Comp. Fleischer, *Kl. Schr.* i. 479, ii. 390 *seq.*, where many examples are given. D. G.]

C **128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ ٱلْفَصْلِ, that the words form a complete sentence; as اَلدِّينُ عِنْدَ ٱللّٰهِ ٱلْإِسْلَامُ *the* (*only true*) *religion in God's sight is ĕl-'Islām*; مَثَلُ ٱلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِى سَبِيلِ ٱللّٰهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ *the likeness of those who expend their wealth in the path* (or *cause*) *of God,* (*is*) *the likeness of a grain of corn which produces*
D *seven ears.*

129. The ضَمِيرُ ٱلْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as مُحَمَّدٌ رَسُولُ ٱللّٰهِ *Muḥammad is the apostle of God*; عَلِىٌّ وَلِىُّ ٱللّٰهِ *'Alī is the friend of God*; ذٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ *this is the great felicity* (ĕl-Ḳor'ān, ch. ix. 90, but in verse 73 we read ذٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound

subject of one; in which case we must only examine whether the words that follow can be taken as their predicate, without doing violence to sense and grammar, or not. A

130. From the ضَمِيرُ ٱلْفَصْلِ, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (ضَمِيرُ ٱلتَّأْكِيدِ أَوِ ٱلتَّوْكِيدِ); as كَانَ هٰذَا هُوَ ٱلسَّبَبَ THIS *was the reason;* إِنْ كَانَ هٰذَا هُوَ ٱلْحَقَّ مِنْ عِنْدِكَ *if* THIS *be the truth from Thee;* كَانَ ٱلْمُسْلِمُونَ هُمُ ٱلْجُنْدَ *the Muslims* (and not slaves or mercenaries) *formed the army;* وَلٰكِنْ كَانُوا هُمُ ٱلظَّالِمِينَ *but* THEY *were the doers of wrong.*— B
This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis [comp. § 139, rem. *a*]; e.g. كُنْتَ أَنْتَ ٱلرَّقِيبَ عَلَيْهِمْ THOU *art the watcher over them;* كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا HIS *opinion was that no one should take anything;* فَأَيْنَ نَصِيبِى أَنَا مِنْ هٰذَا ٱلنَّفَلِ C
where then is MY *share of this booty?* لِمَنْ هٰذَا ٱلْكِتَابُ لَنَا نَحْنُ *whose is this book?* OURS; مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذٰلِكَ *what prevented* YOU *two from doing that?* إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا *if thou thinkest that* I *have less wealth and (fewer) children than thou;* and more rarely to a noun in the accusative, as وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ ٱلْبَاقِينَ *and we made his offspring the survivors.* The emphatic لَ is sometimes prefixed to it, as إِنْ كُنَّا لَنَحْنُ ٱلصَّالِحِينَ *if* WE *be the righteous.* D

[REM. In the preceding quotations from the Ḳor'ān some read هُوَ ٱلْحَقُّ, هُمُ ٱلظَّالِمُونَ, أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا, taking these words as nominal sentences, which form in the first and second case the predicate of كَانَ, in the third the second object of رَأَى, just as in أَظُنُّ زَيْدًا هُوَ خَيْرٌ مِنْكَ, *I think Zèid is better than thou art,* the words هُوَ خَيْرٌ مِنْكَ are the second object of ظَنَّ.]

A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§§ 41, 42). The imperfect يَكُونُ has in this case the usual meanings of the imperfect (§ 8): whilst the perfect كَانَ admits of four significations; viz. (*a*) of the *historical tense* or Greek aorist (§ 1, *a*), in which case it has, according to the Arab grammarians, the sense of صَارَ *to become;* (*b*) of the actual *perfect* (§ 1, *b*); (*c*) of the actual *imperfect*, as it were a shortening of كَانَ يَكُونُ,
B which also occasionally occurs (§ 9); and (*d*) sometimes, especially in the Ḳor'ān, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, πέφυκα), as إِنَّ ٱللّٰهَ كَانَ عَلَيْكُمْ رَقِيبًا *verily God is a watcher over you* (Sūra iv. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أَ; e.g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلٰكِنْ تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ *it* (the Ḳor'ān) *is not a story invented*
C (by Muḥammad), *but a confirmation of what* (i.e. *of the sacred writings which*) *preceded it;* مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَآئِفِينَ *they cannot enter them* (lit. *it is not to them that they should enter them*) *but with fear;* مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ ٱللّٰهِ *no soul can believe except by the permission of God;* مَا كَانَ هُوَ لِيَضُرَّنَا *he is not* (*the man*) *to do us any harm;* مَا كَانَ ٱللّٰهُ لِيُضِيعَ إِيمَانَكُمْ *God is incapable of letting*—lit. *is not* (*the one*) *to let—your belief perish* (i.e. *go un-*
D *rewarded*); أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ *is it a wonder to men that We have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit;* or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr.

il pleut. The Arabs too express themselves in both ways (with the A
restriction stated in § 133, rem. *b*). If they wish to use the *personal* form, they employ (*a*) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ قَآئِلٌ *one said,* قَالَ ٱلْقَآئِلُ *id.* (lit. *he who,* or *every one who, was in a position to say, said*); يَقُولُ ٱلْقَآئِلُ *one says, is wont to say* (lit. *every one who is in,* or *gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. (*b*) If the undefined subject is one of a
number of persons who are known to us, the suffix pronoun of the B
third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَآئِلُهُمْ *one of them said.* (*c*) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say,* زَعَمُوا *they think;* but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالَ قَآئِلُونَ *some said;* مَا سَمِعَ ٱلسَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذٰلِكَ *no one has ever heard*
anything more beautiful than this (lit. *those who can hear have never* C
heard etc.).

Rem. *a.* Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ *a man,* اِمْرَأَةٌ *a woman,* and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as يَقُولُ ٱلْقَآئِلُ = يَقُولُ ٱلرَّجُلُ, قَالَ قَآئِلٌ = قَالَ رَجُلٌ, etc. For the nomen agentis with the plural suffix, the word بَعْضٌ
a part, some one, is often employed, as قَالَ قَآئِلُهُمْ = قَالَ بَعْضُهُمْ. D

[Rem. *b.* A peculiar manner of expressing the general terms *somebody, something, certain ones,* etc. is to use the relative pronouns مَنْ and مَا with repetition of the verb, as وَنَزَلَ مِنْ أَهْلِهَا مَنْ نَزَلَ *there came down from its inhabitants who came down,* i.e. *some of them;* أَعْطَانِى مَا أَعْطَانِى *he gave me what he gave me,* i.e. *much,* or *little,* or *something between the two,* according to circumstances. It

A is specially employed لِلتَّعْظِيمِ وَٱلتَّكْثِيرِ *to magnify and multiply,* if an impression of something important or mysterious is to be conveyed, e.g. Ḳor'ān liii. 16 إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَى *when that covered the sidra-tree which covered it,* i.e. *hosts of adoring angels.*]

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb, [which, however, may never
B be used absolutely like the Latin *itur, fletur*]; as كُتِبَ بِٱلْقَلَمِ *it has been written, it is written with the writing reed;* سِيرَ إِلَى ٱلْعِرَاقِ *there was a travelling, they travelled towards 'Irāḳ;* اُخْتُلِفَ فِيهِ *it has been disputed, there has been a dispute about it;* يُظْمَأُ ظَمَآءً شَدِيدًا *there is vehement thirst felt, they thirst vehemently;* مُرَّ بِزَيْدٍ *there was a passing by Zèid;* أُنْزِلَ عَلَيْهِمْ *a revelation was made to them;*
C غُشِىَ عَلَيْهِ *he fainted* (lit. *there was a covering thrown over him,* comp. הִתְעַלֵּף), whence اَلْمَغْشِىُّ عَلَيْهِ *the person in a faint,* fem. اَلْمَغْشِىُّ عَلَيْهَا (in later times incorrectly اَلْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition [§ 113, rem.], اَلْمَغْشِىُّ, fem. اَلْمَغْشِيَّةُ). [Similarly سُقِطَ فِى يَدِهِ *he repented* (lit. *there was a falling upon his hand*), and hence هُوَ مَسْقُوطٌ فِى يَدِهِ *he is repenting;* اَلشَّجَرَةُ الْمَنْهِىُّ عَنْهَا *the forbidden tree;* اَلْمُنْعَمُ عَلَيْهِمْ *the benefited ones;* مِيتَ عَنْهَا *she was*
D *left an orphan,* or *a widow.*] Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as اَلْحَسَنَاتُ *beautiful things* (not اَلْحِسَانُ, which means *handsome persons*), اَلطَّيِّبَاتُ *good* (*things* not اَلطَّيِّبُونَ, which means *good men*), اَلْمَوْجُودَاتُ *existing things,* اَلْوَاجِبَاتُ *necessary things,* اَلْمُمْكِنَاتُ *possible things,* اَلشَّدَآئِدُ *afflictions, calamities,* اَلْبَوَاعِثُ *exciting*

causes (from بَاعِثٌ), ٱلْمَوَانِعُ *hindrances* (from مَانِعٌ). [The sing. fem. A
must be used for the neuter of the numerals, as ثَلَاثٌ *three things* or *qualities*, and may be used for that of the pronouns, as هٰذِهِ *these things.*]

Rem. *a.* The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ *it* (*a book* or *letter*) *was written*, and *the act of writing was performed.* In the former case, B
the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. *c*] becomes the subject of the passive (قَآئِمٌ مَقَامَ ٱلْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِىَ عَلَيْهِ), this object becomes virtually the subject of the passive C
voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as سِيرَ إِلَيْهِ سَيْرًا (not سَيْرٌ), from the active سَارَ إِلَيْهِ سَيْرًا *he journeyed to him* (*a journeying*). In either case,—whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *an act of which the agent*, i.e. the acting person, *is not named* (Vol. i. § 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the مَفْعُولٌ بِهِ or object of the active voice*, converted into D
the subject, and so قَآئِمٌ مَقَامَ ٱلْفَاعِلِ, or نَائِبُ مَنَابَ ٱلْفَاعِلِ, نَائِبٌ عَنِ ٱلْفَاعِلِ, *supplying the place of the agent*). If the agent is to be

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* The مَفْعُولٌ بِهِ, or *object*, may be either صَرِيحٌ *pure*, i.e. the accusative, or غَيْرُ صَرِيحٍ *impure*, i.e. a preposition with the genitive (جَارٌّ وَمَجْرُورٌ).

A named, the active voice must be used*.—As stated in § 26, *b*, rem. *b*, the accusative of the nomen verbi (ٱلْمَفْعُولُ ٱلْمُطْلَقُ) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say ضُرِبَ ضَرْبٌ, سِيرَ سَيْرٌ, because such an undefined maṣdar adds nothing to the meaning of the verb (لَا فَائِدَةَ فِيهِ); but we may say سِيرَ سَيْرُ ٱلْبَرِيدِ, ضُرِبَ ضَرْبٌ شَدِيدٌ, [and even ضُرِبَ ضَرْبَةٌ.
B In expressions such as قَدْ خِيفَ خَوْفٌ and قَدْ قِيلَ فِى ذٰلِكَ قَوْلٌ the words خَوْفٌ and قَوْلٌ are not to be considered as maṣdars, but as substantives, the meaning being *something was feared* and *something was said about it*]. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رُكِبَ سَحَرٌ from رَكِبَ سَحَرَ *he rode early this morning*, nor جُلِسَ عِنْدَكَ from جَلَسَ عِنْدَكَ *he sat beside thee*, nor سِيرَ وَقْتٌ; but we may say
C سِيرَ يَوْمُ ٱلْجُمْعَةِ *Friday was travelled*, صِيمَ رَمَضَانُ *Ramaḍān was fasted.* When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ مُطْلَقٌ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌّ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the نَائِبٌ عَنِ ٱلْفَاعِلِ; e.g. ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ ٱلْجُمْعَةِ أَمَامَ ٱلْأَمِيرِ فِى دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. *b*], their passives may of course be employed in both of the above ways; e.g. not only
D جِىءَ إِلَيْهِ (impers.) means *ventum est ad eum*, but also simply جِىءَ (pers.). In the former case, only the third person sing. masc. is used, جِىءَ بِشَىْءٍ *a thing was brought*, imperf. يُجَآءُ بِشَىْءٍ; in the

* [In modern Arabic the agent may be named with the passive by means of the preposition مِنْ *by*: see § 48, *h*, rem. *b* and comp. Fleischer, *Kl. Schr.* i. 91, 599, iii. 68, Spitta § 173, *c*, Nöldeke, *Zur Grammatik*, p. 54.]

latter, all the numbers and persons are employed, sing. 3 p. m. A
جِىءَ, f. جِيئَتْ, 2 p. m. جِئْتَ, etc., as جِىءَ بِشَىْءٍ *something was brought to him* (act. جَآءَهُ بِشَىْءٍ *he brought him something*).

Rem. *b.* Our impersonal actives indicating natural phenomena, such as *it snows, it rains*, etc., are always expressed by the Arabs personally. They say either ثَلَجَ ٱلثَّلْجُ *the snow snows*, مَطَرَ ٱلْمَطَرُ *the rain rains*, or ثَلَجَتِ ٱلسَّمَآءُ *the sky snows*, مَطَرَتِ ٱلسَّمَآءُ *the sky rains*. In the latter of these two forms of expression the substantive B
اَلسَّمَآءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., ثَلَجَتْ, مَطَرَتْ—[In like manner they say أَصْبَحْتُ *I was in the morning*, where we should say *it was in the morning;* أَمْسِى *I am in the evening* for *it is evening;* لَمْ يَلْبَثْ أَنْ مَاتَ *he tarried not long that he died* for *it was not long before he died*, etc. D. G.]

Rem. *c.* In the case of words like يَجُوزُ *it is allowed*, يَجِبُ C
it is necessary, يَنْبَغِى *it behoves*, etc., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal*.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, D
governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for

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* [On the impersonal use of كَفَى see § 56, *c*, footnote. Comp. also Nöldeke, *Zur Grammatik*, p. 76 seq. who adds بَدَا لَهُ فِى ٱلْأَمْرِ *his opinion changed as to the matter*, فَلَمَّا كَانَ فِى ٱلْقَابِلِ *when it was next year*, etc.]

A which the Arabic, like the other Semitic languages, has no distinct pronominal form; as أَنْفَقَ مَالَهُ *he has spent his (own) money;* قَالُوا لِإِخْوَانِهِمْ *they said to their (own) brothers.* But a suffix attached to the verb itself cannot have a reflexive meaning: to give it this, the word نَفْسٌ *soul,* عَيْنٌ *eye, essence,* [or وَجْهٌ *face,*] (and in later Arabic رُوحٌ *spirit,* ذَاتٌ *substance, essence,* or حَالٌ *state*) must be interposed; as قَتَلَ نَفْسَهُ *he killed himself;* عَزِّ بِهِ نَفْسَكَ *console thyself therewith;*
B أَهْلَكْتُ رُوحِى *I have destroyed myself;* [أَسْلَمْتُ وَجْهِى لِلّٰهِ *I resign myself to God;*] except in the case of the verba cordis (§ 24, *b*, *β*), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as خَالَهُ مُصَابًا *he imagined himself struck;* رَآهُ يَعْصِرُ خَمْرًا *he saw himself* (in a dream, it appeared to him as if he were) *pressing out wine.* [A suffix attached to a preposition annexed to the verb may have a *reflexive* meaning,
C as أَخْرَجَ مَعَهُ مَالًا كَثِيرًا *he took a large amount of money with him;* فَلَمَّا خَرَّبَهُ بُخْتُ نَصَّرَ ذَهَبَ مَعَهُ بِوُجُوهِ بَنِى إِسْرَائِيلَ *and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with him the principal men of the Bènū 'Isrā'īl;* ضَمَمْتُ ٱبْنِى إِلَىَّ *I drew my son to myself.* This however is allowed only where no doubt can arise as to the meaning of the suffix—which in this and the former case happens oftener with the suffixes of the 1st and 2d person, than with that of the 3d pers.—and even then the interposition of نَفْسٌ, etc.
D takes place frequently.]

REM. Compare the use, in Heb. and Aram., of נֶפֶשׁ, ܢܦܫܐ, *soul,* עֶצֶם or גֶּרֶם, ܓܪܡܐ, *bone,* and גּוּף, *body;* and in Æthiopic, of ርእስ: (*re'es*) *head.*

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians اَلتَّوَابِعُ, *sequentia, followers* or *appositives* (sing. تَابِعٌ), and the word to which they are placed in apposition is called اَلْمَتْبُوعُ, *that*

which is followed (by some word in apposition). They are generally connected with a noun, more rarely with a verb. A

(*a*) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender*, number, and case; e.g. رَجُلٌ كَرِيمٌ *a noble man*, ٱلرَّجُلِ ٱلْكَرِيمِ *of the noble man*, زَيْدًا ٱلْكَرِيمَ *the noble Zèid* (acc.), كِتَابُهُ ٱلْعَزِيزُ *His glorious book;* قَاعِدَةٌ مُرَبَّعَةٌ *a square pedestal;* اِمْرَأَتَانِ حَسَنَتَانِ *two handsome women;* كُنُوزًا كَثِيرَةً *great treasures* (acc.); جِبَالٌ رَاسِيَةٌ, or رَاسِيَاتٌ, B
or رَوَاسٍ, *firm mountains;* قَوْمٌ كَرِيمٌ, or قَوْمٌ كُرَمَآءُ, *a noble tribe* or *family*, [قَوْمٌ فَاسِقُونَ *wicked people.* As the preceding examples prove, the adjective following a collective noun denoting rational beings (Vol. i. § 292, *b*) may be put in the singular and agree with the grammatical gender of the collective, or in the plural *sanus* or *fractus* according to the natural gender of the persons indicated. The *pluralia fracta*, even when derived from a masc. sing. are construed with adjectives in the fem. sing. or plural (*sanus* or *fractus*). They C
can have an adjective in the masc. plur. only by a *constructio ad sensum*, as has been remarked Vol. i. § 306, for instance رِجَالٌ مُؤْمِنُونَ *believing men.* This is also applicable to the names of Arab tribes, as قُرَيْشٌ ٱلْأَكْرَمُونَ *the noble Ḳorèiš* (comp. § 147). The collectives mentioned Vol. i. § 291, *a*, ε may be joined to an adjective in the fem. sing. or in the plur. fem. (*sanus* or *fractus*) as غَنَمٌ رَاعِيَةٌ or غَنَمٌ رَاعِيَاتٌ *pasturing sheep* or *goats;* those mentioned Vol. i. § 292, *a*] to an adjective either in the sing. masc. (as جَمْعٌ), e.g. ٱلْحَمَامُ ٱلْمُطَوَّقُ D
the ring-necked doves; or in the sing. fem. (as جَمَاعَةٌ), e.g. أَعْجَازُ نَخْلٍ خَاوِيَةٌ *trunks of palm-trees worm-eaten and empty;* or in the plur.

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* [Exceptions are مَآءٌ أُنْثَى *feminine*, i.e. *soft water;* رَجُلٌ خُنْثَى *a hermaphrodite.* For an exception to the agreement in number see § 100. D. G.]

A sanus fem., as نَخْلٌ بَاسِقَاتٌ *very tall palm-trees;* or in the broken plural, as اَلسَّحَابُ ٱلثِّقَالُ *the heavy clouds;* الحَمَامُ الوُرْقُ *the dusky white doves.* A noun may have two or more adjectives connected with it; as اَلْكَوْكَبُ ٱلنَّيِّرُ ٱلْأَحْمَرُ *the bright red star;* بِسْمِ ٱللّٰهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ *in the name of God, the compassionate, the merciful.*—Sometimes a substantive is used adjectively; as جَارِيَةٌ بِكْرٌ *a young woman (who*
B *is) a virgin* (נַעֲרָה בְתוּלָה); مَسَاجِدُ عِدَّةٌ *a number of mosques;* تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ *it contains a number of horses and men;* سِنِينَ عَدَدًا *a number of years;* وَذَاكَ مِنْهُ خُلُقٌ عَادَةٌ *and this is a usual custom of his.* This is especially the case with nomina verbi ([اَلصِّفَةُ بِٱلْمَصْدَرِ]; see Vol. i. § 230, rem. *c*); as مَعِى رِجَالٌ فِرَةٌ *there are plenty of men with me;* وَيُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا *and they love wealth*
C *with a great love;* وَأَنْتُمْ مَعْشَرٌ زِيدٌ عَلَى مِائَةٍ *and ye are a band of more than a hundred;* رَجُلٌ صَوْمٌ *a fasting man,* اِمْرَأَةٌ عَدْلٌ *a just woman,* قَوْمٌ رِضًى *people with whom one is pleased,* ضَرْبٌ هَبْرٌ وَطَعْنٌ نَتْرٌ وَرَمْىٌ سَعْرٌ *a cleaving blow and a violent thrust and a burning shot**. Compare, in Hebrew, יָמִים מִסְפָּר Num. ix. 20, אֲנָשִׁים מְעַט Nehem. ii. 12; and in Syriac, ܓ̈ܢܐ ܣܓܝ̈ܐܐ *many gardens,* ܒ̈ܢܝܐ ܘܒ̈ܢܬܐ ܣܓܝ̈ܐܐ *many sons and daughters.*

D * [It is sometimes a matter of taste or use, whether the qualification by a genitive (§ 80), or by apposition is to be employed; for instance some tribes of Ḳèis say رَجُلٌ سَوْءٌ, رَجُلَانِ سَوْءَآنِ, رِجَالٌ أَسْوَآءٌ, instead of the usual رَجُلُ سَوْءٍ, رَجُلَا سَوْءٍ, رِجَالُ سَوْءٍ, and a tradition has مَثَلُ ٱلْجَلِيسِ ٱلسَّوْءِ مَثَلُ ٱلْكِيرِ *a bad companion is to be compared to a blacksmith's bellows* (Zamahšarī, *Fāiḳ* i. 372 *seq.*; comp. the Gloss. to Ibn al-Faḳīh s. v. سوأ). D. G.]

Rem. *a.* A noun in the dual or plural may, of course, be followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended; as رَأَيْتُ ٱلزَّيْدَيْنِ ٱلْكَرِيمَ وَٱلْبَخِيلَ *I saw the two Zèids, the liberal and the stingy;* مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ وَرَبْعَةٍ *I passed by (three) men, (one) tall, (one) short, and (one) of middle size.* A

Rem. *b.* If an adjective in the dual be connected with two singular nouns, whose regents (عَامِلٌ) are identical in meaning and government, it agrees with them in case; as ذَهَبَ زَيْدٌ وَٱنْطَلَقَ عَمْرٌو ٱلْكَرِيمَانِ, or مَرَرْتُ بِزَيْدٍ وَجُزْتُ عَلَى عَمْرٍو ٱلْكَرِيمَيْنِ. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying أَعْنِى *I mean*) or in the nominative (as the خَبَرٌ of a suppressed مُبْتَدَأٌ, viz. هُمَا); as جَآءَ زَيْدٌ وَذَهَبَ عَمْرٌو ٱلْكَرِيمَيْنِ or ٱلْكَرِيمَانِ ; مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ عَمْرًا ٱلْكَاتِبَيْنِ or ٱلْكَاتِبَانِ.—If the two singular nouns be connected with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e.g. قَامَ زَيْدٌ وَعَمْرٌو ٱلْعَاقِلَانِ or ٱلْكَرِيمَانِ ; رَأَيْتُ زَيْدًا وَعَمْرًا ٱلْكَرِيمَيْنِ or ٱلْعَاقِلَيْنِ. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say ضَرَبَ زَيْدٌ عَمْرًا ٱلْعَاقِلَانِ, where the relation is different in respect of meaning (for Zèid alone is ضَارِبٌ, and 'Amr alone is مَضْرُوبٌ), but خَاصَمَ زَيْدٌ عَمْرًا ٱلْعَاقِلَيْنِ, where the relation is the same (for both Zèid and 'Amr are at once مُخَاصِمٌ and مُخَاصَمٌ). B C D

Rem. *c.* In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the *singular feminine;* as مِيلَانِ إِفْرَنْجِيَّةٌ *two European miles* (مِيلٌ masc.); دَارَاهُمَا مُتَصَاقِبَةٌ ٱلْحِيطَانِ مُتَلَاصِقَةٌ *their two houses are*

A *contiguous, the walls touching each other* (دَارٌ usually fem.). [For a third example see § 94.] This construction has become the rule in modern Arabic.

REM. *d.* It is always possible to break the natural connection between a substantive and its adjective (اَلْقَطْعُ), when the latter is employed لِلْمَدْحِ وَٱلذَّمِّ وَٱلشَّتْمِ وَٱلتَّرَحُّمِ; as مَرَرْتُ بِزَيْدٍ ٱلْكَرِيمُ, or ٱلْخَبِيثُ, or ٱلْمِسْكِينُ, supplying, in the case of the nominative, هُوَ,
B and of the accusative, أَعْنِى (see § 35, *b*, δ, rem. *a*).

REM. *e.* The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا ٱلْإِبْهَامِيَّةُ); as قَلِيلٌ مَّا *some (small) number* or *quantity;* أَعْطِنَا كِتَابًا مَّا *give us some book (or other);* جِئْتَ لِأَمْرٍ مَّا *thou art come because of some matter (of importance);* إِنَّ ٱللّٰهَ لَا يَسْتَحْيِى أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا *verily God is not ashamed to invent* (lit. *strike, coin*) *some*
C *similitude (or other), a gnat and what is above it* (in the scale of creation); فَتًى مَّا, nearly equivalent to أَىُّ فَتًى, *what a man!* قَتِيلٌ مَّا قَتِيلُ بَنِى قُرَيْمٍ *what a man to have been slain was he whom the Bènū Ḳorèim have slain!* [Another mode of expressing the same idea is the use of هُوَ (هِىَ) مَا هُوَ (هِىَ) after a verbal noun, of مَا هُوَ (هِىَ) after an adjective or an equivalent expression such as مَائِلٌ إِلَى ٱلْقِلَّةِ = إِلَى ٱلْقِلَّةِ (§ 51, *a*), in the sense that a person or a thing possesses a quality in a certain degree, either between the
D two extremes, *μέτριόν τι* (تَقْلِيلُ ٱلْقِلَّةِ), or in an indefinitely high degree. Instances of the former are أَزْهَرُ ٱللَّوْنِ إِلَى ٱلْبَيَاضِ مَا هُوَ *bright of colour, verging on white;* إِلَى ٱلْقِلَّةِ مَا هُوَ *rather few than many;* أَسْوَدُ مَا هُوَ *blackish*, etc.; of the latter حَاجَةٌ هِىَ مَا هِىَ *a very great need;* حَيَّةٌ خَبِيثَةٌ مَا هِىَ *a very dangerous snake;* إِلَى ٱلشَّمَالِ أَقْرَبُ مَا هِىَ *much more to the north.* (This use of

مَا هُوَ is not to be confounded with its use in such phrases as A
لَأَمْرٌ مَا هُوَ *he is in the way which ought to be pursued*, sc. مَأْمُورٌ; or يَعْرِفُ كُلُّ وَاحِدٍ أَنَّ ٱلْحَمْدَ مَا هُوَ *everybody knows what is the meaning of ḥamd "praise"*). D. G.]

(*b*) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190, *d*, and 338), either they may be placed in apposition to the substantive, or the substantive
to them; as هٰذَا ٱلْمَلِكُ *this king*, lit. *this* (*person*), *the king*; زَيْدٌ هٰذَا B
Zèid, this (*person*), i.e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs اَلْمَوْصُوفُ *that which is described*, and the second اَلصِّفَةُ *the description* or *descriptive epithet*. [The pluralia fracta are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as
هٰؤُلَآءِ ٱلرِّجَالُ. This last is also applicable to the collectives, as C
هٰؤُلَآءِ ٱلْقَوْمُ, and the names of Arab tribes, as قُرَيْشٌ هٰؤُلَآءِ.] As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as مَتْبُوعٌ, very rarely follows, as تَابِعٌ; e.g. هٰذَا ٱلرَّجُلُ *this man*, seldom اَلرَّجُلُ هٰذَا. But if the substantive be definite by its own nature (as a proper name or a mere word, § 78, and Vol. i. § 292, *c*), or defined by having a genitive
after it, the demonstrative always follows; as زَيْدٌ هٰذَا *this Zèid* (see D
above)*; إِذَنْ هٰذِهِ *this* (*word*) *'iḏan*; اَلْمَشْهُورُ فِى ٱلنَّحْوِ أَنَّ إِلَى هٰذِهِ بِمَعْنَى مَعَ *it is well known in grammar that this 'ilā has the meaning of ma'a*; عِبَادِى هٰؤُلَآءِ *these my servants* or *these servants of mine*;

* If the proper name has the article, هٰذَا may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as هٰذَا ٱلْحٰرِثُ, or اَلْحٰرِثُ هٰذَا, *this èl-Ḥāriṯ*.

A إِلَى وَقْتِنَا هٰذَا *to this time* or *age of ours;* كِتَابُهُ هٰذَا ٱلْجَلِيلُ *this famous book of his.* On the other hand, in such a phrase as هٰذِهِ نَاقَةُ ٱللّٰهِ لَكُمْ آيَةً the words نَاقَةُ ٱللّٰهِ are the predicate (خَبَرٌ) of هٰذِهِ, and لَكُمْ آيَةً is a circumstantial accusative, *this is the she-camel of God,* (*as*) *a sign unto you.* [Likewise, in the saying هٰذَا زَيْدٌ قَائِمٌ بِٱلْبَابِ the words زَيْدٌ قَائِمٌ بِٱلْبَابِ must be considered as the predicate of هٰذَا, *see this is* (=*see there is*) *Zèid standing at the door,* in هٰذَا عُمَرُ بْنُ
B ٱلْخَطَّابِ مُتَوَشِّحًا بِٱلسَّيْفِ *here is 'Omar the son of ĕl-Haṭṭāb girded with the sword,* عُمَرُ بْنُ ٱلْخَطَّابِ is the predicate, مُتَوَشِّحًا بِٱلسَّيْفِ a circumstantial accusative. D. G.]

137. كُلٌّ, جَمِيعٌ, and less frequently عَامَّةٌ, *totality,* are often placed after the definite noun which they might govern in the genitive (§ 82, *a*, *b*), in which case a pronominal suffix is appended to them, referring to that noun; as اَلنَّاسُ كُلُّهُمْ, or اَلنَّاسُ جَمِيعُهُمْ, *all men*
C (also اَلنَّاسُ جَمِيعًا, § 82, *b*); اَلْقَبِيلَةُ كُلُّهَا, or اَلْقَبِيلَةُ جَمِيعُهَا, *the whole tribe;* اَلْهِنْدَاتُ جَمِيعُهُنَّ *all the Hinds;* اَلْجَيْشُ عَامَّتُهُ *the whole army;* اَلْقَوْمُ عَامَّتُهُمْ *the whole tribe* or *family.* If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, cannot refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time;* e.g. شَهْرٌ كُلُّهُ *a whole month;* سَنَةٌ كُلُّهَا *a whole*
D *year;* يَا لَيْتَ عِدَّةَ حَوْلٍ كُلِّهِ رَجَبُ *O would that the number* (*of months*) *of a whole year were* (*all*) *Rèǵèb!* Words of a vague signification, such as وَقْتٌ, زَمَنٌ, حِينٌ, مُدَّةٌ, *time, a space of time,* etc., cannot be thus construed.—After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعُ, fem. جَمْعَاءُ, plur. masc. أَجْمَعُونَ, fem. (see Vol. i. § 309, *a*, δ) جُمَعُ (the dual masc. أَجْمَعَانِ,

and fem. جُمْعَاوَانِ, are not admitted by the great majority of grammarians); as فَسَجَدَ ٱلْمَلٰئِكَةُ كُلُّهُمْ أَجْمَعُونَ *and the angels all (without exception) prostrated themselves.* Sometimes this word is used without كُلٌّ; as لَأُغْوِيَنَّهُمْ أَجْمَعِينَ *verily I will lead them all astray;* إِذَنْ ظَلِلْتُ ٱلدَّهْرَ أَبْكِى أَجْمَعَا *in that case I would pass all my time in weeping* (أَجْمَعَا in rhyme for أَجْمَعَ); قَدْ صَرَّتِ ٱلْبَكْرَةُ يَوْمًا أَجْمَعَا *the pulley creaked a whole day.* A

Rem. *a.* Instead of using the pronominal suffix, the noun itself is occasionally repeated after كُلٌّ; as in the verse of Kuṯèiyir, يَا أَشْبَهَ ٱلنَّاسِ كُلِّ ٱلنَّاسِ بِٱلْقَمَرِ *O thou most like of all men to the moon* (in beauty), instead of كُلِّهِمْ. B

Rem. *b.* A peculiar use of كُلٌّ as an appositive is exemplified by the phrases هُوَ ٱلشُّجَاعُ كُلُّ الشُّجَاعِ *he is a true hero,* هُوَ ٱلْعَالِمُ كُلُّ ٱلْعَالِمِ *he is a thorough scholar;* أَنْتَ ٱلْفَتَى كُلُّ ٱلْفَتَى *thou art a real man.* Similarly, according to èz-Zamaḫšarī, هٰذَا ٱلْعَالِمُ جِدُّ ٱلْعَالِمِ, or حَقُّ ٱلْعَالِمِ, *this is a thorough scholar* (جِدٌّ *toil, effort, pains;* حَقٌّ *truth, reality, fact*). [Comp. § 82, *b*, rem. footnote.] C

Rem. *c.* To أَجْمَعُ are sometimes appended other synonymous words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. أَكْتَعُ, أَبْصَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَآءَ ٱلْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ *the entire army came;* but the order of the last two may be inverted, أَبْتَعُ أَبْصَعُ. They are scarcely ever used singly and without كُلٌّ; as جَآءَنِى ٱلْقَوْمُ أَكْتَعُونَ *the whole tribe, or people, came to me;* يَا لَيْتَنِى كُنْتُ صَبِيًّا مُرْضَعَا تَحْمِلُنِى ٱلذَّلْفَآءُ حَوْلًا أَكْتَعَا *O would that I were a sucking child, whom èd-Dèlfā (or she with the slender nose) would carry for a whole year;* فَوَلَّوْنَا D

A ٱلدَّوَابِرَ وَٱتَّقَوْنَا بِنُعْمَانَ بْنِ زُرْعَةَ أَكْتَعِينَا *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) ĕn-No'mān ibn Zur'a.*

[REM. *d.* أَجْمَعُ is also often connected with the noun to which it refers by means of the preposition بِ, as جَآءُوا بِأَجْمَعِهِمْ *they came all of them, all together.* Likewise عَيْنٌ (§ 139) and the words أَسْرٌ (properly *a thong of untanned hide*) and رُمَّةٌ (*a worn-out*
B *rope*), as خُذْهُ بِأَسْرِهِ *take thou it all;* جَآءَ ٱلْقَوْمُ بِأَسْرِهِمْ *the people came altogether;* دَفَعَ إِلَيْهِ ٱلشَّىْءَ بِرُمَّتِهِ *he gave him the thing altogether;* أَتَيْتُكَ بِٱلشَّىْءِ بِرُمَّتِهِ *I have brought thee the thing altogether.* Similar corroboratives (§ 139, rem. *a*) are given by Hamadānī in his *Kitāb ĕl-'Elfāẓ*, Beyrout ed. p. 214. D. G.]

138. Like كُلٌّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, *both* (§ 83), [بَعْضٌ *a part*] and نِصْفٌ *a half.* They follow the noun to
C which they refer, and take the appropriate pronominal suffix; as إِنَّ ٱلْمُعَلِّمَ وَٱلطَّبِيبَ كِلَيْهِمَا *the teacher and the physician, both of them;* آمَنْتُ بِطَبِيعَتَيِ ٱلْمَسِيحِ وَمَشِيئَتَيْهِ كِلْتَيْهِمَا *I believe in the two natures of the Messiah and His two wills, both of them;* [جَآءَنِى ٱلْقَوْمُ بَعْضُهُمْ *a part of the people came to me*]; ٱلْجَيْشُ نِصْفُهُ *half the army.*

REM. كِلَانِ is very rarely used in apposition to a feminine
D substantive, as تَمُنُّ بِقُرْبَى ٱلزَّيْنَبَيْنِ كِلَيْهِمَا *thou favourest (me) with the proximity of the two Zèinèbs, both of them.*

139. نَفْسٌ, *soul,* and عَيْنٌ, *eye, essence* (*of a thing*), are often employed in the sense of *ipse, self* (compare § 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as عَيْنُ ٱلْهَوَانِ *degradation itself, utter degradation;* عَيْنُ ٱلْكَوْكَبِ *the star itself;* هُوَ عِبَارَةٌ عَمَّا ٱلثَّانِى فِيهِ عَيْنُ ٱلْأَوَّلِ *this is an expression*

for that wherein the second (term) is identical with the first; رَأَيْتُ نَفْسَهُ A *I have seen himself;* إِزَالَةُ ٱلْجَهْلِ عَنْ نَفْسِهِ *the removing of ignorance from himself.* But more generally they are used, like كُلٌّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as جَآءَ زَيْدٌ نَفْسُهُ *Zèid himself came;* جَآءَتْ زَيْنَبُ نَفْسُهَا *Zèinèb herself came;* رَأَيْتُ عَمْرًا نَفْسَهُ *I saw 'Amr himself.* If the noun be in the dual or plural, the plural forms أَنْفُسٌ and أَعْيَانٌ should be employed, as رَأَيْتُ ٱلْأَمِيرَيْنِ أَنْفُسَهُمَا *I saw the* B *two 'amīrs themselves;* مَرَرْتُ بِٱلْهِنْدَيْنِ أَنْفُسِهِمَا *I passed by the two Hinds themselves;* قَتَلَهُ ٱلْوُزَرَآءُ أَنْفُسُهُمْ *the vizīrs themselves killed him;* [هٰذِهِ أَعْيَانُ دَرَاهِمِكَ *these are thy dirhems themselves*]. Some authorities admit in this case the use of the singular or the dual, as جَآءَ ٱلزَّيْدَانِ نَفْسُهُمَا, or نَفْسَاهُمَا, *the two Zèids themselves came;* [comp. Vol. i. § 317, rem. *d*]. These words are also often connected with the nouns to which they refer by means of the preposition C بِ; as جَآءَ ٱلْأَمِيرُ بِنَفْسِهِ *the 'amīr came in person;* ٱلْهَوَانُ بِعَيْنِهِ *degradation itself;* وَٱلْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ *and now they are choosing in person;* ٱلْعَوَالِى ٱلرِّمَاحُ بِأَعْيَانِهَا *the 'awālī (spear-shafts) are the spears themselves;* يُقْسِمُ لَئِنْ هُوَ لَمْ يَرُدَّ هٰؤُلَآءِ ٱلنِّسْوَةَ بِأَعْيَانِهِنَّ لَيَغْزُوَنَّهُ *he swears that unless he restores the women themselves, he will assuredly attack him;* [بِعَيْنِهِ, etc. after an indefinite noun means *a certain*, as D وَأَمَّا ٱلْعَوَاصِمُ فَٱسْمُ ٱلنَّاحِيَةِ وَلَيْسَ مَوْضِعٌ بِعَيْنِهِ يُسَمَّى ٱلْعَوَاصِمَ "*El-'Awāṣim is the name of a district, there is no place of this name*]. Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as هٰذَا هُوَ عَيْنًا (بِعَيْنٍ), *this is the very person* (or *thing*).—نَفْسٌ and عَيْنٌ may be put in direct apposition to a pronominal suffix in the accusative or genitive; as رَأَيْتُكَ, مَرَرْتُ بِهِ نَفْسِهِ, مَرَرْتُ بِكَ نَفْسِكَ

A نَفْسَكَ, رَأَيْتُهُ نَفْسَهُ. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسُهُ *he went away himself*, ٱلْقَوْمُ حَضَرُوا هُمْ أَنْفُسُهُمْ *the people were present themselves;* قُمْتَ أَنْتَ نَفْسُكَ *thou thyself stoodest up;* قُومُوا أَنْتُمْ أَنْفُسُكُمْ *stand ye up yourselves* (whereas we can say قُومُوا كُلُّكُمْ *stand up all of you*).

REM. *a.* The words كُلٌّ, جَمِيعٌ, عَامَّةٌ, أَجْمَعُ etc., كِلَانِ and
B كِلْتَانِ, نِصْفٌ, نَفْسٌ, and عَيْنٌ, form one division of that class of appositives, اَلتَّوَابِعُ, which the grammarians name اَلتَّأْكِيدُ (or اَلتَّوْكِيدُ), *the strengthening* or *corroboration*, and اَلْمُؤَكِّدُ *the corroborative*, because they strengthen the idea of totality or of self, already contained in the مَتْبُوعٌ, by the addition of their own. This class of appositives is designated by the special name of اَلتَّوْكِيدُ ٱلْمَعْنَوِىُّ, *the corroboration in meaning*, to distinguish it from
C اَلتَّوْكِيدُ ٱللَّفْظِىُّ, *the verbal corroboration*, which consists in the emphatic repetition (اَلتَّكْرِيرُ or اَلتَّكْرَارُ) of the word itself; as in the verse فَأَيْنَ إِلَى أَيْنَ ٱلنَّجَاةُ بِبَغْلَتِى أَتَاكَ أَتَاكَ ٱللَّاحِقُونَ ٱحْبِسِ ٱحْبِسِ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (اِحْبِسِ in rhyme for اِحْبِسْ). So also in answers, نَعَمْ نَعَمْ *yes, yes;* لَا لَا *no, no.* If a word is governed by a preposition or other particle, both must
D be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee;* فِى ٱلدَّارِ فِى ٱلدَّارِ زَيْدٌ *Zèid is in the house, in the house;* إِنَّ زَيْدًا إِنَّ زَيْدًا قَآئِمٌ *Zèid, Zèid is standing up.* A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as مَرَرْتُ بِكَ أَنْتَ *I passed by* THEE, or بِهِ هُوَ *by* HIM; أَكْرَمْتَنِى أَنَا *thou didst show kindness to* ME; رَأَيْتَنَا نَحْنُ *thou sawest* US; قُمْتَ أَنْتَ THOU *stoodest up;* [or by a

construction with إِيَّا, as رَأَيْتُكَ إِيَّاكَ *I saw* THEE (Vol. i. § 189)]. A
Only a poet could venture to say إِنَّ إِنَّ ٱلْكَرِيمَ يَحْلُمُ *indeed, indeed the noble man is grave* or *sedate.*

REM. *b.* Besides the تَوْكِيدٌ, the Arab grammarians acknowledge three other classes of تَوَابِعُ; viz. اَلنَّعْتُ or اَلصِّفَةُ, *the description* or *descriptive word, qualificative, adjective;* اَلْبَدَلُ, *the substitution* or *permutative;* and عَطْفُ ٱلْبَيَانِ, *the explanatory apposition.*

(1) The نَعْتٌ or صِفَةٌ may refer to the مَتْبُوعٌ either directly B
(in which case it is a simple adjective), as جَآءَنِى رَجُلٌ حَسَنٌ *there came to me a handsome man;* or indirectly, in virtue of a following word which is connected with it, as جَآءَنِى رَجُلٌ حَسَنٌ أَخُوهُ *there came to me a man whose brother is handsome.* In this latter case the adjective [called المُسَبَّبُ *the connected*] belongs, as a prefixed predicate, to the following noun [called السَّبَبُ *the connecting*],
which is its subject, and the two together form a صِفَةٌ, or C
qualificative clause, of the preceding substantive, with which the adjective agrees in *case* only by attraction*; as رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ *I saw a man whose brother is handsome,* رَأَيْتُ ٱمْرَأَةً حَسَنًا وَجْهُهَا *I saw a woman whose face is handsome,* مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوُّهُ *I passed by a man whose enemies are many,* مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ *I passed by a man whose mother is handsome.* If the following
noun be in the dual or plural, the adjective is still left in the D
singular; as مَرَرْتُ بِٱمْرَأَتَيْنِ حَسَنٍ أَبَوَاهُمَا *I passed by two women whose parents are handsome;* مَرَرْتُ بِرِجَالٍ حَسَنَةٍ وُجُوهُهُمْ *I passed by some men whose faces are handsome,* رَأَيْتُ رِجَالًا كَرِيمًا آبَآؤُهُمْ

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* [Also when the preceding substantive is only understood, as وَمِنَ ٱلنَّجْدِىِّ أَوْطَانُهَا (sc. ٱلْقَبَائِلِ) *and from the tribes that are domiciled in Neǵd* (Hamdānī, p. 118, l. 11). D. G.]

A *I saw some men whose fathers are noble;* though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ رَجُلًا كَرِيمًا آبَآؤُهُ, or كِرَامًا آبَآؤُهُ, *I saw a man whose forefathers are noble.* If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ *I saw Zèid, whose face is handsome;* حَكَى أَبُو ٱلْفُتُوحِ ٱلْعِجْلِيُّ ٱلْمُتَقَدِّمُ ذِكْرُهُ *'Abu 'l-Futūḥ ĕl-'Iġlī, who has been mentioned before, narrates;* جَآءَ ٱلرَّجُلُ
B ٱلْفَاضِلُ أَبَوَاهُ *the man came, whose parents are excellent;* جَآءَ يَسُوعُ ٱلْكَامِلَةُ طَبِيعَتَاهُ *Jesus came, whose two natures are perfect,* ٱلْمُلُوكُ ٱلْمُتَقَدِّمُ ذِكْرُهُمْ *the kings who have been mentioned before;* فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شِبْهُ ٱلْفِعْلِ, *that which is like the verb.*
C Consequently رَجُلٌ حَسَنٌ is with them = رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ حَسُنَ (هُوَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسُنَ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ = مَرَرْتُ بِرَجُلٍ حَسُنَتْ أُمُّهُ, رَأَيْتُ رِجَالًا كَرِيمًا آبَآؤُهُمْ = رَأَيْتُ رِجَالًا كَرُمَ آبَآؤُهُمْ, رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ = رَأَيْتُ زَيْدًا ٱلَّذِى حَسُنَ وَجْهُهُ, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On
D the other hand, if the substantive precedes the adjective, as in جَآءَنِى رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc.

(2) The بَدَلٌ, or *permutative*, is of four kinds. (*a*) بَدَلُ ٱلْكُلِّ

مِنَ ٱلْكُلِّ *the substitution of the whole for the whole;* as جَآءَنِى عُمَرُ A
أَخُوكَ *'Omar, thy brother, came to me;* جَآءَنِى قَوْمُ ٱلْمَدِينَةِ كُبَرَاؤُهُمْ وَصُغَفَاؤُهُمْ *the people of the city came to me, great and small;* إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ ٱللّٰهِ *to a straight path, the path of God;* لَنَسْفَعًا بِٱلنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ *We will seize and drag (him) by the forelock, a lying, sinful forelock;* رَأَيْتُ زَيْدًا إِيَّاهُ, مَرَرْتُ بِزَيْدٍ بِهِ. A noun may be substituted for the suffix pronouns of the 3d pers., as زُرْهُ خَالِدًا *visit him, Hālid,* مَرَرْتُ بِهِ زَيْدٍ, رَأَيْتُهُ زَيْدًا B
عَلَى أَنَّهَا ٱلْأَيَّامُ قَدْ صِرْنَ كُلُّهَا عَجَائِبَ *notwithstanding that they—the times—are all become marvellous;* but not for the suffixes of the 1st and 2nd pers., unless a plurality of individuals is distinctly referred to, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا *(which) may be a festival for us, for the first of us and the last of us.* We cannot say رَأَيْتُكَ زَيْدًا, مَرَرْتُ بِكَ زَيْدٍ; nor even [اَلْوَيْلُ] لِى [أَنَا] ٱلْمِسْكِينِ *woe to me, the poor!* عَلَيْكَ ٱلْكَرِيمِ *on thee, the noble**. In such cases C
as رَأَيْتُكَ إِيَّاكَ, those are right who regard إِيَّاكَ not as a بَدَلٌ but as a تَوْكِيدٌ (see rem. *a*). [To this kind belong the permutatives that indicate the parts of the whole, the species of the genus, the definitions of measure, number, weight and colour (§ 95, foot-note).]—(*b*) بَدَلُ ٱلْبَعْضِ مِنَ ٱلْكُلِّ *the substitution of the part for the whole;* as أَكَلْتُ ٱلرَّغِيفَ ثُلُثَهُ *I ate the loaf, the third part of it,* or *I ate a third of the loaf;* قَبِّلْهُ ٱلْيَدَ *kiss him, his hand;* D
أَوْعَدَنِى بِٱلسِّجْنِ وَٱلْأَدَاهِمِ رِجْلِى *he threatened me, my foot, with the prison and fetters.* (*c*) بَدَلُ ٱلِٱشْتِمَالِ *the comprehensive substitution,* i.e. the permutative which indicates a quality or circumstance

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* [In the former case we ought either to write ٱلْمِسْكِينُ as predicate of the emphatic أَنَا (§ 130), or to use the accusative of specification (§ 35, *b*, δ), which must be used in the latter case.]

A possessed by or included in the preceding substantive; as أَعْجَبَنِى زَيْدٌ عِلْمُهُ *Zèid's learning filled me with surprise;* أَعْجَبَتْنِى كَلَامُكَ *thy speech filled me with surprise;* مَا أَلْفَيْتَنِى حِلْمِى مُضَاعَا *thou hast not found my understanding lost* (or *thrown away*); وَذَكَرَتْ تَقْتُدَ بَرْدَ مَآئِهَا *and she called to mind the coldness of the water of Taktud;* يَسْأَلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ *they will question thee about fighting in the sacred month,* lit. *about the sacred month,*
B (*about*) *fighting in it.* (*d*) The fourth case is where the permutative (ٱلْمُبْدَلُ) is wholly different from the مُبْدَلٌ مِنْهُ or word for which it is substituted (ٱلْبَدَلُ ٱلْمُبَايِنُ لِلْمُبْدَلِ مِنْهُ). It is of two sorts: (*a*) بَدَلُ ٱلْإِضْرَابِ *the permutative of retractation* (from أَضْرَبَ, *to turn away from*), or بَدَلُ ٱلْبَدَآءِ *the substitution of a new opinion, something one would like to substitute for the original statement;* as, for instance, when one says أَكَلْتُ خُبْزًا *I ate bread,* but then, preferring to state that he had eaten meat, adds the
C word لَحْمًا (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يُقْصَدُ ٱلْمَتْبُوعُ كَمَا يُقْصَدُ ٱلتَّابِعُ *the mètbū' is designed as well as the tābi';* and this is what distinguishes it from (β) بَدَلُ ٱلْغَلَطِ وَٱلنِّسْيَانِ *the permutative of error and forgetfulness,* in which the مَتْبُوعٌ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says مَرَرْتُ بِكَلْبٍ فَرَسٍ *I passed by a dog,* (*I meant to say*) *a horse.* The بَدَلُ ٱلْإِضْرَابِ is
D equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا).

(3) The عَطْفُ ٱلْبَيَانِ or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as جَآءَنِى أَخُوكَ زَيْدٌ *thy brother Zèid came to me;* أَقْسَمَ بِٱللّٰهِ أَبُو حَفْصٍ عُمَرْ *'Abū Ḥafṣ 'Omar swore by God* (عُمَرْ in rhyme for عُمَرُ); يُسْقَى مِنْ مَآءٍ صَدِيدٍ *he shall be given to drink water, watery humour* (or *matter*); يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

زَيْتُونَةٍ *(which) is lighted with (the oil of) a blessed tree, an olive.* A
This apposition is equivalent to the use of وَهُوَ, وَهِىَ, etc. (e.g. جَآءَنِى أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the عَطْفُ ٱلنَّسَقِ, or *connection of sequence*, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, حَتَّى, أَمْ, and أَوْ. [To this kind belong the appositives to a vocative (§ 38, rem. *f*), those that denote the material (§ 94), the nicknames (§ 95, *a*, rem.), etc.]

Rem. *c*. One verb may be substituted for another by the بَدَلُ
B ٱلْكُلِّ مِنَ ٱلْكُلِّ, as مَنْ يَفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ ٱلْعَذَابُ *whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled;* مَتَى تَأْتِنَا تُلْمِمْ بِنَا فِى دِيَارِنَا تَجِدْ حَطَبًا جَزْلًا *when thou comest to us—visitest us in our country—thou shalt find firewood in abundance;* or by the بَدَلُ ٱلِٱشْتِمَالِ, as مَنْ يَصِلْ إِلَيْنَا يَسْتَعِنْ بِنَا يُعَنْ *whoever comes to us (and) asks help of us, is helped.*

Rem. *d*. The word to which a مُؤَكِّدٌ is annexed is called by the grammarians ٱلْمُؤَكَّدُ *that which is strengthened* or *corroborated;* C
that which is followed by a صِفَةٌ or نَعْتٌ, ٱلْمَوْصُوفُ, or ٱلْمَنْعُوتُ, *the qualified* or *described;* that which has a بَدَلٌ after it, ٱلْمُبْدَلُ مِنْهُ *that for which something is substituted;* and that to which a عَطْفُ ٱلْبَيَانِ is appended, ٱلْمَعْطُوفُ عَلَيْهِ *the word to which (an explanatory word) is attached (by means of a virtual conjunction).*

Rem. *e*. In phrases like تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ, *they fought with one another*, the words بَعْضُهُمْ لِبَعْضٍ are a permutative of the agent D
هُمْ, contained in the verb تَقَاتَلُوا, and serve to strengthen the idea of reciprocity belonging to that verbal form. The لَامُ لِتَقْوِيَةِ ٱلْعَامِلِ in لِبَعْضٍ, which supplies the place of the accusative, is dependent upon قَاتَلُوا, *they fought with*, contained in تَقَاتَلُوا.

140. One finite verb may also be put in apposition to another. In this case either (*a*) the first is the preparative act, introductory

A to the second, as قَامَ سَجَدَ لَهُ *he arose (and) prostrated himself before him,* فَأَرْسَلَ أَعْلَمَ بِذٰلِكَ أَبَاهُ *then he sent (and) informed his father of this,* وَعَادَتِ ٱلْفِتَنُ وَقَعَتْ *and disturbances broke out again;* or (*b*) the second modifies the first, as سَجَدَ أَطَالَ *he continued long prostrate,* غَنَّى أَحْسَنَ *he sang well.* In both cases the older and more elegant form of expression is to insert the conjunction فَ: قَامَ فَسَجَدَ لَهُ, عَادَ فَسَأَلَ *he asked again,* سَجَدَ فَأَطَالَ. If the first of the two verbs
B be a perfect, the second must be so likewise, for the imperfect would be a [مُقَارِنٌ or] حَالٌ مُقَدَّرٌ (see § 8, *d, e*), and, as such, would virtually stand in the accusative [comp. § 44, *c*, rem. *a*]; as أَرْسَلَ يُعْلِمُ *misit nuntiaturus, he sent to inform.* If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. *c*] or a حَالٌ مُقَدَّرٌ; as يُرْسِلُ يُعْلِمُ *he sends (and) informs,* or *mittit nuntiaturus, he sends to inform**.

C REM. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. ܫܕܪ ܐܚܕܗ *he sent (and) seized him,* ܗܦܟܘ ܒܢܘ *they rebuilt;* and also occurs in Hebrew, e.g. אָשׁוּבָה אֶרְעֶה צֹאנְךָ, Gen. xxx. 31.

2. *Concord in Gender and Number between the Parts of a Sentence.*

D **141.** In verbal sentences, in which (according to § 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. (*a*) If the subject be a singular substantive, which is feminine by signification (Vol. i. § 290, *a*), two constructions are possible. (*α*) If it immediately follows the verb, the verb must be

* [In this case also the conjunction فَ may be inserted, as أَغْدُو فَآخُذُهُ *I will come to take it,* Ṭab. i. 1526, l. 13. D. G.]

put in the fem. sing.; as جَآءَتْ هِنْدٌ *Hind came,* قَالَتِ ٱمْرَأَةُ ٱلْعَزِيزِ *the wife of ĕl-'Azīz said.* But (β) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as حَضَرَ ٱلْقَاضِىَ ٱمْرَأَةٌ *a woman came before the judge;* لَقَدْ وَلَدَ ٱلْأُخَيْطِلَ أُمُّ سَوْءٍ *a bad mother gave birth to that poor ĕl-'Ahtal;* إِنَّ ٱمْرَءًا غَرَّهُ مِنْكُنَّ وَاحِدَةٌ *a man, whom one of you* (women) *has deceived.* [As to the collectives mentioned Vol. i. § 290, *a*, ε, see § 145.] A

Rem. *a.* The form of expression قَالَ فُلَانَةُ, *So-and-so said,* is mentioned by the grammarians only to be condemned. B

[Rem. *b.* The concord remains if, in negative or interrogative sentences, the subject be preceded by مِنْ, as مَا جَآءَتْ مِنِ ٱمْرَأَةٍ *no woman came,* كَمْ قَدْ مَضَتْ مِنْ لَيْلَةٍ *how many nights have gone by!* D. G.]

(*b*) If the subject be a singular substantive, which is feminine merely by form or usage (Vol. i. §§ 290, *b*, 291), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not, though in the former case the feminine is preferable, as طَلَعَتِ ٱلشَّمْسُ *the sun rose,* كُسِرَتِ ٱللَّبِنَةُ *the brick was broken,* rather than طَلَعَ ٱلشَّمْسُ, كُسِرَ ٱللَّبِنَةُ. In the following examples the verb is masculine: فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ ٱلَّذِينَ مِنْ قَبْلِهِمْ *and see what was the end of those who preceded them;* لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *that the people may not have any pretext against you;* فَمَنْ جَآءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ *and whosoever receives an admonition from his Lord;* وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *even if there be in them poverty* or *straitness.* C D

(*c*) If the feminine subject be separated from the verb by the particle إِلَّا, the verb is put in the masculine; as مَا زَكَا إِلَّا فَتَاةُ ٱبْنِ ٱلْعَلَاءِ *no one was innocent except the maidservant of 'Ibnu 'l-'Alā*

A (i.e. مَا زَكَا أَحَدٌ). The feminine is, however, admissible, especially in poetry, as in the above example, مَا زَكَتْ الخ (i.e. فَتَاةٌ).

(*d*) The verbs نِعْمَ and بِئْسَ (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as نِعْمَ ٱلْمَرْأَةُ زَيْنَبُ *Zèinèb is an excellent woman!* rather than نِعْمَتْ.

B **143.** If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as قَالَ ٱلْمُؤْمِنُونَ *the believers said;* جَآءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ *there came one day (some) men from Mèkka;* أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَآءُ *shall we believe as fools have believed?* But قَالَتِ ٱلرُّوَاةُ *narrators say;* وَمَا ذَا تَبْتَغِي ٱلشُّعَرَآءُ مِنِّي *and what is*

C *it pray that the poets want of me?* فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ *apostles have been accused of falsehood before thee.*

REM. *a.* A similar construction may be found even in Old German; as *do* wart *genuoger* ougen *von heizen trähenen rôt; uns* hazzet liute *unde lant.*

REM. *b.* بَنُونَ, *sons* (pl. of ٱبْنٌ), and other similar words (Vol. i. § 302, *e*, and rem. *d*), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the

D fem. sing. This remark applies, however, to بَنُونَ only when it is used to denote a *family* or *tribe* (compare § 147); as قَالَتْ بَنُو إِسْرَآئِيلَ *the Bènū 'Isrā'īl (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ *then, after this, your hearts became hard* (from قَلْبٌ, masc.); مَتَى كَانَ ٱلْخِيَامُ بِذِي طُلُوحٍ *when the tents are (set up) at Dū Ṭolūḥ* (from خَيْمَةٌ, fem.). See § 143.

REM. The remark made in § 142, *c*, regarding the particle إِلَّا, applies here too. An example of the fem. is وَمَا بَقِيَتْ إِلَّا ٱلضُّلُوعُ ٱلْجَرَاشِعُ *and nothing remained but the low rugged ridges of hills* (from ضِلَعٌ, fem.), where a prose writer would have said وَمَا بَقِىَ, scil. شَىْءٌ. A

145. If the subject be a collective of the class mentioned in Vol. i. § 290, *a*, *ε*, like غَنَمٌ *sheep* or *goats*, طَيْرٌ *birds*, or one of the collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَىْءٍ *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); إِنِّى أَرَانِى أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ *I saw myself* (*in a dream*) *carrying upon my head* (*some*) *bread, of which the birds were eating.* B C

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: مِنْ بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَاتُ *after the convincing proofs have reached you;* مِمَّا كَتَبَتْ أَيْدِيهِمْ *because of what their hands have written;* فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا *the evil consequences of what they did, came upon them;* فَبَكَى بَنَاتِى شَجْوَهُنَّ *and my daughters lamented their misery;* لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا *because its signs have already appeared;* قَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ (*some*) *women in the city said;* لَوْلَا هٰذَانِ لَسُبِىَ نِسَآؤُهُمْ *had it not been for these two, their women would have been taken prisoners;* but such instances as إِذَا جَآءَكُمُ ٱلْمُؤْمِنَاتُ, *when believing women come unto you*, are comparatively rare. D

A **147.** The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see § 143, rem. *b*); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e.g. تَجَمَّعَتْ عُقَيْلٌ وَقُشَيْرٌ وَتَشَاكَوْا مَا يَلْحَقُهُمْ مِنْ سَيْفِ ٱلدَّوْلَةِ (*the tribes of*) *‘Oḳail and Ḳośèir assembled and complained to one another of what was being done to them by Sèifu ’d-daula.*

B **148.** In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as خَرَجَ عَلَيْهِ ٱلصَّيَّادُونَ فَٱنْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِى ٱلسَّهْلِ فَلَمْ يُدْرِكُوهُ *the hunters came out* (sing.) *against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (plur.); يَهْتَاجُ لَهُ ٱلْمُفَارِقُونَ كَمَا يَهْتَاجُونَ لِنَوْحِ ٱلْحَمَامِ *those parting are moved* (sing.) *by it as they are moved* (plur.) *by the mournful cooing of*
C *doves;* كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ ٱلْهَوَآءِ *there was* (masc.) *upon it a cupola, known* (fem.) *by* (*the name of*) *the cupola of the air;* وَبِمَغَارَةِ ٱلْخِضْرِ يَتْرُكُ ٱلزُّوَّارُ أَسْبَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى ٱلْجَبَلِ *and the pilgrims leave* (sing.) *their baggage at the cave of el-Ḫiḍr, and ascend* (plur., اَلزُّوَّارُ being a plur. fract. denoting rational beings) *two miles to the top of the mountain;* لِلّٰهِ مَلَآئِكَةٌ يَتَعَاقَبُونَ فِيكُمْ *God has angels who watch over you in turn* (plur., for the same reason as in
D the last example); فَجَالَ ٱلصُّوَارُ وَٱتَّقَيْنَ بِقَرْهَبٍ *and the herd wheeled* (masc.) *and guarded* (*their rear*) *with an old buck* (اِتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِأَلْوَانِ ٱلْأَصْبَاغِ *and he took out of it scraps of paper written with* (*ink of*) *various colours* (where كُتِبَتْ might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as كِلَابٌ مَرَّةً أَصَابُوا

جِلْدَ سَبُعٍ *once on a time (some) dogs found the skin of a beast of prey;* A
وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا ٱللّٰهُ *and they shall say to their skins* (members), *Why have ye borne witness against us? They shall answer, God hath made us speak.*

[Rem. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as لِثَلَاثٍ خَلَوْنَ and لِإِحْدَى عَشْرَةَ خَلَتْ (§ 111). The same rule applies to the pronouns that refer to them, which in the B former case are هُنَّ, هِنَّ, in the latter هِيَ and هَا (as a suffix). Comp. Fleischer, *Kl. Schr.* i. 695.]

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ *and two young men went into the prison along with him;* لَمَّا تَنَازَعَنِى ٱلرَّجُلَانِ *after the two men disputed with one another about me;* بَعْدَ مَا كَانَ C بَيْنَنَا مِنَ ٱلْأَمْرِ مَا لَا يَفْعَلُ ٱلْأَخَوَانِ *after something had taken place between us, which brother and sister do not do;* وَلَا يَلْبَثُ ٱلْعَصْرَانِ يَوْمٌ وَلَيْلَةٌ إِذَا طَلَبَا أَنْ يُدْرِكَا مَا تَيَمَّمَا *the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at;* وَسُمِّرَتْ يَدَاهُ وَعَضُدَاهُ وَرِجْلَاهُ *and his hands and arms and feet were pierced with nails;* شَبِيهٌ بِمَنْ قُطِعَتْ قَدَمَاهُ *like one whose feet are cut off;* لَوْ كَانَ بَدْرٌ حَاضِرًا وَٱبْنُ حَمَلْ مَا نُقِشَتْ كَفَّاكَ D *had Bèdr been present and 'Ibn Ḥamèl, thy hands would not have been branded* (حَمَلْ in rhyme for حَمَلٍ); لَا رَقَأَتْ عَيْنَاهُ مِنْ طُولِ ٱلْبُكَآءِ *may his eyes never cease from constant weeping;* خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُوَ شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُوَ عِقِبَاكَ *cut your moustache till your lips can be seen, and your dress till your heels can be seen* (compare, in

A Hebrew, Micah iv. 11, (וְתֶחֱזַ בְּצִיּוֹן עֵינֵינוּ); وَكَذٰلِكَ تَسْتَوِى هٰتَانِ ٱللُّغَتَانِ فِى ٱلرِّجَالِ أَيْضًا *and thus these two words* (viz. נַעַר and עֶלֶם) *are alike in their application to men also.*—A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا *when two troops among you were on the point* (sing.) *of behaving with cowardice* (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as وَإِنْ طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا
B *and if two parties of believers fight with one another, make peace between them.*

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as وَقَدْ أَسْلَمَاهُ مُبْعَدٌ وَحَمِيمُ *after both far and near* (*after every one*) *had abandoned him* (حَمِيمُ in rhyme for حَمِيمٌ); اِحْمَرَّتَا عَيْنَاهُ *his eyes were red;*
C رَمَتَا يَدَاهُ *his hands threw* or *shot;* رَأَيْنَ ٱلْغَوَانِى ٱلشَّيْبَ لَاحَ بِعَارِضِى *the women saw the white hairs which glittered in my whiskers;* يَلُومُونَنِى فِى ٱشْتِرَآءِ ٱلنَّخِيلِ أَهْلِى *my family abuse me for the purchase of the palm-trees;* نَصَرُوكَ قَوْمِى فَٱعْتَزَزْتَ بِنَصْرِهِمْ *my people aided thee, and thou becamest powerful through their aid.* The phrase أَكَلُونِى ٱلْبَرَاغِيثُ, *the fleas devoured me,* is generally cited by the native grammarians to exemplify this construction,
D [which, they say, is peculiar to the dialect of the tribe of Ṭèiyi'].

150. If the preceding verb has several subjects, it may be put in the plural, as جِئْنَا أَنَا وَأَنْتَ *thou and I are come;* or it may agree in number and gender with the nearest subject, as وَيُسْنِدُ هٰرُونُ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ *and Aaron and his sons shall lay their hands upon his head;* تَكَلَّمَتْ مَرْيَمُ وَهٰرُونُ فِى مُوسَى *Miriam and Aaron spoke about Moses.*—If the subjects precede, and are either three or more

singulars, or a singular and a dual, the verb is put in the plural; if A
they are merely two singulars, in the dual; as اَلْبَطْنُ وَٱلرِّجْلَانِ تَخَاصَمُوا
the belly and the two feet disputed with one another; اَلْبَرْدُ وَٱلْحَرُّ
تَخَاصَمَا *the cold and the heat disputed with one another*; وَٱلنَّجْمُ وَٱلشَّجَرُ
يَسْجُدَانِ *and the plants and trees worship* (not يَسْجُدُونَ, because
اَلنَّجْمُ and اَلشَّجَرُ are not individuals but species); وَحُمِلَتِ ٱلْأَرْضُ
وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً *and* (*when*) *the earth and the mountains*
shall be lifted up and dashed in pieces at one stroke (not دُكَّتْ or B
دُكِكْنَ, اَلْجِبَالُ being a plur. fract.). If the subjects be of different
genders, the verb is usually put in the masculine, as in the first of the
above examples, or in اَلْكَسَلُ وَكَثْرَةُ ٱلنَّوْمِ يُبْعِدَانِ مِنَ ٱللّٰهِ وَيُورِثَانِ ٱلْفَقْرَ
indolence and excess of sleep remove us far from God and make us
heirs of (*reduce us to*) *poverty.*

151. The verb frequently agrees in respect of gender, not with
the grammatical subject, but with its complement (the genitive C
annexed to it), which is the logical subject; as وَلَوْ جَآءَتْهُمْ كُلُّ آيَةٍ
even though every sign should come (*be shown*) *unto them*; يَوْمَ تَجِدُ
كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا *on the day* (*when*) *every soul shall*
find the good it has done present (along with itself before God);
اِسْتَرْخَتْ جَمِيعُ أَعْضَآئِى *all my limbs were relaxed*; قُطِعَتْ بَعْضُ
أَصَابِعِهِ *some of his fingers were cut off*; تَفْتَدِى مِنْهُ بَعْضُهَا بِبَعْضٍ
some of them ransom themselves from him with others (by giving up D
others to him); إِذَا بَعْضُ ٱلسِّنِينَ تَعَرَّقَتْنَا *when some years shall have*
gnawed at us; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best people*
that has been brought forth (*created*) *for mankind*; مَشَيْنَ كَمَا ٱهْتَزَّتْ
رِمَاحٌ تَسَفَّهَتْ أَعَالِيَهَا مَرُّ ٱلرِّيَاحِ ٱلنَّوَاسِمِ *they walked as spears wave, the*
tops of which are bent by the passing of gentle breezes; إِنَارَةُ ٱلْعَقْلِ

A مَكْسُوفٌ بِطَوْعِ هَوًى *the brightness of the intellect is obscured* (or *eclipsed*) *by obeying lust.* As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like كُلٌّ, جَمِيعٌ, بَعْضٌ and غَيْرٌ (see § 82).

[REM. The verb sometimes agrees with a subject that is to be supplied from the context, as كَلِمَةٌ, فَعْلَةٌ, etc. Examples: فَبَلَغَتْ
B رَسُولَ ٱللّٰهِ *this* (*threatening*) *reached the Apostle of God*; فَوَقَرَتْ فِى نَفْسِ ٱلرَّشِيدِ وَحَفِظَهَا *this* (*saying*) *remained in the mind of 'er-Rašīd and he kept it in memory.* Comp. the phrase مَا كَانَ لِيَحْتَمِلَهَا لَكَ *he is not the man to forgive thee this* (*deed*). D. G.]

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal
C sentence.

(*a*) When the predicate [being a verb, or an adjective] follows the subject, they must agree strictly in gender and number (see § 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as تَعْمَى ٱلْقُلُوبُ وَٱلْعُيُونُ نَاظِرَةٌ *the hearts are blind, whilst the eyes are seeing.* This latter remark applies also to the names of the Arab tribes (see § 147); as وَبَنُو عَبْسٍ يَوْمَئِذٍ نَازِلَةٌ فِى بَنِى عَامِرِ بْنِ صَعْصَعَةَ *and the Bènū 'Abs were at that time*
D *dwelling among the Bènū 'Āmir 'ibn Ṣa'ṣa'a.*

(*b*) When the predicate precedes the subject, as happens in negative and interrogative sentences, then (α) if the sentence be nominal (see § 117), the predicate and subject must agree in number; but (β) if the sentence be verbal (see § 121), the predicate is put in the singular.

(*c*) If the subject be a collective, the predicate may be put in the plural; as كُلٌّ لَهُ قَانِتُونَ *all are obeying him.* Similarly, when a

verb is placed after a collective subject (see § 148); as وَلٰكِنَّ أَكْثَرَ A
ٱلنَّاسِ لَا يَشْكُرُونَ *but the greatest part of mankind are thankless;* فَرِيقٌ مِنْهُمْ يَخْشَوْنَ ٱلنَّاسَ *a part of them are afraid of men;* [اُتْرُكُوا ٱلتُّرْكَ مَا تَرَكُوكُمْ *let the Turks alone as long as they let you alone;* لِأَنَّ جَيْشَهُ هَلَكُوا *because his army had perished*].

(*d*) The predicate frequently agrees in gender, not with the
grammatical subject, but with its complement, which is the logical B
subject (see § 151); as كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ *every soul shall taste of death;* أَتْىُ ٱلْفَوَاحِشِ عِنْدَهُمْ مَعْرُوفَةٌ *the committing of crimes is held laudable by them.* [Less frequent are such expressions as كُلُّ أُذْنٍ سَامِعٌ وَكُلُّ عَيْنٍ نَاظِرٌ *every ear is hearing, and every eye seeing.*]

[Rem. In the words of the Prophet أَلَا إِنَّ كُلَّ دَمٍ وَمَالٍ وَمَأْثُرَةٍ كَانَتْ فِى ٱلْجَاهِلِيَّةِ فَهْىَ تَحْتَ قَدَمَىَّ هَاتَيْنِ *verily, whatever
claims of blood, money or privilege there existed in the time of* C
Ignorance, are under these my feet, i.e. *are abolished by me*, the fem. form of كَانَتْ and فَهْىَ (replaced in 'Ibn Hiśām 821, l. 6 and Ṭab. i. 1642, l. 9 by يُدَّعَى فَهُوَ), is to be explained by كُلّ having the sense of جَمَاعَةٌ *totality*, just as in the verse of Ǵamīl إِنَّ الزِّيَارَةَ لِلْحَبِيبِ يَسِيرٌ *verily the visiting is easy for the loving one*, the predicate has been put in the masc. gender according to the sense (عَلَى ٱلْمَعْنَى), اَلزِّيَارَةُ being = اَلْمَزَارُ, and in فَإِنْ تَسْأَلِينِى عَنْ لِمَّتِى
فَإِنَّ ٱلْحَوَادِثَ أَوْدَى بِهَا *and if thou ask me about my locks, lo! the* D
vicissitudes of time have taken them away, the verb agrees, not with اَلْحَوَادِثُ, but with its equivalent اَلْحَدَثَانُ. In the words of the tradition (Zamaḫśarī, *Fāïk*, ii. 490) اَلْقَتْلُ فِى سَبِيلِ ٱللّٰهِ مُمَصْمِصَةٌ *death on the path of God is purifying* (*from the filth of sin*), the predicate is according to some interpreters fem., because اَلْقَتْلُ has the meaning of اَلشَّهَادَةُ *martyrdom.* Others say that خَصْلَةٌ *a practice* is to be understood. Neither explication is necessary,

A for the nomina actionis are of both genders (Vol. i. § 292, *d*). Other examples are Ṭab. i. 2185, l. 9 *seq.* وَٱلصَّوْمُ مَرِقَّةٌ وَمَضْعَفَةٌ *and fasting makes weak and feeble;* Lèbīd, *Mu'all.* 33 وَكَانَتْ عَادَةً مِنْهُ إِذَا هِىَ عَرَّدَتْ إِقْدَامُهَا *and it was his wont, to let her precede, when she drew back*, where also some interpreters say that the predicate agrees with ٱلْإِقْدَامُ = التَّقْدِمَةُ; *Fāiḳ* i. 246 إِنَّمَا هِىَ إِقْبَالٌ وَإِدْبَارٌ *this is only an advancing and a retreating* (comp. *e*). D. G.]

B (*e*) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إِنَّ هٰذِهِ تَذْكِرَةٌ *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); تِلْكَ حُدُودُ ٱللّٰهِ *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); تِلْكَ آيَاتُ ٱللّٰهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ *such are God's*

C *signs, which we repeat to thee with truth.* [In like manner, if كَانَ or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as وَإِنْ كَانَتِ ٱلْأُخْرَى *and if the contrary should happen;* وَقَدْ صَارَتْ لِى سُنَّةً فِى ٱلْعَرَبِ *and it has become a custom of mine with the Arabs* (ʾEl-Mubarrad, 279, l. 4 with the variant سُنَّةٌ); ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا *then shall no other excuse be theirs but to say* (Ḳor'ān vi. 23 according to some readers); وَرَكِبُوهُمْ فَكَانَتْ هَزِيمَتُهُمْ *and they bore down upon them and this was their defeat;* see

D other examples in my note on ʾEl-Mubarrad ii. 108. This is also the case after the interrogative pronouns مَنْ and مَا (§ 170), as مَنْ كَانَتْ أُمَّكَ *who was thy mother?* مَا جَآءَتْ (= صَارَتْ) حَاجَتَكَ *what became* (or *was*) *thy want?*

* [The word هٰذِهِ, in the expression هٰذِهِ أَلْفُ دِرْهَمٍ *this is a thousand dirhems*, is explained by the grammarians as standing for هٰذِهِ ٱلدَّرَاهِمُ.]

Rem. In order to express the neuter *this, it,* etc. both the masc. and fem. sing. of the personal and demonstrative pronouns may be used. Examples of the latter: أَتَانِى أَبَيْتَ ٱللَّعْنَ أَنَّكَ لُمْتَنِى وَتِلْكَ ٱلَّتِى أَهْتَمُّ مِنْهَا وَأَنْصَبُ *I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed;* وَكَانَتْ إِيَّاهَا *and so indeed did it happen* (Ṭab. i. 2951, l. 1); فَعَلْتُمُوهَا *ye have done it, it is your fault* (Ṭab. i. 2755, l. 12); قَدْ جَعَلُوهَا حُسَيْنِيَّةً *they have made it to be treachery, such as was committed against ʾEl-Ḥosèin.* This is applicable also to the ضَمِيرُ ٱلشَّأْنِ or ٱلْقِصَّةِ, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is Ḳor'ān xxii. 45 فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَارُ *for it is not the eyes that become blind.* D. G.] A B

B. THE DIFFERENT KINDS OF SENTENCES.

1. *Negative and Prohibitive Sentences.* C

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. لَا نَافِيَةُ ٱلْجِنْسِ, § 39), the object, the *ḥāl* or circumstantial expression, etc.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; as لَا يُكْرِمُ ٱلسَّخِىُّ ٱلْبَخِيلَ *the liberal man does* D
not respect the niggardly; مَا هٰذَا بَشَرًا *this is not a human being* (see § 42, rem. *d*); مَا قَالَ هٰذَا *he has not said this.*

[Rem. If only a part of an affirmative sentence is to be strongly denied, the negative particle must precede that part immediately, as جَآءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا *Zèid came neither laughing nor weeping.* If to the affirmative part of a sentence, a

A parallel negative is to be opposed, the latter must be preceded by the negative particle without a conjunction, as رَأَيْتُ زَيْدًا لَا عَمْرًا *I have seen Zèid, not 'Amr.*]

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. (*a*) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the
B Latin imperfect (§§ 8, 9); as لَا يُكْرِمُ ٱلسَّخِىُّ ٱلْبَخِيلَ *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*, non honorabat) *the niggardly.* (*b*) The *perfect* can properly be used only (α) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§ 1, *a* and *b*), as لَا صَدَّقَ وَلَا صَلَّى *he has neither believed nor prayed*, or *he neither believed nor prayed;* or (β) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا,
C and merely carries on the negation of something past (see § 1, *e*, rem. *a*, and § 160)*.

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§ 11 and 15, *a*, α), is a very strong negation of the future, *not at all, never;* as فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَٱتَّقُوا ٱلنَّارَ *and if ye do not do it—and ye will never do it—then dread the fire* (*of hell*).

D REM. On لَمْ and لَمَّا see §§ 12 and 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, *e*, rem. *a*).

158. The particle إِنْ [Vol. i. § 362, *f*] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. *e*), and that before both the perfect and the indicative of the

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* [Comp. § 1, *e*, rem. *b*.]

imperfect. For example: إِنِ ٱلْحُكْمُ إِلَّا لِلّٰهِ *judgment belongs to God* A
alone (lit. *is not except to God*); إِنِ ٱلْكَافِرُونَ إِلَّا فِى غُرُورٍ *the unbelievers are in utter deception* (lit. *are not except in deception*); إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِى *it is for Him alone to reward me, who has created me;* ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللّٰهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا *then they will come unto thee, swearing by God* (*and saying*), *We intended nothing but doing good;* وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ
بَعْدِهِ *and if they* (heaven and earth) *should quit their place, no one* B
could withhold them after Him (if He, i.e. God, should withdraw His support); وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا ٱلْحُسْنَى *and verily they will swear, We meant only what is best;* إِنْ يَتَّبِعُونَ إِلَّا ٱلظَّنَّ *they merely follow their own fancy.* In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e.g. وَمَا إِنْ يَنْجَحُ لَهَا عَنَآءٌ
but her pains were (*all*) *of no avail;* مَا إِنْ يَمَسُّ ٱلْأَرْضَ إِلَّا مَنْكِبٌ مِنْهُ C
only one shoulder of his touches the ground; مَا إِنْ رَأَيْتَ لَهُمْ فِى ٱلنَّاسِ أَمْثَالَا *thou hast never seen* (*any*) *like them among men* (أَمْثَالَا in rhyme for أَمْثَالًا); مَا إِنْ أَتَيْتَ بِشَىْءٍ أَنْتَ تَكْرَهُهُ *thou hast never done a thing which thou didst not like.*

Rem. *a.* This إِنْ (called by the grammarians إِنِ ٱلنَّافِيَةُ *the negative 'in*) is not to be confounded with the conditional particle
of the same sound (إِنِ ٱلشَّرْطِيَّةُ *the conditional 'in*): for (*a*) it admits D
of a nominal sentence after it; (*b*) it does not govern the jussive; (*c*) it lets the perfect retain its past signification; (*d*) its predicate is sometimes put in the accusative, like that of مَا (§ 42, rem. *e*); and (*e*) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אַיִן, אֵין, and occurs itself in that language in the form אִם.

[Rem. *b.* 'Abū Zèid, *Nawādir*, 60 *seq.* gives an instance of لَا

A being prefixed to إِنْ instead of مَا, apparently because a relative مَا precedes. D. G.]

159. The verb لَيْسَ (Vol. i. § 182) is used (*a*) as the negative sometimes of كَانَ ٱلتَّامَّةُ (§ 41), e.g. لَيْسَ لِصَحِيحِ ٱلْعَقْلِ وَٱلْبَدَنِ عُذْرٌ فِى تَرْكِ ٱلتَّعَلُّمِ *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge;* at other times of كَانَ ٱلنَّاقِصَةُ (§ 41), e.g. لَيْسَ عَالِمًا, or لَيْسَ بِعَالِمٍ, *he is not learned.*
B [It has always the meaning of the *imperfect*, mostly in its sense of the indefinite or definite present (§ 8, *a*, *b*).] But it is also employed (*b*) as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e.g. لَيْسَ لِهٰذَا خُلِقْتَ وَلَا بِهٰذَا أُمِرْتَ *thou wast not created for this, nor bidden to do this;* لَيْسَ كُلُّ مَا فَاتَ يُدْرَكُ *nothing that has escaped us can be overtaken*
C (an opportunity once lost never recurs); إِنَّمَا يَجْزِى ٱلْفَتَى لَيْسَ ٱلْجَمَلْ *it is only the man that makes a return, not the camel* (اَلْجَمَلْ in rhyme for اَلْجَمَلُ); أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتِقَنِى *hast thou not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future; as لَسْتُ أَقْصِدُ ٱلْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ ٱلْكَعْبَةَ *I do not intend to make war* (*upon you*), *but I am come to destroy the Kaʿba;* لَسْتَ تَنَالُ ٱلْعِزَّ حَتَّى تُذِلَّهَا *you will*
D *never attain greatness till you humble it* (*your spirit*); فَلَيْسَ تُدْخَلُ بَعْدَ ٱلْجَنَّةِ ٱلنَّارُ *for the fire* (*of hell*) *is never entered after* (*one has been a dweller in*) *Paradise;* لَيْسَ تُرْجَى لِفَآئِدَهْ *no good is hoped of thee* (لِفَآئِدَهْ in rhyme for لِفَآئِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as كَانَ ٱلنَّبِىُّ صلعم لَيْسَ بِٱلطَّوِيلِ وَلَا بِٱلْقَصِيرِ *the Prophet was neither of high nor low stature.*

160. When to a clause containing one of the negative particles A
لَمْ مَا, لَمَّا, or لَنْ, or the negative verb لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَنْ تُغْنِىَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ ٱللّٰهِ شَيْئًا *neither their goods nor their children shall avail them aught against God*; رَأَى أَنَّ ذٰلِكَ ٱلْبَدَنَ لَمْ يُخْلَقْ لَهُ عَبَثًا B
وَلَا قُرِنَ بِهِ لِأَمْرٍ بَاطِلٍ *he saw that this body was not created for him in jest, nor connected with him for any vain purpose*; لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِى ٱلشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مُغْلَقٌ إِلَّا ٱنْفَتَحَ وَلَا غَامِضٌ إِلَّا ٱتَّضَحَ *there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain*; لَسْتُ أَعْنِى بِٱلْقَلْبِ قَلْبَ ٱلْجِسْمِ
وَلَا ٱلرُّوحَ ٱلَّذِى فِى تَجْوِيفِهِ *I understand by the (term) heart neither* C
the corporeal heart nor the spirit which dwells in its cavity. [Comp. § 180.] If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as هَلْ هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ ٱلْعَدَمُ بِوَجْهٍ مِنَ ٱلْوُجُوهِ *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?* [But if the connected words have not the character of a dependent negative clause, but that of a simple continuation of the preceding part of the sentence, only the conjunc- D
tion وَ is used, as مَا جَزِعْنَا إِذْ وَلَّوْا وَإِذْ تَلَظَّى ٱلصِّلَآءُ *we did not despair, when they fled and when the fire (of war) burned*; لَا تَخْبَأَنْ لِغَدٍ رِزْقًا وَبَعْدِ غَدٍ *do not keep food for to-morrow and the day after to-morrow.*]

Rem. *a.* When غَيْر, بِلَا, دُونَ, etc. (see § 56, rem. *c*) require to be repeated, their place is supplied by لَا, which is followed by the

A genitive governed by غَيْر, etc.; as فَنَحَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ *and he slaughtered them without their being shut up or bound;* هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ *this is neither strange nor wonderful* (see § 82, *d*, rem. *a*); بِلَا حَسَبٍ وَلَا حَيَآءٍ *without honour or shame;* دُونَ جُبْنٍ وَلَا فَرَقٍ *without cowardice or fear.*

REM. *b.* وَلَا is sometimes repeated emphatically after a pre-
B ceding negative, and requires to be rendered in English by *even;* as لَا وَلَا أَحَدٌ *not even one;* وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ *but I do not see that there has come out even a single one of them.*

161. In oaths and asseverations لَا is followed by the perfect with the signification of our future (see § 1, *e*); as وَٱللّٰهِ لَا عَصَيْتُ رَبِّى *by God, I will not disobey my Lord;* وَٱللّٰهِ لَا فَتَحْتُ هٰذَا ٱلْبَابَ *by God, I will not open this door;* وَحَيٰوةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هٰهُنَا
C *by the life of Pharaoh, ye shall not quit this place;* لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمْرِى *I will never reproach him (again) during the remainder of my life.* In blessings and curses it is followed by the perfect as an optative (see § 1, *f*); as لَا رَأَيْتَ شَرًّا *mayest thou never see (suffer) evil!* لَا كَانَ وَلَا ٱسْتَكَانَ *may he not be (may he perish), and never come to life!**

162. When verbs signifying to forbid, fear, and the like, are followed by أَنْ with the subjunctive, the negative لَا is sometimes
D inserted after أَنْ (أَنْ لَّا or أَلَّا) without affecting the meaning (see § 15, *a*, α); as مَا مَنَعَكَ أَلَّا تَسْجُدَ *what prevented thee from worshipping (him)?* مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ *what hindered thee, when*

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* [اِسْتَكَانَ in this sense is of rare occurrence. The old expression was لَا كَانَ وَلَا تَكَوَّنَ. In the *Chrestom.* of Kosegarten, p. 16, l. 12 *seq.* we must read with Dozy لَا كُنْتُ وَلَا ٱسْتَكَنْتُ *would that I had never come to life!* D. G.]

thou sawest that they had gone astray, from following me? وَإِنْ خِفْتُمْ A
أَلَّا تَقْسِطُوا فِى ٱلْيَتَامَى *and if ye are afraid of being unjust towards the orphans* (but if we read تُقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just*, etc.); وَقَدْ نَهَى زِيَادٌ فِى ذٰلِكَ أَلَّا يَفْعَلَهُ أَحَدٌ *and Ziyād forbade concerning this matter, that anybody should do it.*

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual
negation, the negative particle may be omitted in denial by oath, B
and, on the contrary, be inserted in affirmation. For example, in poetry: أَقْسَمْتُ بِٱللّٰهِ أَسْقِيهَا وَأَشْرَبُهَا حَتَّى تُفَرِّقَ تُرْبُ ٱلْأَرْضِ أَوْصَالِى *by God I swear, I will* NOT *give it (to others) to drink,* NOR *drink it (myself), until the dust of the earth separates my joints;* فَآلَيْتُ آسَى عَلَى هَالِكٍ وَأَسْأَلُ نَائِحَةً مَا لَهَا *and so I swear, I will* NEVER *mourn for one dying,* NOR *ask a mourner what ails her;* فَقُلْتُ يَمِينَ ٱللّٰهِ أَبْرَحُ قَاعِدًا *and I said, By God I swear, I will* NOT *cease sitting*
(see § 42, rem. *b*); and in the Ḳor'ān, تَٱللّٰهِ تَفْتَؤُ تَذْكُرُ يُوسُفَ *by* C
God, thou wilt NEVER *cease thinking of,* or *speaking of, Joseph.* Conversely, in the Ḳor'ān: فَلَا أُقْسِمُ بِمَوَاقِعِ ٱلنُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ *and I* SWEAR *by the places where the stars set, and verily that is a great oath, if ye (only) knew (it);* لَا أُقْسِمُ بِيَوْمِ ٱلْقِيٰمَةِ *I* SWEAR *by the day of the Resurrection;* لَا أُقْسِمُ بِهٰذَا ٱلْبَلَدِ *I* SWEAR *by this town.* [As to the latter case, many interpreters say that لَا
is the denial of a preceding objection that is to be supplied, so that D
we must translate: *no! (it is not as ye say), I swear,* etc. In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say وَٱللّٰهِ لَأَسْقِيَنَّهَا وَلَأَشْرَبَنَّهَا (see §§ 14, 19). Therefore the negative particle may be omitted even where no oath is expressed, as in the old verse (Nöldeke, *Delectus*, p. 65, l. 14) فَإِنْ لَا أَمُتْ يَا عَمْرُو أَتْرُكْكَ ثَائِرًا *and if my life be spared, O 'Amr! I will not cease to*

A *seek vengeance for thy blood*, and in that of Abû Nowâs (Ṭab. iii. 705, l. 1) نَزَالُ بِخَيْرٍ مَا ٱنْطَوَيْنَا عَلَى ٱلتُّقَى *we shall never cease to be in good condition, as long as we keep the fear of God in our heart.* See two other examples § 42, rem. *b*. D. G.]

163. The prohibitive لَا governs either the jussive or the energetic. See §§ 17, *b*; 19, *b*; and 20.

B ## 2. *Interrogative Sentences.*

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, both when it stands alone, and when it is connected with
C another question by أَمْ or أَوْ; as فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا *and they said, Dost thou fear any evil to us from thyself?* رَمْىُ ٱلْجِمَارِ رَاكِبًا أَفْضَلُ أَمْ رَاجِلًا *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَعَمْرُكَ مَا أَدْرِى وَإِنْ كُنْتُ دَارِيًا بِسَبْعٍ رَمَيْنَ ٱلْجَمْرَ أَمْ بِثَمَانِ *by thy life, I know not, though I am knowing,* (*whether*) *they pelted the Ǵamarât* (see the last example) *with seven* (*pebbles*) *or with eight;* لَا أَدْرِى هُوَ مِنْ رُحْتُ أَوْ مِنْ أَرَحْتُ *I do not know whether it comes from roḥtu or from 'araḥtu.* In
D general, however, a question is introduced by one or other of the interrogative particles mentioned in Vol. i. §§ 361, 362.

166. The simplest interrogative particle is أَ, which may be prefixed to the word إِنَّ, and to the conjunctions وَ, فَ, and ثُمَّ; as أَأَمِنْتُمْ مَنْ فِى ٱلسَّمَآءِ *are ye safe from Him who is in heaven?* أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَآءُ *shall we believe as fools have believed?* أَئِذَا مِتْنَا وَكُنَّا

تُرَابًا وَعِظَامًا أَئِنَّا لَمَدِينُونَ *when we are dead, and become dust and* A
bones, shall we indeed be recompensed (*for our deeds*)? أَئِنَّكَ لَأَنْتَ
يُوسُفُ *art thou really Joseph?* أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *will ye
not fight a people who have broken their oaths?* أَمَا تَسْتَحِى مِنَ ٱللّٰهِ
art thou not ashamed of thyself before God? فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَأْيُهُ
عَلَى هٰذَا *and 'Abū Bèkr said, Are ye all of this opinion?* أَفَسَمِعْتَنِى
أَقُولُ إِلَّا خَيْرًا *hast thou then heard me saying aught but good?* B
أَوَلَا يَعْلَمُونَ أَنَّ ٱللّٰهَ يَعْلَمُ مَا يُسِرُّونَ *do they not know that God knows
what they keep secret?* أَفَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا ٱلْأُولَى *are we not
then liable to die save our first death* (in this world)? أَوَلَمْ يَرَوْا إِلَى
مَا خَلَقَ ٱللّٰهُ مِنْ شَىْءٍ *have they not looked at what God has created?*
أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ *when it falls* (*upon you*), *will ye believe it then?*
If another clause be connected by أَمْ with the one beginning with أَ
(in this case called هَمْزَةُ ٱلتَّسْوِيَةِ, *the hèmza of equalisation*), there C
arises a disjunctive or alternative question; as أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو
is Zèid in thy house, or 'Amr? أَفِى ٱلْخَابِئَةِ دِبْسُكَ أَمْ فِى ٱلزِّقِّ *is thy
date-honey in the jar or in the skin?* سَوَآءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا *it is
all the same to us, whether we bear* (*our torments*) *impatiently or with
patience;* سَوَآءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ *it is all one to them,
whether thou hast warned them or not;* وَمِنَ ٱلْعَجَآئِبِ عُجْبُ مَنْ
هُوَ جَاهِلٌ أَهُوَ ٱلسَّعِيدُ أَمِ ٱلشَّقِىُّ أَمْ كَيْفَ يُخْتَمُ عُمْرُهُ *one of the strange* D
*things is the self-conceit of him who does not know whether he will be
saved or damned, or how his life will end.* Instead of أَمْ we may use
أَوْ; as أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو *is Zèid in thy house, or 'Amr?* اِخْتِلَافُهُمْ
فِى نَعِيمِ ٱلْجَنَّةِ أَهُوَ مِنْ جِنْسِ نَعِيمِ ٱلدُّنْيَا أَوْ غَيْرِهِ *their difference of
opinion in regard to the delights of Paradise, whether they are of the
same kind as the delights of this world, or of a different kind.*

A REM. *a.* The interrogative particle is frequently omitted at the beginning of an alternative question; as أَنَا ٱلْمَلِكُ شِئْتُمْ أَوْ أَبَيْتُمْ *I am king, whether ye like it or not* (for سَوَآءٌ أَشِئْتُمْ). If both parts of the sentence be dependent upon the same verb, it is placed between them; as غَنِيًّا كَانَ أَوْ فَقِيرًا *whether he be rich or poor* (for أَغَنِيًّا); صَبَاحًا جَآءَ أَمْ مَسَآءً *whether he comes in the morning or in the evening* (for أَصَبَاحًا). See § 6, *a*, and § 165.

B REM. *b.* It is said that there is a difference of meaning between أَوْ and أَمْ. The question أَزَيْدٌ عِنْدَكَ أَوْ عَمْرٌو implies ignorance as to whether either of them is there, or not; but أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو implies the knowledge that one of them is there, and asks which it is.

[REM. *c.* أَمْ (أَمِ ٱلْمُنْقَطِعَةُ *the unconnected 'am*) signifies often *or rather, nay but*, serving like بَلْ (§ 184, *c*) to denote digression or
C to rectify, as إِنَّهَا لَإِبِلٌ أَمْ شَآءٌ *verily they* (the animals seen moving at a distance) *are camels; nay but are they not rather sheep?* This is also its meaning in alternative sentences after هَلْ; see § 167.]

167. The interrogative particle هَلْ introduces questions of a more lively sort; as هَلْ أَتَاكَ حَدِيثُ ٱلْجُنُودِ *hast thou heard the tale of the armies?* هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ *shall I direct you to a merchandise, which shall save you from sore torment?*
D هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي (§ 90). It may be preceded by وَ, فَ, and ثُمَّ; as وَهَلْ أَتَاكَ حَدِيثُ مُوسَى *and hath the story of Moses reached thee?* إِنْ أَقَمْتُ إِلَى ٱلْمَسَآءِ فَهَلْ أَنْتَ رَآئِحٌ مَعِي *if I stay till the evening, wilt thou go with me?*—هَلْ cannot be prefixed to a negative clause (excepting هَلَّا, § 169); nor to a conditional clause; nor to إِنَّ, وَ, فَ, and ثُمَّ; nor, in general, to a nominal clause of which the predicate is a

أَأُمَيْمَ هَلْ تَدْرِينَ أَنْ رُبَّ صَاحِبِ الخ (§ 84, rem. *a*);

finite verb (§ 119); as هَلْ زَيْدٌ مَاتَ [except in poetry].—It may be A
followed in an alternative clause by أَمْ or أَوْ, with the former of which particles هَلْ is [mostly] repeated; as هَلْ غَادَرَ ٱلشُّعَرَآءُ مِنْ مُتَرَدَّمِ أَمْ هَلْ عَرَفْتَ ٱلدَّارَ بَعْدَ تَوَهُّمِ *have the poets left any place to be patched or pieced* (any decaying ruin to be sung of)? *Nay but* (I have something to say:) *hast thou recognised the abode* (*of thy beloved*) *after doubting* (*regarding it*)? [هَلْ يَسْتَوِى ٱلْأَعْمَى وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَاتُ وَٱلنُّورُ *are the blind and the seeing equal? Or rather are* B
darkness and light equal?] سَائِلْ أُسَيِّدَ هَلْ ثَأَرْتُ بِوَآئِلٍ أَمْ هَلْ شَفَيْتُ ٱلنَّفْسَ مِنْ بَلْبَالِهَا *ask 'Useiyid whether I have taken my blood-revenge on Wā'il, or* [*rather*] *whether I have cured my soul of its grief;* هَلْ سَبَّ مِنْ أَحَدٍ أَوْ سُبَّ أَوْ بَخِلَا *did he revile any one, or was he reviled, or was he avaricious?*

Rem. *a.* Some grammarians say that هَلْ is originally equi- C
valent in meaning to قَدْ, and that its interrogative force is really due to the particle أَ understood. The two are sometimes combined; as أَهَلْ رَأَوْنَا بِسَفْحِ ٱلْقَاعِ ذِى ٱلْأَكَمِ *did they see us at the lower end of the plain with the hillocks?* فَقَالَ مُخَاطِبًا لِنَفْسِهِ أَهَلْ عَرَفْتَ دَارَ عَشِيقَتِكَ بَعْدَ شَكِّكَ فِيهَا *and he says, addressing himself, Hast thou recognised the abode of thy beloved, after thy doubting regarding it?*

Rem. *b.* On the elliptical expression هَلْ لَكَ فِى كَذَا, see D
§ 53, *b*, rem. *e*. When followed by a clause commencing with أَنْ, the preposition فِى may be omitted [comp. § 70, rem. *g*], as هَلْ لَكَ أَنْ تَنَامَ *dost thou wish to go to sleep?*—Similarly, هَلْ لَكَ إِلَى أَنْ تَزَكَّى *wouldst thou become pure?* scil. هَلْ لَكَ مَيْلٌ إِلَى أَنْ تَزَكَّى *hast thou an inclination to becoming pure?*

168. The compound negative particle أَلَا, *nonne*, is often used to draw close attention to the certainty of the following assertion, and

A hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא = הִנֵּה), in which case it is frequently followed, as a farther asseverative, by إِنَّ*; e.g. أَلَا لَا تَنَالُ ٱلْعِلْمَ إِلَّا بِسِتَّةٍ *certainly thou wilt never attain learning save through six things* (lit. *is it not so? thou wilt not*, etc.); أَلَا إِنَّ ٱلْحَدَاثَةَ لَا تَدُومُ *verily youth does not last for ever*; أَلَا إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ *verily these are the fools*; أَلَا أَيُّهَا ذَا ٱلنَّابِحُ ٱلسِّيدَ إِنَّنِى عَلَى نَأْيِهَا مُسْتَبْسِلٌ مِنْ وَرَآئِهَا
B *O thou that barkest at (revilest) the Bènū 's-Sīd, verily I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§ 1, *f*), the imperative, jussive, and energetic; as أَلَا قَبَحَ ٱللّٰهُ وَجْهَكَ *may God disfigure thy face!* Here يَا is often inserted; see § 38, *a*, rem. *h*.—The synonymous particle أَمَا [also, before an oath, written أَمْ] is used in the same way as أَلَا; e.g. أَمَا وَٱللّٰهِ لَوْ تَعَدَّيْتَهَا قَتَلْتُكَ *verily, by God, hadst thou transgressed it, I would have put thee to death;*
C أَمَا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ ٱلنَّارُ *verily there is no good in prosperity which is followed by the fire (of hell)*; أَمَا وَٱلرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانِ ٱلْأَرَاكِ لَقَدْ أَضْمَرْتُ حُبَّكِ فِى فُؤَادِى *by the galloping camels at Ḏāt ʿIrḳ, and by those who pray at Naʿmān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. أَلَّا, هَلَّا, لَوْلَا, and لَوْمَا (called by the grammarians حُرُوفُ
D ٱلتَّحْضِيضِ وَٱلْعَرْضِ *the particles of requiring with urgency*, or *with gentleness*), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as أَلَّا تُصَنِّفُ كِتَابًا فِى ٱلزُّهْدِ *why dost thou not compose a book upon asceticism?* equivalent to *compose one, pray*; but أَلَّا صَنَّفْتَ كِتَابًا فِى ٱلزُّهْدِ *why*

* [And also by وَإِنَّ and by وَ; see the Gloss. to Ṭabarī. D. G.]

hast thou not composed a book upon asceticism? هَلَّا أَعْلَمْتَنِى *why* A *didst thou not inform me (of it)?* يَقُولُ ٱلَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ *those who do not believe, say, Why has no sign from his Lord been sent down to him?* لَوْلَا يُكَلِّمُنَا ٱللّٰهُ أَوْ تَأْتِينَا آيَةٌ *why does not God speak to us or a sign come unto us?* لَوْمَا تَأْتِينَا بِٱلْمَلٰئِكَةِ إِنْ كُنْتَ مِنَ ٱلصَّادِقِينَ *why dost thou not bring the angels to us, if thou art (one) of those who speak the truth?* In later times the simple مَا is so used; as مَا تَقُومُ *dost thou not stand up?* or *thou dost not stand up!* equi- B valent to *pray, stand up.*

Rem. *a.* أَلَا is used in the same sense as أَلَّا, but with less force; as أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *why will ye not fight a people who have broken their oaths?* أَلَا تُحِبُّونَ أَنْ يَغْفِرَ ٱللّٰهُ لَكُمْ *why do ye not like that God should forgive you?*

Rem. *b.* Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus.; as هَلَّا خَيْرًا مِنْ ذٰلِكَ *why not better than this?* scil. تَفْعَلُ *dost thou do*, or هَلَّا خَيْرٌ C مِنْ ذٰلِكَ, scil. كَانَ مِنْكَ *was from thee;* هَلَّا ٱلتَّقَدُّمُ وَٱلْقُلُوبُ صِحَاحٌ *why did ye not do so before, when our hearts were sound?* scil. هَلَّا وُجِدَ ٱلتَّقَدُّمُ = هَلَّا كَانَ ذٰلِكَ مِنْكُمْ سَابِقًا ; تَعُدُّونَ عَقْرَ ٱلنِّيبِ أَفْضَلَ مَجْدِكُمْ بَنِى ضَوْطَرَى لَوْلَا ٱلْكَمِىَّ ٱلْمُقَنَّعَا *ye reckon the slaughtering of she-camels your greatest glory; ye sons of a good-for-nothing, why not the helmed warrior?* scil. تَعُدُّونَ, i.e. هَلَّا تَعُدُّونَ مِنَ ٱلْفَخْرِ ٱلْكَمِىَّ ٱلْمُقَنَّعَ *why do ye not reckon the helmed* D *warrior something glorious?*

170. The interrogative pronouns مَنْ *who?* and مَا *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as مَنْ أَنْتَ *who art thou?* بِنْتُ مَنْ أَنْتِ *whose daughter art thou?* مَنْ قَتَلْتَ *whom hast thou slain?* مَا تِلْكَ بِيَمِينِكَ *what is*

A *that in thy right hand?* مَا تَقُولُ *what sayest thou?* فِيمَ كُنْتُمْ *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (عَآئِدٌ or رَاجِعٌ); as قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ (instead of بِيَدِ مَنْ) *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute.—To render the interrogation more lively,
B the demonstrative pronoun ذَا is appended (like the Heb. זֶה) to the interrogatives مَـنْ and مَـا, even when the subject of the interrogative clause is introduced by the relative pronoun اَلَّذِى; as مَـا ذَا تَقُولُ, or مَـا ذَا ٱلَّذِى تَقُولُ, *what is it (that) thou sayest*?* مَنْ ذَا ٱلَّذِى أَمَرَ, or مَنِ ٱلَّذِى أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ مَجِيئِكَ إِلَى هُهُنَا (pron. *limā ḏā*), *why dost thou run away after thy coming hither?*—The pronouns مَنْ and مَا are always
C used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): مَنْ فَارِسٌ, مَنْ فَتًى, do not mean τίς ἀνήρ; *quisnam vir? quis eques (est ille quem vides)?* but *quis (est) vir? quis (est) eques?* مَنْ being the subject and the following word the predicate. For example: إِذَا ٱلْقَوْمُ قَالُوا مَنْ فَتًى خِلْتُ أَنَّنِى عُنِيتُ *when the tribe ask, Who is a man? I think that I am meant;* لَوْ كَانَ فِى ٱلْأَلْفِ مِنَّا
D وَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَا *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (يَعْنُونَا in rhyme for يَعْنُونَ); مَنْ إِلٰهٌ غَيْرُ ٱللّٰهِ يَأْتِيكُمْ بِضِيَآءٍ, lit. *who (is) a god, beside the (true) God, (that) could give*

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* [We find not unfrequently فَعَلْتَ مَا ذَا, تَقُولُ مَا ذَا *what hast thou done?* فَتُرِيدُ مِنِّى مَا ذَا *and what do you wish from me?* D. G.]

you light? the words يَأْتِيكُمْ بِضِيَآءٍ forming a relative clause in con- A
nection with the indefinite substantive إِلٰهٌ (see § 172). Even such a
case as is represented by the words مَنْ زَيْدًا, مَنْ زَيْدٍ, in no way
violates this rule. One person says رَأَيْتُ زَيْدًا *I have seen Zèid;*
another, repeating the exact words of the former speaker (اَلْحِكَايَةُ),
asks مَنْ زَيْدًا *who is* (the person meant, when you said “ra'èitu
Zèidan,” by the word) “*Zeidan*”? Similarly, in the genitive, مَرَرْتُ
بِزَيْدٍ *I passed by Zèid,* مَنْ زَيْدٍ. In general, however, the حِكَايَةُ B
(*imitation, citation* or *quoting of the exact words of a speaker*) is
neglected, and the questioner asks مَنْ زَيْدٌ *who is Zèid?* in the nomi-
native. The حِكَايَةُ is allowed only when the word quoted is a proper
name, and مَنْ is not preceded by any connective particle, such as وَ.
We can only say وَمَنْ زَيْدٌ *and who is Zèid?* مَنْ غُلَامُ زَيْدٍ *who is
the slave of Zèid?* The word مَنْ may be used by itself alone, in
reference to an undefined substantive, with the inflections mentioned C
in Vol. i. § 352; e.g. جَآءَنِى رَجُلٌ *there came to me a man,* مَنُو *who?*
رَأَيْتُ رَجُلًا *I saw a man,* مَنَا *whom?* مَرَرْتُ بِرَجُلٍ *I passed by a man,*
مَنِى *whom?*—As interrogatives, مَنْ and مَا are construed with the
masculine singular of a verb, but occasionally admit of the feminine,
when the predicate is of the feminine gender; as مَنْ كَانَتْ أُمَّكَ *who
was thy mother?* [see § 152, *e*].—If inquiry be made regarding the
nature, qualities, social position, etc., of a person, مَا is used, and not D
مَنْ; e.g. وَقُلْنَا لَهُ مَا أَنْتَ *and we said to him, What art thou?*
مَا رَبُّ ٱلْعَالَمِينَ *what is the Lord of created things?* أَخْبِرْنِى عَنْ قَوْلِكَ
وَلَمَّا رَأَتْ رَكْبَ ٱلنُّمَيْرِيِّ أَعْرَضَتْ وَكُنَّ مِنَ آنْ يَلْقَيْنَهُ حَذِرَاتِ* مَا

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* مِنَ آنْ by poetic license for مِنْ أَنْ, and حَذِرَاتِ in rhyme for حَذِرَاتٍ.

A كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِى صَاحِبٌ لِى عَلَى أَتَانٍ مِثْلِهِ *tell me about thy verse: "And after she descried the cavalcade of the Numèirī, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.*

REM. *a.* The حِكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنٌ in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدَ بْنَ
B عَمْرٍو; but if one says رَأَيْتُ زَيْدًا ٱبْنَ ٱلْأَمِيرِ or رَأَيْتُ زَيْدًا ٱلْعَاقِلَ, you cannot ask مَنْ زَيْدًا ٱبْنَ ٱلْأَمِيرِ or مَنْ زَيْدًا ٱلْعَاقِلَ. In these cases the nominative only is allowed.

REM. *b.* From مَنْ is formed an adjective مَنِىٌّ [Vol. i. § 352, rem. *c*], which is used in asking questions regarding صِفَاتُ ٱلْعَلَمِ or اَلنِّسَبَاتُ (Vol. i. § 249). E.g. جَآءَنِى زَيْدٌ *Zèid came to me;* اَلْمَنِىُّ *of which tribe?* to which the answer might be اَلْقُرَشِىُّ *of*
C *Ḳorèiš*, as distinguished from زَيْدٌ ٱلثَّقَفِىُّ *Zèid of the tribe of Ṯaḳīf;* [مَنِىٌّ أَنْتَ, مَنِىٌّ هُوَ *of which tribe art thou, is he?* instead of the usual مِمَّنِ ٱلرَّجُلُ].

REM. *c.* The interrogative مَا is very rarely used of persons; as وَلٰكِنِّى أَدُلُّكُمْ عَلَى رَجُلٍ مِنَّا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِى إِلَيْهِ فَقَالُوا مَا هُوَ *but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?*
D نَظَرَتْ إِلَى رَجُلٍ مُتَمَاوِتٍ فَقَالَتْ مَا هٰذَا *she saw a man pretending to be dead, and said, Who is this?* The conjunctive (relative) مَنْ and مَا (§ 172 and foll.) are more frequently interchanged; e.g. مِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ *among them are creatures which walk on four (feet);* أَسِرْبَ ٱلْقَطَا هَلْ مَنْ يُعِيرُ جَنَاحَهُ لَعَلِّى إِلَى مَنْ قَدْ هَوِيتُ أَطِيرُ *O covey of ḳaṭas* (a sort of bird) *is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;*

فَٱنْكِحُوا مَا طَابَ لَكُمْ مِنَ ٱلنِّسَآءِ *then marry what women seem good* A
to you; لِلسَّبْىِ مَا نَكَحُوا وَٱلْقَتْلِ مَا وَلَدُوا *those whom they married (their wives) were (doomed) to captivity, and those whom they begat (their children) to slaughter*; فَمَا شَكَكْنَا فِى ٱحْتِلَامِهِ كَانَ ٱلْقَوْلُ فِيهِ قَوْلَكَ *and (as to) those about whose virility we are in doubt, the decision shall be as you please*; ثُمَّ نَحَّى عَنَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ *then he ordered all who were in his presence to retire and leave us*;
وَكُلُّ مَا يَخْتَصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ *and all whom he had about him* B
*of his friends and relatives**.

Rem. *d*. On the shortening of مَا into مَ, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَىٌّ, of which we have spoken before (§ 87), there are here two remarks to be made. (*a*) أَىٌّ [when followed by a noun in the genitive] is used, not only instead of the fem. أَيَّةٌ, but also instead of the plur. أَيُّونَ; as مِنْ أَيِّ C
قَبِيلَةٍ أَنْتَ *of what tribe art thou?* وَمَا تَدْرِى نَفْسٌ بِأَيِّ أَرْضٍ† تَمُوتُ *and no soul knows in what land it shall die*; مِنْ أَيِّ ٱلنَّاسِ أَنْتَ *of what people art thou?* [when prefixed to a fem. pronoun, it may be masc. or fem.; though أَيَّتُهُنَّ is the more common; see Vol. i. § 353]. (*b*) A nominal sentence with a nominal predicate, of which the subject (ٱلْمُبْتَدَأُ) is أَىٌّ with a pronominal suffix, may, as a whole, without any

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* [In reality, the above examples form no exception to the rules. D
In the two first the question relates to the quality or position of the man, not to his name. In the others مَا is used in a collective sense. But as in many cases the interrogative *what is he?* and *who is he?* the relative *what* and *whom* are equally admissible, we find مَا and مَنْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *Kl. Schr.* iii. 14 *seq.* D. G.]

† [The reading بِأَيَّةِ أَرْضٍ is compared by Sībawèih to an equally rare form, viz. كُلَّتُهُنَّ.]

A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as عَرَفْتُ أَيُّهُمْ فِى ٱلدَّارِ *I know which of them is in the house;* ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمٰنِ عُتِيًّا *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful;* مَضَغَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ *he bit them with his teeth in order to see which of them was the hardest;* إِذَا مَا لَقِيتَ بَنِى مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ *when thou*
B *meetest the Bènū Mālik, salute him who is most excellent amongst them.* In such cases, however, أَىٌّ may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as عَرَفْتُ أَيًّا هُوَ فِى ٱلدَّارِ. In the former case أَىٌّ is treated as an interrogative, in the latter as a relative pronoun. We may also say عَرَفْتُ أَيُّهُمْ هُوَ فِى ٱلدَّارِ, and even عَرَفْتُ أَيًّا فِى ٱلدَّارِ.

C REM. *a.* أَىٌّ likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which أَىٌّ refers, be indefinite, then أَىٌّ agrees with it in case; as جِئْتَنِى بِرَجُلٍ أَىِّ رَجُلٍ *thou hast brought me a man, (and) what a man! = what a man thou hast brought me!* [(or مَرَرْتُ بِٱمْرَأَةٍ أَيَّةِ (أَىِّ) ٱمْرَأَةٍ *I passed by a woman, (and) what a woman!*] But if the preceding noun be definite, أَىٌّ is always put in the circumstantial
D accusative or *ḥāl;* as جَآءَنِى زَيْدٌ أَىَّ رَجُلٍ *Zèid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory أَىٌّ, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of أَىٌّ we also find أَيَّمَا [أَيَّتَمَا]; as جِئْتَنِى بِرَجُلٍ أَيِّمَا رَجُلٍ, جَآءَنِى زَيْدٌ أَيَّمَا رَجُلٍ, [مَرَرْتُ بِٱمْرَأَتَيْنِ أَيَّتَمَا ٱمْرَأَتَيْنِ, هٰذِهِ أَمَةُ ٱللّٰهِ أَيَّتَمَا جَارِيَةٍ *this is the handmaid of God, (and) what a girl is she!*] فَأَوْمَأْتُ إِيمَآءً خَفِيًّا

لِحَبْتَرٍ فَلِلّٰهِ عَيْنَا حَبْتَرٍ أَيَّمَا فَتًى *and I gave a slight wink to Ḥabtar,* A
and how keen (see § 53, *b*, rem. *e*) *were the eyes of Ḥabtar, the noble youth!*—The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and أَىٌّ must then be put in whatever case that substantive would have stood, had it been expressed; as اِنْتَكَوْا أَىَّ نِكَايَةٍ *how they have been tormented!* i.e. اِنْتَكَوْا نِكَايَةً أَىَّ نِكَايَةٍ.

[Rem. *b*. From أَىٌّ is formed the relative adjective أَيِّىٌّ; see B
Vol. i, § 353, rem. *c*.]

3. *Relative Sentences.*

172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely (*a*) *indefinite*, i.e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (Vol. i. § 346);
and (*b*) *definite*, i.e. such as are introduced by a conjunctive noun, C
whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called صِفَةٌ, *a descriptive* or *qualificative sentence;* of the latter kind, صِلَةٌ, *a conjunctive sentence;* and the conjunctive noun itself is called اَلْإِسْمُ ٱلْمَوْصُولُ, or simply اَلْمَوْصُولُ. Examples of the *first* kind: مَرَرْتُ بِرَجُلٍ يَنَامُ *I passed by*
a man, who was sleeping; إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ *the* D
first temple, which was founded for mankind, was that at Bèkka (*Mèkka*); آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ ٱلْكِتَابِ *firmly constructed* (i.e. *unambiguous*) *verses, which form the basis* (lit. *are the mother*) *of the Scriptures;* يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ *a day in which there shall be no bartering, nor friendship, nor intercession;* دِمْنَةٌ لَمْ تَكَلَّمِ *traces of an abode, which speak not* (تَكَلَّمِ in rhyme for تَتَكَلَّمْ); نُقِلْنَا إِلَى مَجْلِسٍ آخَرَ قَدْ رُشَّ بِمَاءِ ٱلْوَرْدِ *we were removed to another*

A *room, which had been sprinkled with rose-water.* Examples of the *second* kind: اَلْمَلِكُ ٱلَّذِى يَعْدِلُ *the king who is just;* دُكَّانِى ٱلَّتِى كَانَتْ لِأَبِى *my shop, which had belonged to my father;* أَوْ كَٱلَّذِى مَرَّ عَلَى قَرْيَةٍ *or (hast thou seen) the like of him who passed by a town?* اَلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ *those who spend their wealth (in almsgiving);* وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ ٱللّٰهِ مِنْ أَنْ يُذْكَرَ فِيهَا ٱسْمُهُ *and who*
B *does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَىْءٌ *but he to whom anything is forgiven on his brother's part;* عَرَّفَنِى بِجَمِيعِ مَا يَتْرُكُهُ *he let me know all that he was leaving.*—Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name*; as مَا يَنْبَغِى لِلرَّجُلِ يُشْبِهُكَ *that which beseems the man who is like thee;*
C كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا *like the ass which carries books;* كَٱلْجَمْرِ يُوضَعُ فِى ٱلرَّمَادِ *like the coal which is put among the ashes.* In such phrases as نِعْمَ ٱلرَّأْىُ رَأَيْتَ, *what an excellent counsel thou hast adopted!* the substantive اَلرَّأْىُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعْمَ ٱلرَّأْىُ رَأْيُكَ [comp. Vol. i. § 183].

D Rem. *a.* The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَىٌّ and اَلَّذِى are always definite, whether the latter be used substantively

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* [The article is then employed لِتَعْرِيفِ ٱلْجِنْسِ *to indicate the genus* (Vol. i. § 345, rem. *a*).]

or adjectively; whilst مَنْ and مَا, which can only be used substan- A
tively, are either definite or indefinite, as مَنْ جَآءَ *he who comes* or *one who comes,* مَا لِى *that which I have* or *something which I have.* When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person,* and شَىْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so B
annexed to مَنْ or مَا, and actually agreeing with them in case [e.g. مَرَرْتُ بِمَنْ مُحْسِنٍ *I passed by a generous person;* مَرَرْتُ بِمَا مُعْجِبٍ لَكَ *I passed by something pleasing to you*]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

Rem. *b.* The pronoun in the qualificative clause, which falls back upon the antecedent (اَلْعَآئِدُ or اَلرَّاجِعُ [§ 173]), ought, strictly speaking, to be of the third person, even when the subject of the C
qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّكُمْ قَوْمٌ تَجْهَلُونَ *verily ye are a people who are foolish;* إِنَّا لَقَوْمٌ مَا نَرَى ٱلْقَتْلَ سُبَّةً *verily we are people who count it no disgrace to be slain;* إِنِّى ٱمْرُؤٌ تَجِدُ ٱلرِّجَالُ عَدَاوَتِى *verily I am a man whose hostility* (*brave*) *men find* (*to be terrible*). Compare § 175, rem.

[Rem. *c.* Among qualificative sentences may be reckoned also D
the qualificative clauses mentioned § 139, rem. *b*, (1).]

173. The qualificative sentence necessarily contains a pronoun (اَلْعَآئِدُ or اَلرَّاجِعُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e.g. رَجُلٌ جَآءَ *a man who came;* or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. رَجُلٌ هُوَ صَدِيقِى *a man who is*

A *my friend*; or, lastly, appears as a suffix in the genitive or accusative, e.g. مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ *I passed by a man whose father was asleep*; زَوَّجْتُ ٱبْنِى بِٱمْرَأَةٍ كَانَ عَمْرٌو يُحِبُّهَا *I married my son to a woman, with whom ʿAmr was in love*; [ضَرْبَةٌ ضُرِبَهَا *a striking wherewith he was struck*]. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as وَمَا أَدْرِى أَغَيَّرَهُمْ تَنَآءٍ وَطُولُ ٱلْعَهْدِ
B أَمْ مَالٌ أَصَابُوا *and I do not know whether distance and length of time have changed them, or wealth which they have won* (for أَصَابُوهُ); ضَرَبْتُهُ ضَرْبَةً خَرَّ كَٱلْمَيِّتِ *I struck him a blow at which he fell like one dead* (for خَرَّ بِهَا); وَٱتَّقُوا يَوْمًا لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day, in which a soul shall not make satisfaction for* (*another*) *soul at all* (for تَجْزِى فِيهِ).

C **174.** The conjunctive noun اَلَّذِى may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive مَنْ and مَا, when they are definite (مَوْصُولَةٌ), *he who, that which.* In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case*, and thus markedly differs from the relative pronouns of the Indo-german languages; as أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنْسِ *show us*
D (*those two*) *of the ǵinn and of mankind, who led us astray*, scil. أَرِنَا ٱلشَّيْطَانَيْنِ ٱللَّذَيْنِ أَضَلَّانَا *show us the two devils who led us astray*, viz. ʾIblīs and Ḳābīl or Cain; يَا مَنْ أَحَسَّ بُنَيَّيَّ ٱللَّذَيْنِ هُمَا سَمْعِى وَطَرْفِى فَطَرْفِى ٱلْيَوْمَ مُخْتَطَفُ *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away*; إِنَّ أَحَدَ ٱلرَّجُلَيْنِ ٱللَّذَيْنِ لَقُوا مِنَ ٱلْأَنْصَارِ حِينَ ذَهَبُوا إِلَى ٱلسَّقِيفَةِ عُوَيْمُ بْنُ سَاعِدَةَ *one of the two men of the ʾAnṣār* (or

Helpers of the Prophet) whom they met, when they went to the porch, A *was ʻOwèim ʼibn Sāʻida;* ثُمَّ أُصِيبَ جَرَجَةُ وَلَمْ يُصَلِّ صَلَاةً سَجَدَ فِيهَا إِلَّا ٱلرَّكْعَتَيْنِ ٱللَّتَيْنِ أَسْلَمَ عَلَيْهِمَا *then Gèrèǵa was slain, without having prayed a (single) prayer in which he prostrated himself, save those two rèkʻas by praying which he became a Muslim;* فَإِنَّا نَذْكُرُ ٱلصَّوْتَيْنِ ٱللَّذَيْنِ رَوَيْنَاهُمَا عَنْ جَحْظَةَ *and we shall (now) quote the two songs* (or *airs*), *which we have received from Ǵaḥẓa;* فِى زَمَنِ ٱلْمَلِكَيْنِ ٱللَّذَيْنِ تَقَدَّمَ ذِكْرُهُمَا *in the time of the two kings, who have been* B *already spoken of;* ثُمَّ إِنَّ وَلَدَيْهِ ٱللَّذَيْنِ قَتَلَاهُ فِى نِينَوَى هَرَبَا إِلَى جِبَالِ ٱلْمَوْصِلِ *then his two sons, who had murdered him in Nineveh, fled to the mountains of Moṣul.*

Rem. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dusint punt des allir bestin goldis,* DES *die vrouwen tragen woldin.*

175. As the case in which the conjunctive nouns stand, is C independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with مَنْ, مَا, and أَىٌّ, and frequently with اَلَّذِى) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبْتَدَأٌ), and are consequently in the nominative; and the same thing occurs with اَلَّذِى, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the con- D junctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number.

A This pronoun is called by the grammarians اَلضَّمِيرُ ٱلْعَآئِدُ (ٱلرَّاجِعُ) إِلَى ٱلْمَوْصُولِ, *the pronoun which returns to,* or *falls back upon, the conjunctive noun,* or simply اَلْعَآئِدُ or اَلرَّاجِعُ.

(*a*) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e.g. أُحِبُّ مَنْ يَعْدِلُ *I love him who is just;*
B مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ *among them are some who hearken to thee;* نَكُنْ مِثْلَ مَنْ يَا ذِئْبُ يَصْطَحِبَانِ (*if so,*) *we shall be like those, O wolf, who are comrades;* أَخَافُ مِنَ ٱلْمَلِكِ ٱلَّذِى يَظْلِمُ ٱلنَّاسَ *I am afraid of the king who oppresses the people.* But in a *nominal* sentence, it is expressed by a separate pronoun; e.g. مَنْ هُوَ بَرٌّ *he who is pious;* مِمَّا هُوَ ضَلَالٌ *of that which is error;* عُدْتُ ٱلشَّيْخَ ٱلَّذِى هُوَ مَرِيضٌ *I have visited the old man who is sick.* In nominal sentences of which
C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as مَرَرْتُ بِمَنْ ثَمَّ *I passed by him who is there* or *those who are there;* لَهُ مَنْ فِى ٱلسَّمٰوَاتِ وَٱلْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ *to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;*
D إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ *verily the first temple which was founded for mankind is that which is at Bèkka* (*Mèkka*). The عَآئِدٌ may also be omitted in a nominal sentence of more than the usual limited length, as هُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلٰهٌ وَفِى ٱلْأَرْضِ إِلٰهٌ *He it is who is a God in heaven and a God upon earth,* مَا أَنَا بِٱلَّذِى قَآئِلٌ لَكَ شَيْئًا *I am not he who says anything to thee;* but this omission is rare in short nominal sentences, as مَنْ يُعْنَ بِٱلْحَمْدِ لَا يَنْطِقْ بِمَا سَفَهٌ *he who cares for praise, does not speak what is foolish.*

(*b*) If the عَآئِدٌ be an objective complement in the accusative, A
it is appended as a suffix to the verb; e.g. مَنْ رَأَيْتُهُ *he whom I have seen;* عَرَفْتُ مَنْ عَرَفْتَهُ *I know him whom thou knowest;* اَلسَّارِقُ ٱلَّذِى قَتَلَهُ ٱبْنِى *the thief whom my son killed.* The suffix is, however, not unfrequently omitted; as وَلَكُمْ فِيهَا مَا تَشْتَهِى أَنْفُسُكُمْ *and yours* (*shall be*) *in it* (the future life) *what your souls desire* (for تَشْتَهِيهِ); اَلْكِتَابُ ٱلَّذِى أَنْزَلَ ٱللّٰهُ *the book which God has sent down* or *revealed* (for B
(أَنْزَلَهُ); [عَسَى ٱلْأَيَّامُ أَنْ يَرْجِعْنَ قَوْمًا كَٱلَّذِى كَانُوا *it may be that time will restore some people to their former state* (for كَانُوهُ or كَانُوا عَلَيْهِ)].

(*c*) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as اَلطَّبِيبُ ٱلَّذِى ٱبْنُهُ عِنْدِى *the physician whose son is at my house;* مَنْ لَهُ مَالٌ كَثِيرٌ *he who has great possessions;* مَا تَدْعُوهُمْ C
إِلَيْهِ *that to which thou callest them.* If the governing word be an active participle of the form فَاعِلٌ, referring to present or future time, the genitive suffix may be omitted; as فَٱقْضِ مَا أَنْتَ قَاضٍ *doom then what doom thou wilt* (for قَاضِيهِ). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as أَنَا عِنْدَ مَنْ أَنْتَ *I am at the house of the same person as thou* (for أَنْتَ عِنْدَهُ); مَرَرْتُ بِٱلَّذِى مَرَّ سُلَيْمٰنُ D
I passed by the same person as Sulèimān did (for مَرَّ بِهِ); وَيَشْرَبُ مِمَّا تَشْرَبُونَ *and he drinks of what ye drink* (for تَشْرَبُونَ مِنْهُ); وَقَدْ كُنْتَ تُخْفِى حُبَّ سَمْرَآءَ حِقْبَةً فَبُحْ لَانَ مِنْهَا بِٱلَّذِى أَنْتَ بَآئِحُ *thou didst conceal thy love of Sèmrā for a time, but now disclose what thou wilt of it* (لَانَ by poetic license for اَلْآنَ, منها *of her* = مِنْ حُبِّهَا *of love of her,* and بَآئِحُ for بَآئِحٌ بِهِ). But this is not allowed when the preposition

A is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as مَرَرْتُ بِٱلَّذِى مَرَرْتَ بِهِ عَلَى زَيْدٍ *I passed by him on whose account thou didst pass by Zèid* (where بِ in بِٱلَّذِى is لِلْإِلْصَاقِ, whilst in بِهِ it is لِلسَّبَبِيَّةِ, § 56, rem. *d*); زَهِدْتُ فِى ٱلَّذِى رَغِبْتَ فِيهِ *I have had no longing after that which thou desiredst* (not فِى ٱلَّذِى رَغِبْتَ).

B REM. *a*. The عَآئِدٌ after اَلَّذِى originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as نَحْنُ ٱلَّذِينَ أَصْبَحُوا إِصْبَاحًا *it is we who arose early.* More usually, however, the عَآئِدٌ is brought into agreement with the word to which it refers (compare § 172, rem. *b*); as أَنَا ٱلَّذِى سَمَّتْنِ أُمِّى حَيْدَرَهْ *I am he whom his* (lit. *my*) *mother named Ḥaidara* (*Lion*)*;
C أَنَا ٱلَّذِى يَجِدُونِى فِى صُدُورِهِمِ *I am he whom they find* (*a choking morsel*) *in their chests* or *throats* (يَجِدُونِى for يَجِدُونَنِى); أَلَسْتَ ٱلْعَبْدَ ٱلْأَسْوَدَ ٱلَّذِى كُنْتَ تُرَاعِينَا بِمَوْضِعِ كَذَا *art thou not the negro slave, who used to attend upon us in such and such a place?*

[REM. *b*. Ibn Mālik alone permits the phrase ضَرَبْتُ فِيمَنْ رَغِبْتَ for ضَرَبْتُ مَنْ رَغِبْتَ فِيهِ *I beat him whom thou desiredst* (see Lane s. v. فى), while some other authorities sanction the
D following likewise إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلْ *if, some day, he fails to find one on whom he may rely,* for مَنْ يَتَّكِلُ عَلَيْهِ (see Lane s. v. على). D. G.]

REM. *c*. On the occasional use of أَلْ in the sense of اَلَّذِى see Vol. i. § 345, rem. *b*.

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* سَمَّتْنِ by poetic license for سَمَّتْنِى, and حَيْدَرَهْ in rhyme for حَيْدَرَةَ. Another reading is سَمَّتْنِى أُمِّى.

4. *Copulative Sentences.* A

176. We have already spoken of the difference between the copulative particles وَ and فَ in Vol. i. § 366, *a*, *b*. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as حَضَرْتُ أَنَا وَيَعْقُوبُ *I and Ya'ḳūb* (*Jacob*) *were present;* أَتَى هُوَ وَأَصْحَابُهُ *he and his companions* B
came; فَٱذْهَبْ أَنْتَ وَرَبُّكَ *go therefore, thou and thy Lord;* ٱسْكُنْ أَنْتَ وَزَوْجُكَ ٱلْجَنَّةَ *do thou and thy wife dwell in the garden;* لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِى ضَلَالٍ مُبِينٍ *verily ye and your fathers have been in clear error.* Exceptions are very rare; as, in a verse, قُلْتُ إِذْ أَقْبَلَتْ وَزُهْرٌ تَهَادَى *I said, when she and* (*other*) *fair* (*women*) *advanced with elegant gait* (تَهَادَى for تَتَهَادَى); [فَقَالَ وَٱلَّذِينَ مَعَهُ *he and those who were with him said* (Ṭab. i. 2449, l. 2)]. If, however, the verb has a C
pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as أَكْرَمْتُكَ وَزَيْدٌ *I and Zèid have shown thee honour;* جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ *gardens of everlasting rest, into which they shall enter and those who are righteous.*—This form of expression may be varied by repeating the verb after وَ, but even then the separate pronoun is still usually employed; as حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ*. D

* [Sometimes there is hardly any difference between this construction and that with وَاوُ ٱلْمَعِيَّةِ (§ 37), e.g. 'Ibn Hišām, 318, l. 11 وَكُنَّا وَأَصْحَابًا لَنَا فَارَقُوا ٱلْهُدَى...كَفَوْجَيْنِ *we and some of our comrades who left the right path became like two parties,* where كُنَّا نَحْنُ وَأَصْحَابٌ لَنَا would convey the same meaning. R. S. We may add here that it is usual to say سِرْتُ وَزَيْدًا rather than وَزَيْدٌ, but سَارَ زَيْدٌ وَعَمْرٌو rather than وَعَمْرًا.]

A **178.** If a substantive be connected by وَ with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as وَٱجْنُبْنِى وَبَنِىَّ أَنْ نَعْبُدَ ٱلْأَصْنَامَ *and keep away from me and my sons our worshipping idols;* أَجْلَاهُ وَقَوْمَهُ *he made him and his people emigrate.* But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word إِيَّا (Vol. i. § 188) or to the repeated verb; as قَتَلَهُ وَإِيَّاهَا, or قَتَلَهُ وَقَتَلَهَا, *he killed him and*
B *her.* If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as رَأَيْتُكَ وَزَيْدًا *I saw thee and Zèid;* قَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ *he killed him and those of his family who were with him,* or قَتَلَهُ هُوَ وَمَنْ ٱلخ, or قَتَلَهُ وَقَتَلَ مَنْ ٱلخ.

179. If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated;
C as رَبُّكُمْ وَرَبُّ آبَائِكُمْ *your and your fathers' Lord.* The form كِتَابُكَ أَنْتَ وَزَيْدٍ, *thy book and Zèid's,* is of rarer occurrence, except with the suffixes of the third person, as اِتِّفَاقُهُ هُوَ وَأَخِيهِ *his and his brother's agreement.* If a substantive be connected by وَ with the pronominal suffix of a preposition, the preposition must be repeated; as لِى وَلِأَخِيهِ *to me and his brother.* This rule is occasionally violated in poetry,
D scarcely ever in prose; as فَقَدْ خَابَ مَنْ يَصْلَى بِهَا وَسَعِيرِهَا *and balked is he who is scorched by it* (war) *and its flame;* فَٱذْهَبْ فَمَا بِكَ وَٱلْأَيَّامِ مِنْ عَجَبِ *be off then, for there is nothing strange in thee or the times.*

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as بَنُو ٱلْمَلِكِ وَبَنَاتُهُ *the king's sons and daughters.* On an exception see § 78, rem. *b*; it is common in later prose writers, as مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ

Moses mentions (by name) the sons and grandsons of Adam, for أَوْلَادُ آدَمَ وَأَحْفَادُهُ ; أَطْيَبُ وَأَحْلَى نَوْمَةٍ *a most pleasant and sweet slumber*, for أَطْيَبُ نَوْمَةٍ وَأَحْلَاهَا. A

180. The negative particle لَا, when it follows وَ, connecting two nouns, supplies the place of a preceding negative sentence (see § 160); as لَمْ يَبْقَ أَبِى وَلَا أُمِّى *neither my father nor my mother remains alive*, where وَلَا is equivalent to وَلَمْ تَبْقَ ; لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ *ye have not known, nor your fathers*; لَوْ شَآءَ ٱللّٰهُ مَا أَشْرَكْنَا وَلَا آبَآؤُنَا *if God had pleased, we would not have given Him companions, nor our fathers*. B
If the two nouns be both separate words, لَا is sometimes prefixed to the first also, notwithstanding the negative which precedes the whole sentence; as مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ *there has been neither combat nor dispute between us*.—Similarly, if two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative لَا with the conjunction و ; as مَا أَمْكَنَنِى أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا *it was* C
impossible for me to do anything or to conclude anything, where وَلَا is equivalent to وَمَا أَمْكَنَنِى أَنْ.

181. When two verbs, connected by وَ and referring to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular masculine; as بَغَى وَٱعْتَدَيَا عَبْدَاكَ, or بَغَيَا وَٱعْتَدَى عَبْدَاكَ, *thy two servants acted insolently and with violence*; يُحْسِنُ D
وَيُسِيَانِ ٱبْنَاكَ, or يُحْسِنَانِ وَيُسِىٓءُ ٱبْنَاكَ, *thy two sons do good and evil*. This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find بَغَى عَبْدَاكَ وَٱعْتَدَيَا, يُحْسِنُ ٱبْنَاكَ وَيُسِيَآنِ. It is called by the grammarians ٱلتَّنَازُعُ فِى ٱلْعَمَلِ, *the conflict in regard to government*. Some further illustrations of it are given in the remarks.

A REM. *a.* Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. (1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as ضَرَبْتُ وَضَرَبَنِى زَيْدٌ *I struck (Zèid) and Zèid struck me.* Some Arab grammarians, however, allow the first verb a pronominal complement; as إِذَا كُنْتَ تُرْضِيهِ وَيُرْضِيكَ صَاحِبٌ ; ضَرَبْتُهُ وَضَرَبَنِى زَيْدٌ
B *when thou satisfiest a friend and he satisfies thee.* (2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in § 141, etc.; as ضَرَبَنِى وَضَرَبْتُهُمَا ٱلرَّجُلَانِ, ضَرَبَنِى وَضَرَبْتُهُ زَيْدٌ *the two men struck me and I struck them.* The omission of the pronominal complement is rare; as ضَرَبَنِى وَضَرَبْتُ ٱلرَّجُلَانِ, ضَرَبَنِى وَضَرَبْتُ زَيْدٌ; [نَاسَبَنِى وَنَاسَبْتُ ٱلْقُرُودُ *the apes were akin to me and I to them*]; بِعُكَاظَ يُعْشِى
C ٱلنَّاظِرِينَ إِذَا هُمُ لَمَحُوا شُعَاعُهُ *at ʻOkāẓ the sheen,* or *gleam, (of weapons,* اَلسِّلَاحُ*) dazzles the eyes of the beholders when they look at it.* The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as ضَرَبَنِى وَضَرَبْتُ زَيْدًا *(Zèid) struck me and I struck Zèid,* ضَرَبَانِى وَضَرَبْتُ ٱلرَّجُلَيْنِ *the two (men) struck me, and I struck the two men;* ضَرَبُونِى وَضَرَبْتُ
D ٱلظَّالِمِينَ *they (the evildoers) struck me, and I struck the evildoers.* All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being ضَرَبْتُ زَيْدًا وَضَرَبَنِى, ضَرَبَنِى ٱلرَّجُلَانِ وَضَرَبْتُهُمَا, ضَرَبَنِى ٱلظَّالِمُونَ وَضَرَبْتُهُمْ, ضَرَبْتُ ٱلرَّجُلَيْنِ وَضَرَبَانِى, ضَرَبْتُ ٱلظَّالِمِينَ وَضَرَبُونِى.

REM. *b.* In the case of a verb which must be connected with both a subject and a predicate (such as كَانَ or صَارَ), if the predicate be common to two propositions, it is expressed only once,

being either entirely omitted the second time or having its place A
supplied by إِيَّا and a pronominal suffix. For example, we may translate *I was sick and Zèid was sick* by كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا, or كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا, or lastly كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا إِيَّاهُ, the first of the three forms being preferable. These involved forms of expression likewise occur, but rarely in classical Arabic, the ordinary construction being كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا, or
وَكَانَ زَيْدٌ إِيَّاهُ. [An example from poetry is رَمَانِى بِأَمْرٍ كُنْتُ B
مِنْهُ وَوَالِدِى بَرِيئًا *he accused me of a thing of which I and my father were innocent* (*Šawāhid ĕl-Kaššāf* 311). D. G.]

Rem. *c.* Almost the same thing takes place after the verbs ظَنَّ *to think, believe,* حَسِبَ *to think, reckon, suppose,* etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as ظَنَنْتُ زَيْدًا عَالِمًا *I thought Zèid learned.*
The predicate of the clause, which serves as complement to the C
فِعْلُ ٱلْقَلْبِ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the فِعْلُ ٱلْقَلْبِ in the one proposition, may in the other be the subject of the clause which is dependent upon the فِعْلُ ٱلْقَلْبِ. When this is the case, we may, in accordance with rem. *b*, translate such a phrase as *Zèid thought me learned and I thought him learned* by ظَنَّنِى وَظَنَنْتُ زَيْدًا عَالِمًا, or ظَنَّنِى إِيَّاهُ
وَظَنَنْتُ زَيْدًا عَالِمًا, or lastly ظَنَّنِى وَظَنَنْتُ زَيْدًا عَالِمًا إِيَّاهُ. The D
first of these modes of expression is the most common, but all three are rare, the natural and usual construction being ظَنَّنِى زَيْدٌ عَالِمًا وَظَنَنْتُهُ إِيَّاهُ. If the subjects differ in gender or number, the predicate must be repeated; as أَظُنُّ وَيَظُنَّانِى أَخًا زَيْدًا وَعَمْرًا أَخَوَيْنِ *I think Zèid and 'Amr two brothers (of mine), and they think me a brother (of theirs).*

A **182.** The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles وَ and فَ, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use وَ, for example, where we would prefer a disjunctive or adversative particle; as ٱللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ *God knows, but ye do not know.* In such cases, however, وَ has in reality only a copulative force; the adversative relation lies in the nature of the
B two clauses themselves.—The Arabs also use وَ and فَ with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. سَجَدَ فَأَطَالَ *he prostrated himself and made long* (*his prostration*), equivalent to *he prostrated himself for a long time,* instead of أَطَالَ ٱلسُّجُودَ, as we may also say (see § 140).

183. The particle وَ in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the
C second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

(*a*) The clause descriptive of the state is nominal; as قَامَ زَيْدٌ وَهُوَ بَاكٍ *Zèid rose up weeping;* عَادَ إِلَيَّ وَهُوَ مَصْقُوعٌ *he returned to me beaten;* جَآءَتْ مِنْ عِنْدِهِ وَهْىَ مُخَرَّقَةُ ٱلثِّيَابِ بَاكِيَةٌ *she came from his house with her clothes in tatters, crying;* اِنْقَرَضَ فِى وَقْتِهِ قَرْنَانِ مِنَ ٱلنَّاسِ وَهُوَ حَىٌّ *two generations of men passed away in his time, whilst*
D *he still lived;* كَٱلَّذِى مَرَّ عَلَى قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَى عُرُوشِهَا *like him who passed by a town, falling down upon its roofs* (in ruins, its walls falling in upon its fallen roofs); كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ *ye lied, knowing* (*that ye did so*), *ye lied wittingly,* in which example the nominal circumstantial clause has a finite verb for its predicate; ذَهَبَ زَيْدٌ وَعَمْرٌو بَاقٍ *Zèid went away, whilst 'Amr remained;* وَقَدْ أَغْتَدِى وَٱلطَّيْرُ فِى وُكُنَاتِهَا *and sometimes I go forth early, whilst*

the birds are (still) in their nests, where the circumstantial clause has A
a distinct subject; ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ *Zèid went away, whilst 'Amr was busy,* where the circumstantial clause has a distinct subject and a finite verb for its predicate.

Rem. We sometimes find a nominal clause merely appended to the preceding proposition, without وَ, as اِهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ *get ye down, the one of you an enemy to the other;* جَآءَ زَيْدٌ يَدُهُ
عَلَى رَأْسِهِ *Zèid came with his hand on his head;* لَقِيتُهُ عَلَيْهِ جُبَّةُ وَشْيٍ B
I met him wearing an embroidered coat; [رَاحُوا عَبَقُ ٱلْمِسْكِ بِهِمْ *they returned, (whilst) the perfume of musk clung to them*]; and even without a pronoun, as مَرَرْتُ بِٱلْبُرِّ قَفِيزٌ بِدِرْهَمٍ *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham* (for قَفِيزٌ مِنْهُ [§ 120, rem. *a*]).

(*b*) The clause descriptive of the state is verbal and affirmative,
the verb being in the Imperfect Indicative, preceded by وَقَدْ; as C
لِمَ تُؤْذُونَنِى وَقَدْ تَعْلَمُونَ أَنِّى رَسُولُ ٱللّٰهِ إِلَيْكُمْ *why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?* If the particle قَدْ be not employed, وَ must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as جَآءَ زَيْدٌ يَضْحَكُ *Zèid came laughing;* جَآءَ ٱلْأَمِيرُ تُقَادُ ٱلْجَنَائِبُ بَيْنَ يَدَيْهِ *the ĕmīr came with led horses preceding him*
(a very common construction, see § 8, *e*). D

(*c*) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by وَلَمْ, or the Imperfect Indicative, preceded by وَمَا; as أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ *or has said, 'Something has been revealed to me,' whilst nothing has been revealed to him;* وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ *but they deceive only themselves, without knowing it.* In this case وَ is often dropped; as فَٱنْقَلَبُوا بِنِعْمَةٍ مِنَ ٱللّٰهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوٓءٌ

A *and so they returned, (laden) with favours and benefits from God, without any harm having touched them.* Where the negation is expressed by لَا, the particle وَ is rarely used; as لَوْ أَنَّ قَوْمًا لِٱرْتِفَاعِ قَبِيلَةٍ دَخَلُوا ٱلسَّمَآءَ دَخَلْتُهَا لَا أُحْجَبُ *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

(*d*) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هٰذَا غِنَآؤُهَا وَقَدْ
B أَسَنَّتْ *such is her singing, now that she has grown old;* وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ ٱللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَآئِنَا *and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children?* Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ *or they come unto you, their hearts being reluctant to fight*
C *against you;* ٱلَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا *who, having remained (at home), said of their brethren* (who went out to battle), '*If they had taken our advice, they would not have been killed*'; مَا كَانَ يَنْفَعُنِى مَقَالُ نِسَآئِهِمْ وَقُتِلْتُ دُونَ رِجَالِهَا لَا تَبْعَدِ *what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands?* رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَى جُنْدِهِ *we saw him enraged against Zèid, who was in command of his army.*

D (*e*) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَآءَ زَيْدٌ وَمَا رَكِبَ *Zèid came without having ridden;* جَآءَ زَيْدٌ وَمَا قَامَ أَبُوهُ, or مَا قَامَ أَبُوهُ, *Zèid came without his father having stood up.*

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَاوُ ٱلْحَالِ, *the wāw of the state,*

condition or *circumstance*, and وَاوُ ٱلْاِبْتِدَآءِ, *the wāw of commencement*. A
The clause itself is called جُمْلَةٌ حَالِيَّةٌ.

5. *Adversative, Restrictive, and Exceptive Sentences.*

184. The principal adversative particles in Arabic are لَا, لٰكِنْ or لٰكِنَّ, and بَلْ.

(*a*) لَا is opposed to a preceding affirmative proposition or a command; as زَيْدٌ عَالِمٌ لَا جَاهِلٌ *Zèid is learned, not ignorant;* B
جَآءَنِى زَيْدٌ لَا عَمْرٌو *Zèid came to me, not ʿAmr;* خُذْ زَيْدًا لَا عَمْرًا *take Zèid, not ʿAmr.* [In comparisons وَلَا has the meaning of *but not*, as فَتًى وَلَا كَمَالِكٍ *a man but not the like of Mālik ('ibn Nuwèira)*; مَآءٌ وَّلَا كَصُدَّى مَرْعًى وَّلَا كَٱلسَّعْدَانْ *water—but not so good as that of the well of Ṣoddā, pasture—but not like the saʿdān.* In later times وَلَا was very often used in the sense of *even more than*, as غَدَوْتُ وَلَا ٱغْتِدَآءَ ٱلْغُرَابِ *I rose early, even earlier than the crow does;* وَلَقَدْ قُمْتَ C
لِلّٰهِ وَلَا عَمْرَو بْنَ عُبَيْدٍ *and verily thou hast defended the cause of God better than even ʿAmr 'ibn ʿObèid;* فَخَرَسُوا وَلَا خَرَسَ سُكَّانِ ٱلْمَقَابِرِ *they were silent, even more than the inhabitants of the sepulchres.* In reality, neither لَا nor وَلَا have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of وَ § 182. D. G.] D

(*b*) لٰكِنْ or لٰكِنَّ (also, especially in Maġribī MSS., لَاكِنْ, لَاكِنَّ), which is often preceded by وَ, is more particularly opposed to a preceding negative proposition or a prohibition; as جَآءَنِى زَيْدٌ لٰكِنَّ عَمْرًا لَمْ يَجِئْ *Zèid came to me, but ʿAmr did not come;* لَا تَضْرِبْ زَيْدًا لٰكِنْ عَمْرًا *do not beat Zèid, but ʿAmr;* وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا

A أَنْفُسَهُمْ يَظْلِمُونَ *and they did not injure us, but they injured themselves;* فَلَا صَدَّقَ وَلَا صَلَّى وَلٰكِنْ كَذَّبَ وَتَوَلَّى *for he neither believed nor prayed, but deemed (the truth) a lie and turned away;* يَلُومُونَنِى فِى حُبِّ لَيْلَى عَوَاذِلِى وَلٰكِنَّنِى مِنْ حُبِّهَا لَعَمِيدُ *my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her* (عَمِيدُ in rhyme for عَمِيدٌ); إِنَّ ٱبْنَ زَرْقَآءَ لَا تُخْشَى بَوَادِرُهُ لٰكِنْ وَقَآئِعُهُ فِى
B ٱلْحَرْبِ تُنْتَظَرُ *no errors of sudden passion are feared in 'Ibn Zarḳā, but his onslaughts in battle are looked for (with dread).* When introducing a nominal clause, لٰكِنَّ requires the subject to be put in the accusative (see § 36), whereas لٰكِنْ leaves it in the nominative; as وَمَا كَفَرَ سُلَيْمَانُ وَلٰكِنَّ ٱلشَّيَاطِينَ كَفَرُوا *and Solomon was not unbelieving, but the devils were unbelieving;* لٰكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِى
C ضَلَالٍ مُبِينٍ *but the evildoers are to-day in manifest error.*

REM. لٰكِنْ and لٰكِنَّ are said to be used لِلِٱسْتِدْرَاكِ *to rectify* or *emend* (the previous statement).

(*c*) بَلْ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as قَامَ زَيْدٌ بَلْ عَمْرٌو *Zèid stood up—not so, it was 'Amr;* مَا قَامَ زَيْدٌ بَلْ عَمْرٌو *Zèid did not stand up, but 'Amr (stood up)*; اِضْرِبْ زَيْدًا بَلْ عَمْرًا *beat Zèid—no,*
D *'Amr;* لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا *do not beat Zèid, but (beat) 'Amr;* مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ *we do not see that ye are in any way superior to us—nay, we think you liars;* قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ ٱللّٰهُ بِكُفْرِهِمْ *they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief;* خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثَوْبَ ٱلْحَيٰوةِ *they stripped him of his dress, nay, also of the garment of life;* أَأَنْتَ رَجُلٌ أَمِ ٱمْرَأَةٌ فَقَالَتْ بَلِ ٱمْرَأَةٌ يَا مَوْلَاىَ *art*

thou a man or a woman? And she said, A woman (lit., *not a man, but a woman*) *O my master.* Sometimes it is strengthened by the addition of لَا ; as وَمَا هَجَرْتُكِ لَا بَلْ زَادَنِى شَغَفًا هَجْرٌ وَبُعْدٌ *and I have not abandoned thee; no, on the contrary, separation and distance have increased my love.* [In the answer to a disjunctive question لَا بَلْ and بَلْ deny one member (the first), as أَفِى زَمَانِى أَمْ بَعْدَهُ قَالَ لَا بَلْ بَعْدَهُ *whether in my time or afterwards? He said: Nay, but afterwards* ('Ibn Hiŝâm 10, lines 5 and 3 from below, 11, l. 1, Ṭab. i. 912, ll. 3, 4, 9). R. S.] A B

Rem. After a negative proposition or a prohibition, بَلْ is said to be used لِلِٱسْتِدْرَاكِ (see above, *b*, rem.); after an affirmative proposition or a command, لِلْإِضْرَابِ *to denote turning away*, or *digressing*, from what preceded (عَنِ ٱلْأَوَّلِ).

185. The particle إِنَّمَا is one of the most important in the language as a حَرْفُ حَصْرٍ, *particle of limitation* or *restriction.* It stands at the beginning* of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare § 36, rem. *b*, *d*); as إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ *we are only mocking* (*at them*); إِنَّمَا ٱلصَّدَقَاتُ لِلْفُقَرَآءِ *the obligatory alms are only for the poor;* إِنَّمَا تَلِدِينَ فِى كُلِّ عُمْرِكِ وَاحِدًا أَوِ ٱثْنَيْنِ *thou givest birth in thy whole life to only one or two;* إِنَّمَا أَخْشَى سَيْلَ تَلْعَتِى *I fear the overflow only of my own streamlet;* [إِنَّمَا ٱلرِّبَا فِى ٱلنَّسِيئَةِ *verily, usury is in the delay of payment*]. C D

186. (*a*) The most important of the exceptive particles is إِلَّا, compounded of إِنْ, *if*, and لَا, *not* (see Vol. i. § 367, *e*). The exception (ٱلِٱسْتِثْنَآءُ) is considered to be of three kinds: ٱلِٱسْتِثْنَآءُ ٱلْمُتَّصِلُ, in

* [But not always; comp. Fleischer, *Kl. Schr.* i. 508.]

A which the thing excepted (اَلْمُسْتَثْنَى) is *joined to*, or of the same kind as, the general term (اَلْمُسْتَثْنَى مِنْهُ *that from which the exception is made*); اَلِاسْتِثْنَآءُ ٱلْمُنْقَطِعُ, in which the exception is *severed from*, or wholly different in kind from, the general term; and اَلِاسْتِثْنَآءُ ٱلْمُفَرَّغُ, or *the exception made void* (*of government*)*, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(*α*) When the thing excepted is placed after the general term, and
B the proposition containing that term is affirmative, the exception is put in the accusative; as قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا *the people stood up, except Zèid;* مَرَرْتُ بِٱلْقَوْمِ إِلَّا زَيْدًا *I passed by the people, except Zèid;* فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ *and they drank of it, save a few of them.*

(*β*) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (اِسْتِفْهَامٌ بِمَعْنَى ٱلنَّفْيِ or اِسْتِفْهَامٌ إِنْكَارِيٌّ)†, the
C exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*, or more specifically as a بَدَلُ بَعْضٍ مِنَ ٱلْمُسْتَثْنَى مِنْهُ, § 139, rem. *b*, 2, *b*), but the latter construction is preferred; as مَا جَآءَنِى أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ (or إِلَّا زَيْدًا), مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ *let no one stand up but Zèid* (or إِلَّا زَيْدًا), هَلْ مَرَرْتَ بِأَحَدٍ إِلَّا زَيْدٍ *hast thou passed by*
D *any one but Zèid* (or إِلَّا زَيْدًا)? مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ *they would not do it, save a few of them;* وَمَنْ يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللّٰهُ *and who forgives sins save God?* [لَا إِلٰهَ إِلَّا ٱللّٰهُ *there is no deity other than God*]. Sometimes the place of اَلْمُسْتَثْنَى مِنْهُ is occupied by a preposition and

* [Comp. Fleischer, *Kl. Schr.* ii. 96.]

† [Also in sentences like لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا § 4, *a*, the proposition implying a negation. D. G.]

its complement (جَارٌّ وَمَجْرُورٌ) or the like, which does not however A
affect the construction of the exception; as مَا جَآءَنِى مِنْ أَحَدٍ إِلَّا زَيْدٌ, where مِنْ أَحَدٍ = أَحَدٌ ; مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا, where مِنْ أَحَدٍ = أَحَدًا ; لَا أَحَدَ فِى ٱلدَّارِ إِلَّا عَمْرٌو *there is no one in the house but ʿAmr*, = لَا فِى ٱلدَّارِ أَحَدٌ ; لَيْسَ زَيْدٌ بِشَىْءٍ إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ, or مَا زَيْدٌ بِشَىْءٍ إِلَّا شَىْءٌ لَا يُعْبَأُ بِهِ, *Zèid is nothing but a thing of no account;*
أَبَنِى لُبَيْنَى لَسْتُمْ بِيَدٍ إِلَّا يَدًا لَيْسَتْ لَهَا عَضُدُ *ye Bènū Lubèinā, ye are* B
no hand but a hand that lacks an arm.—On the contrary, if the thing excepted is wholly different in kind from the general term, the preference is usually given to the accusative, in accordance with the dialect of ĕl-Ḥigāz; as مَا جَآءَنِى أَحَدٌ إِلَّا حِمَارًا *no one* (i.e. *no person*) *came to me, but an ass;* مَا قَامَ ٱلْقَوْمُ إِلَّا حِمَارًا *the people did not stand up, but an ass;* but the Tèmīmites [and some others] adopt the permutation, as مَا مَرَرْتُ بِٱلْقَوْمِ إِلَّا حِمَارٍ, مَا قَامَ ٱلْقَوْمُ إِلَّا حِمَارٌ.—
If the general term is not expressed, the thing excepted is put in C
whatever case the general term would have been, had it been expressed; as مَا جَآءَنِى إِلَّا زَيْدٌ (not زَيْدًا), مَا مَرَرْتُ إِلَّا بِزَيْدٍ, لَمْ يَضْرِبْ إِلَّا زَيْدًا (for had the general term been expressed, we should have said مَا جَآءَ أَحَدٌ, مَا مَرَرْتُ بِأَحَدٍ, and لَمْ يَضْرِبْ أَحَدًا); فَلَمْ يَدْرِ إِلَّا ٱللّٰهُ مَا هَيَّجَتْ لَنَا عَشِيَّةَ إِنَآءِ ٱلدِّيَارِ وِشَامُهَا *and none but God knew what* (*feelings the thought of*) *her tattoo-marks excited in us on the evening when the abodes* (*of her people*) *were far away.* D

(γ) When the thing excepted is placed before the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as قَامَ إِلَّا زَيْدًا ٱلْقَوْمُ. But if that proposition be negative, the nominative is also admissible, though the usual construction is the accusative; as فَمَا لِىَ إِلَّا آلَ أَحْمَدَ شِيعَةٌ وَمَا لِىَ إِلَّا مَشْعَبَ ٱلْحَقِّ مَشْعَبُ *I have no helpers but the family of ʾAḥmad* (Muḥammad), *and I have no way but the way of truth;*

A فَمَا زَادَ إِلَّا ضِعْفَ مَا بِى كَلَامُهَا *but conversing with her only doubled my pain* (lit. *what was in me*); but فَإِنَّهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ يَكُنْ إِلَّا ٱلنَّبِيُّونَ شَافِعُ *and they expect from him* (Muḥammad) *intercession, when there is no intercessor save the prophets;* مَا لِى إِلَّا أَخُوكَ نَاصِرٌ *I have no helper but thy brother;* instead of اَلنَّبِيِّينَ and أَخَاكَ.

B REM. *a.* If several exceptions are specified, the following rules are observed. (1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا ,مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا. (2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا ٱلْقَوْمُ; مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا ٱلْقَوْمُ. If the exceptions
C follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of اَلْمُسْتَثْنَى مِنْهُ, and the others are put in the accusative, as مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا (but إِلَّا زَيْدًا in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا in the
D accusative is preferable to the permutative in the nominative.

REM. *b.* If the repetition of إِلَّا be merely emphatic (لِلتَّوْكِيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction وَ; e.g. مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ *I passed by no one but Zèid—but thy brother*, meaning *but Zèid thy brother*, قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا; إِلَّا زَيْدٍ أَخِيكَ *the people stood up,*

except Zèid and except ʿAmr, only slightly more emphatic than A
إِلَّا زَيْدًا وَعَمْرًا *except Zèid and ʿAmr*; هَلِ ٱلدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا وَإِلَّا
طُلُوعُ ٱلشَّمْسِ ثُمَّ غِيَارُهَا *is Time aught but night and its* (*following*)
day, and (*aught but*) *the rising of the sun* (*and*) *then its setting?*
where the second إِلَّا is a لَغْوٌ or superfluous word, which does not
count in the construction; مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ
وَإِلَّا رَمَلُهُ *thou hast nothing from thy old camel but its toil,* (*nothing
but*) *its jog and* (*nothing but*) *its trot*, for إِلَّا عَمَلُهُ رَسِيمُهُ وَرَمَلُهُ B
(شَنْجِك by license for شَنَجِك, but others read شَيْخِك).

Rem. *c*. The exception after إِلَّا may also be expressed by a
sentence, which may be introduced by وَ, وَقَدْ, أَنْ, etc.; as مَا أَرْسَلْنَا
فِى قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ *We have never
sent a prophet to any city without our afflicting its people with
adversity and trouble*; مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا *no leaf falls
but He knows it*; مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ *I have seen no* C
one than whom Zèid was not better; فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
do not die then unless ye be Muslims; مَا فِى قَلْبِكَ شَىْءٌ إِلَّا وَفِى
قَلْبِى أَكْثَرُ مِنْهُ *there is no emotion in thy heart but there is a stronger
one in mine*; فَلَمْ أَلْبَثْ إِلَّا وَجَارِيَتِى قَدْ أَقْبَلَتْ *and I had not waited
long but my girl came up*; فَمَا أَشْعُرُ إِلَّا وَقَدْ جَآءَتْ مِنْ عِنْدِهِ *and
before I was aware* (*of it*), *she had come from his house*; فَمَا حَلَلْتُهَا
إِلَّا وَقَدْ ذَهَبَ ٱلرَّجُلُ *and before I had unloosed it* (my foot), *the man* D
was gone; هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ ٱللّٰهُ فِى ظُلَلٍ مِنَ ٱلْغَمَامِ
*can they expect but that God should come to them overshadowed by
clouds?* The phrase نَشَدْتُكَ ٱللّٰهَ (بِٱللّٰهِ) إِلَّا فَعَلْتَ *I beseech thee
by God to do* (*it*)*, is explained by مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ *I beg*

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* [Properly *I remind thee of God*, therefore نَشَدْتُكَ ٱللّٰهَ وَٱلرَّحِمَ
I remind thee of God and the ties of relationship is often = *I beseech*

A *of thee nothing but thy doing* (*it*), equivalent to أَقْسَمْتُ عَلَيْكَ إِلَّا فَعَلْتَ (compare § 59, rem. *a*). [In this sense إِلَّا is often replaced by لَمَّا; see Vol. i. § 367, *l*.]

REM. *d.* إِلَّا is sometimes strengthened by prefixing to it اَللّٰهُمَّ *O God!* as اَللّٰهُمَّ إِلَّا أَنْ تَقِدَ نَارُ ٱلْجُوعِ *unless indeed the fire of hunger be kindled.* [Comp. the footnote to § 38, rem. *d.*]

REM. *e.* إِلَّا is very rarely used in poetry with pronominal B suffixes; as فَمَا لِى عَوْضُ إِلَّاهُ نَاصِرُ *and I have never any helper but Him;* وَمَا عَلَيْنَا إِذَا مَا كُنْتِ جَارَتَنَا أَنْ لَا يُجَاوِرَنَا إِلَّاكِ دَيَّارُ *and it is nothing to us, when thou art our neighbour, that no one is near to us but thee.*

REM. *f.* The exception is sometimes suppressed after إِلَّا, as in the phrase لَيْسَ إِلَّا (compare لَيْسَ غَيْرُ and لَا غَيْرُ, § 82, *d*); e.g. فَأَمَّا مَا عَدَا وَمَا خَلَا فَلِلنَّصْبِ لَيْسَ إِلَّا *as regards* mā ʻadā *and* mā C ḫalā, *they are used with the accusative, not otherwise;* اَلْفَاعِلُ وَاحِدٌ لَيْسَ إِلَّا *the agent is one* (*in kind*), *no more.*

[REM. *g.* إِلَّا أَنَّ and غَيْرَ أَنَّ are often used in the sense of *but,* even if the preceding proposition be affirmative.—On the phrase مَا هُوَ إِلَّا أَنْ *vix,* see the Gloss. to Ṭabarī.]

(*b*) غَيْرُ (see § 82, *d*) is often used in the sense of *besides, except, but.* It is construed with the genitive, and must itself be put in the D same case as would be the thing excepted after إِلَّا; e.g. قَامَ ٱلْقَوْمُ غَيْرَ زَيْدٍ (= إِلَّا زَيْدًا); مَا قَامَ أَحَدٌ غَيْرُ زَيْدٍ (= إِلَّا زَيْدٌ), better than

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thee by God to think of the ties of relationship, as نَشَدْتُكَ وَٱلزِّيَادَةَ *I beseech thee to give us the increase of pay* (*Aġānī* xiv. 120, l. 16 quoted by R. S.). The words إِلَّا فَعَلْتَ are properly an elliptical phrase (§ 6, rem. *b*), as إِنْ فَعَلْتَ *not to do* (*it*), e.g. نَشَدْتُكَ ٱللّٰهَ وَٱلْأَرْحَامَ إِنْ فَضَحْتَنِى *I beseech thee by God and the ties of relationship not to disgrace me.* D. G.]

غَيْرَ زَيْدٍ (= إِلَّا زَيْدًا) ; مَا قَامَ غَيْرُ زَيْدٍ (= إِلَّا زَيْدٌ) ; مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ A
(= إِلَّا حِمَارًا), rather than غَيْرُ حِمَارٍ (= إِلَّا حِمَارٌ).

Rem. *a.* إِلَّا is sometimes used as a تَابِعٌ, when we should rather have expected غَيْرٌ, and is then followed by a substantive in the same case as that which precedes it; e.g. لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا ٱللّٰهُ لَفَسَدَتَا *if there had been in them* (heaven and earth) *gods besides God, they would certainly have gone to ruin;* أُنِيخَتْ فَأَلْقَتْ B
بَلْدَةً فَوْقَ بَلْدَةٍ قَلِيلٍ بِهَا ٱلْأَصْوَاتُ إِلَّا بُغَامُهَا *she was made lie down, and laid her breast upon a tract of ground in which there were (heard) few sounds except her own murmured cry;* وَكُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ لَعَمْرُ أَبِيكَ إِلَّا ٱلْفَرْقَدَانِ *and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers.* The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شِبْهُهُ), such as a substantive defined by C
the article used لِلْجِنْسِ.

Rem. *b.* The construction of سِوَى (see § 82, *e*) in the sense of *besides, except,* is similar to that of غَيْرٌ; as قَامَ ٱلْقَوْمُ سِوَى زَيْدٍ (= غَيْرَ زَيْدٍ); وَلَمْ يَبْقَ سِوَى ٱلْعُدْوَانِ *and there was nothing left but violence* (= غَيْرُ ٱلْعُدْوَانِ).

(*c*) The verbal clauses مَا خَلَا, *what is free from,* and مَا عَدَا,
what goes beyond, are often used in the sense of *except, but,* and D
govern the accusative; as فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا *and they made them alight, except ʿAbbās;* أَلَا كُلُّ شَيْءٍ مَا خَلَا ٱللّٰهَ بَاطِلُ *verily everything, except God, is vanity* (in rhyme for بَاطِلٌ); جَمِيعُ مَا ذُكِرَ فِى خَبَرِ ٱلْمُبْتَدَإِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ فِيهِ مَا خَلَا جَوَازَ تَقْدِيمِهِ *all that has been said regarding the ḫabar of the mubtada', as to its kinds and states and conditions, holds regarding it* (the ḫabar of 'inna),

A *except the allowability of placing it first;* ذُقْتُ أَنْوَاعَ ٱلْحَلْوَآءِ مَا عَدَا ٱلْخَبِيصَ *I have tasted all kinds of sweetmeats, except the ḫabīṣ.*—When مَا is dropped, as is frequently the case, خَلَا and عَدَا may be construed with the accusative or the genitive, though the latter is disputed in regard to عَدَا; as وَمَذْهَبُ ٱلْكُوفِيِّينَ خَلَا ٱلْفَرَّآءَ أَنَّهَا تَعْمَلُ عَمَلَ لَيْسَ *and the opinion of the Kūfīs, except ĕl-Farrā, is that it governs in the same way as lèisa;* وَمَا حَوْلَ خَمْسَةِ آلَافٍ مِنَ ٱلْمُسْلِمِينَ
B وَٱلْمَتَاوِلَةِ وَٱلْيَهُودِ عَدَا ٱلنِّسَآءِ وَٱلْأَوْلَادِ *and about* 5000 *Muslims and Metāwila and Jews, besides the women and children;* خَلَا ٱللّٰهِ لَا أَرْجُو سِوَاكَ *saving God, I have no hope but in thee;* لَبِسْتُ ٱلْمَلَابِسَ ٱلْفَاخِرَةَ خَلَا ٱلسَّوَادِ *I have worn all sorts of splendid garments, except black;* أَبَحْنَا حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا ٱلشَّمْطَآءِ وَٱلطِّفْلِ ٱلصَّغِيرِ *we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.*—These words may of course, like إِلَّا, غَيْرَ, and سِوَى,
C be followed by a clause commencing with أَنَّ or أَنْ; as خَلَا أَنَّ إِنْ تَجْعَلُ ٱلْفِعْلَ لِلِٱسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا *except that (the conditional) 'in turns the verb into a future, though it be (in form) a past;* خَلَا أَنَّهُ لَا يَحْسُنُ إِبْدَالُ ٱلنَّكِرَةِ مِنَ ٱلْمَعْرِفَةِ إِلَّا مَوْصُوفَةً *except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it.* This is also the ordinary construction of بَيْدَ (rarely مَيْدَ), used in an
D اِسْتِثْنَآءٌ مُنْقَطِعٌ; as زَيْدٌ كَثِيرُ ٱلْمَالِ بَيْدَ أَنَّهُ بَخِيلٌ *Zèid is wealthy, but he is stingy;* أَنَا أَفْصَحُ مَنْ نَطَقَ بِٱلضَّادِ بَيْدَ أَنِّى مِنْ قُرَيْشٍ وَٱسْتُرْضِعْتُ فِى بَنِى سَعْدِ بْنِ بَكْرٍ *I have the purest pronunciation of the letter ḍād, but I am of Ḳorèiš, and I was put out to nurse among the Bènū Sa'd 'ibn Bèkr* (words of the Prophet).

(*d*) حَاشَى (lit. *he excepted**) or حَاشَا, rarely حَاشَ and حَشَى, is

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* [That حَاشَى is originally a nomen verbale, and not a verb, as

construed with the genitive [or with لِ] or the accusative; as أَحْسَنْتُ A
إِلَى ٱلْأَكَابِرِ وَٱلْأَصَاغِرِ حَاشَى ٱلْبَرَامِكَةِ *I have benefited the high and the low, except the family of Barmek;* حَاشَا أَبِى ثَوْبَانَ إِنَّ بِهِ ضِنًّا عَنِ ٱلْمَلْحَاةِ وَٱلشَّتْمِ *except 'Abū Taubān,—verily he is sparing of abuse and foul words;* حَاشَى قُرَيْشًا فَإِنَّ ٱللّٰهَ فَضَّلَهُمْ عَلَى ٱلْبَرِيَّةِ بِٱلْإِسْلَامِ وَٱلدِّينِ *except Koreiš, for verily God hath given them the superiority over all creation through ĕl-'Islām and the (true) religion;* اَللّٰهُمَّ ٱغْفِرْ B
لِى وَلِمَنْ يَسْمَعُ حَاشَى ٱلشَّيْطَانَ وَأَبَا ٱلْأَصْبَغِ *O God, pardon me and those who hear, except Satan and 'Abu 'l-'Aṣbaġ.* It is rarely preceded by مَا; as أُسَامَةُ أَحَبُّ ٱلنَّاسِ إِلَىَّ مَا حَاشَى (or حَاشَ) فَاطِمَةَ *'Usāma is the dearest of mankind to me, except Fāṭima* (words of the Prophet); فَأَمَّا ٱلنَّاسُ مَا حَاشَا قُرَيْشًا فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالًا *and as regards mankind, except Koreiš, we are the noblest of them in deeds.*

[Rem. حَاشَى لِلّٰهِ in Ḳor'ān xii. 31 and 51 is an expression of C
wonder at the power of God, like سُبْحَانَ ٱللّٰهِ; used by later writers in the sense of مَعَاذَ ٱللّٰهِ *God forbid! God keep us!* حَاشَاكَ or حَاشَى لَكَ means *saving you, you excepted.*]

(*e*) لَيْسَ and لَا يَكُونُ are also occasionally used, in these forms only, as equivalents of إِلَّا, and are followed by the accusative; as قَامَ ٱلْقَوْمُ لَيْسَ زَيْدًا, or لَا يَكُونُ زَيْدًا. Here the grammarians suppose an ellipse of the subject, بَعْضُهُمْ. With pronominal suffixes D
we may say لَيْسَنِى and لَيْسِى (as well as لَيْسَ إِيَّاىَ), لَيْسَكَ, etc. [comp. Vol. i. § 182, rem. *a*]; e.g. إِذْ ذَهَبَ ٱلْقَوْمُ ٱلْكِرَامُ لَيْسِى *since the noble have departed, except me;* لَيْتَ هٰذَا ٱللَّيْلَ شَهْرٌ لَا نَرَى فِيهِ غَرِيبًا لَيْسَ إِيَّاىَ وَإِيَّاكِ وَلَا نَخْشَى رَقِيبًا *would that this night*

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the school of ĕl-Kūfa taught, has been proved by Fleischer, *Kl. Schr.* i. 405, 462 *seq.*]

A *were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy;* مَا وُصِفَ لِى أَحَدٌ فِى ٱلْجَاهِلِيَّةِ فَرَأَيْتُهُ فِى ٱلْإِسْلَامِ إِلَّا رَأَيْتُهُ دُونَ ٱلصِّفَةِ لَيْسَكَ *no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) ĕl-'Islām, but I found him inferior to the description, save thee* (words of the Prophet to Zèidu 'l-Hail).

(*f*) لَا سِيَّمَا *especially, above all* (see Vol. i. § 364, *e*), may be
B construed either with the nominative or the genitive; as وَهِىَ كَنِيسَةٌ تُعَظِّمُهَا ٱلنَّصَارَى غَايَةَ ٱلتَّعْظِيمِ وَلَا سِيَّمَا مُلُوكُ ٱلْفِرَنْجِ *and it is a church which the Christians hold in very great reverence, but especially the kings of the Europeans;* وَلَا سِيَّمَا يَوْمٌ بِدَارَةِ جُلْجُلِ *but especially a day in the valley of Ǵulǵul.* The word سِىَّ is the accusative of the noun سِىٌّ *an equal* (see § 39), and, if the construction with the
C genitive be adopted, مَا is regarded as redundant (compare § 70, rem. *f*). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وَ or وَقَدْ (compare *a*, rem. *c*), [or a conditional (temporal) sentence introduced by إِنْ or إِذَا], follows لَا سِيَّمَا; as لَا سِيَّمَا بِحَضْرَتِكَ *especially in thy presence;* وَعَلَيْكَ بِٱلتَّحَمُّلِ لَا سِيَّمَا مِنَ ٱلسُّفَهَآءِ *take care to bear insults patiently, especially from fools;* لَا سِيَّمَا وَأَنْتَ فِى زِيِّ ٱلْخَلِيفَةِ وَلِبَاسِهِ *especially*
D *since thou art in the garb of the caliph and his dress;* لَا سِيَّمَا وَقَدْ أَغْدَفَ جُنْحُ ٱلظَّلَامِ *especially as the shadow of darkness has fallen;* [إِنَّ زَيْدًا لَكَرِيمٌ وَلَا سِيَّمَا إِنْ (or إِذَا) أَتَيْتَهُ مُصَلِّيًا *verily Zèid is generous, especially if thou come to him whilst he is engaged in prayers*]. Later writers incorrectly use سِيَّمَا, without لَا; as هٰذَا مَعَ مَزِيدِ إِحْسَانِهِ إِلَيْهِ سِيَّمَا فِى زَمَنِ ٱلْغَلَآءِ *this, notwithstanding his excessive kindness to him, especially in time of dearth.*

6. *Conditional and Hypothetical Sentences.* A

187. To what we have said above (§§ 4—6, § 13, and § 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle فَ at the commencement of a conditional apodosis.—This particle is used to separate the protasis and apodosis of a conditional sentence, [or of a clause introduced by إِذَا], when the conditional particle of the protasis either cannot B
exercise any influence upon the apodosis, or is not required to do so*. This is the case—

(*a*) When the apodosis is a nominal sentence; as إِنْ قُلْتَ هٰذَا فَأَنْتَ مِنَ ٱلْكَافِرِينَ *if thou sayest this, thou art one of the unbelievers*; إِنْ عَصَى فَوَيْلٌ لَهُ *if he be disobedient, woe to him!* إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ *if ye do, it will be a crime in you* (lit. *attaching to you*); إِنْ كُنْتُمْ فِى رَيْبٍ مِنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ *if ye are in doubt about* C
the resurrection, verily we have created you; أَيًّا مَا تَدْعُوا فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَى *by whichsoever* (*name*) *ye call* (*upon Him*), *His are the best names.* [إِذَا ٱلْمَرْءُ لَمْ يَدْنَسْ مِنَ ٱللُّؤْمِ عِرْضُهُ فَكُلُّ رِدَآءٍ يَرْتَدِيهِ جَمِيلُ *when a man's honour is not sullied by meanness, every coat he wears is becoming to him.*] In this case, after a conditional إِنْ or إِذَا, we may substitute for فَ the so-called إِذَا ٱلْفُجَائِيَّةُ (see Vol. i. § 368, rem. *e*), as وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ *and if evil befal* D
them for what their hands have previously wrought, lo they despair; provided always that the nominal sentence does not partake of the nature of an imperative (as in the above فَوَيْلٌ لَهُ), and is not introduced by a negative or إِنَّ.

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* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called إِلْغَآءٌ. Comp. Fleischer, *Kl. Schr.* i. 545.]

A [REM. The ف is sometimes omitted in poetry, rarely in prose, as فَمَنْ لَمْ يَمُتْ فِى ٱلْيَوْمِ لَا بُدَّ أَنَّهُ سَيَعْلَقُهُ حَبْلُ ٱلْمَنِيَّةِ فِى ٱلْغَدِ *whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow;* وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ *and when they are angered, they forgive;* وَإِنْ نَجَوْتُ كَفَافًا لَا وِزْرَ وَلَا أَجْرَ إِنِّى لَسَعِيدٌ *and if I escape on equal terms, neither condemned nor rewarded, lo, I shall be fortunate.*]

B (*b*) When the apodosis is a verbal sentence, but the verb is a مَاضٍ جَامِدٌ or defective perfect (without imperfect or maṣdar), such as لَيْسَ *he is not,* عَسَى *perhaps he is,* نِعْمَ *how good is*, and the like; e.g. مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِى أَوَّلِ مَرَّةٍ فَلَيْسَ بِأَهْلِ ٱلْعِلْمِ *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science;* إِنْ تُبْدُوا ٱلصَّدَقَاتِ فَنِعِمَّا هِىَ *if ye give alms*
C *openly, it is well.*

(*c*) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as إِنْ كُنْتُمْ تُحِبُّونَ ٱللّٰهَ فَٱتَّبِعُونِى *if ye love God, follow me;* مَنْ شَآءَ أَنْ يَحْتَوِىَ آمَالَهُ جُمَلًا فَلْيَتَّخِذْ لَيْلَهُ فِى دَرْكِهَا جَمَلًا *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, *f*, at the end.]

D (*d*) When the apodosis is a verbal sentence, preceded by one of the affirmative particles سَ, سَوْفَ, and قَدْ, or one of the negative particles مَا, لَنْ, and لَيْسَ; as إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, a brother of his has stolen before (him);* إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ ٱللّٰهُ لَهُمْ *if thou askest forgiveness for them, God will not forgive them.*

Rem. *a*. If the perfect in the apodosis conveys a promise or threat (§ 1, *e*), the use of فَ is optional, as the verb really refers to future time. A

Rem. *b*. With the negatives لَمْ and لَا, the use of فَ is optional. If فَ be inserted, لَا requires the imperfect indicative after it (§ 17, *c*, *a*).

(*e*) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, *c*); as إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ *if his shirt is* (*has been*) *torn in front, she has spoken the truth.* B

[Rem. The apodosis of the temporal clause introduced by لَمَّا, is, sometimes in old poetry, frequently in later prose, preceded by فَ (Vol. i. § 366, *b*, footnote; an example, Vol. ii. § 3, *a*), especially if the protasis consists of many words, or is separated from the apodosis by a circumstantial clause (comp. the Gloss. to Ṭabarī).]

188. The particle لَوْ (Heb. לוּ), which forms hypothetical clauses, and the particle إِنْ (Heb. אִם), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَآءَكُمْ وَلَوْ سَمِعُوا مَا ٱسْتَجَابُوا لَكُمْ *if ye call them, they will not hear your call; and even if they heard* (*it*), *they would not answer you.* C

Rem. *a*. لَوْ is sometimes used optatively (compare לוּ *O si, utinam*), as وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى رَبِّهِمْ *and if thou couldst see* (= *couldst thou but see*) *when they are set before their Lord!* D [لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ *had we but a return* (*to life*), *then would we keep ourselves clear from them!*] وَلَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ ٱلنَّارَ *and if those who disbelieve knew* (= *did those who disbelieve but know*) *the time when they shall not* (*be able to*) *keep off the fire* (*of hell*) *from their faces!** Especially

* [According to ȅl-Bèiḍāwī, as Trumpp p. 354 observes, لَوْ has

A after وَدَّ *to love, wish, like;* as يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *one of them would fain be kept alive a thousand years;* وَدَّتْ طَآئِفَةٌ مِنْ أَهْلِ ٱلْكِتَابِ لَوْ يُضِلُّونَكُمْ *a party among the people of the Book would fain lead you astray.*

REM. *b.* Before nominal clauses لَوْ أَنَّ is [generally] used instead of لَوْ; as لَوْ أَنَّ ٱلنَّاسَ سَمِعُوا *if the people had heard;* لَوْ أَنَّكَ دَعَوْتَنِى إِلَى غَيْرِ ذٰلِكَ *if thou hadst asked me to do something*
B *else than this;* تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا *it* (the soul) *would be glad if there were between itself and it* (the evil it has done) *a wide space.* [Examples of the omission of أَنَّ are وَلَوْ ذَاتُ سِوَارٍ لَطَمَتْنِى *and if a bracelet-wearing* (*lady*) *had struck me;* لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّى *if you possessed the treasures of my Lord's mercy.*]

C **189.** Sometimes the two particles إِنْ and لَوْ are combined (compare the Aram. אִלּוּ, ܐܶܠܘܿ); as وَلَعَمْرِى إِنْ لَوْ حَاوَلَ أَمِيرُ ٱلْمُؤْمِنِينَ مُكَافَأَتَكَ *and by my life, if the Commander of the Believers sought to recompense thee;* لَا نُسَلِّمُ لُزُومَ ذٰلِكَ وَإِنَّمَا يَلْزَمُ إِنْ لَوْ كَانَ كَذَا *we do not concede the necessity of this, for it is necessary only if it be thus* (*and thus*); يَوَدُّ لَهُ ٱلْكَاتِبُ إِنْ لَوْ كَانَ فِى طَىِّ كِتَابِهِ *because of which* (longing) *the writer would fain be in the inside of his*
D *own letter.*

190. The particle لَ is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 361, *c*, γ) like فَ to that of conditional sentences; as لَوْ كَانَ ٱلنَّاسُ كُلُّهُمْ عَبِيدِى لَأَعْتَقْتُهُمْ *if all mankind were*

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here its hypothetical meaning, the apodosis لَمَا ٱسْتَعْجَلُوا (*verily they would not ask for speed*) being omitted (§ 4, rem. *a*).]

*my slaves, I would set them free**. The employment of this particle A
is, however, unlike that of فَ, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to لَ before a negative apodosis of this sort introduced by مَا, as فَلَوْ فَتَّشْتَ عَلَى جَمِيعِ ٱلْأَقَالِيمِ لَمَا وَجَدْتَ لَهَا شِكْلًا *and if thou didst search all climes, thou wouldst never find any one*
like her; but it is never prefixed to لَمْ, in order to avoid the B
cacophony produced by the repetition of the letter *l*.

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* [Sometimes لَ is preceded by إِذًا *then, in that case*, e.g. Ḳor'ān xvii. 102.]

PART FOURTH.

PROSODY*.

I. *THE FORM OF ARABIC POETRY.*

A. THE RHYME.

A **191.** Poetry (اَلشِّعْرُ) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umawī dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

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* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works: Samuelis Clerici عِلْمُ ٱلْعَرُوضِ وَٱلْقَوَافِى scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta
B (Oxonii, 1661); Freytag, Darstellung der Arabischen Verskunst (Bonn, 1830); De Sacy, Grammaire Arabe, t. ii. pp. 615—661; and the more recent grammars, e.g., Lagus, Lärokurs i Arabiska Språket (Helsingfors, 1869), pp. 354—376; Palmer, A Grammar of the Arabic Language (London, 1874), pp. 291—376. Also: C. V. A. Van Dyck, كِتَابُ مُحِيطِ ٱلدَّآئِرَةِ فِى عِلْمَيِ ٱلْعَرُوضِ وَٱلْقَافِيَةِ (Beirūt, 1857); نُقْطَةُ ٱلدَّآئِرَةِ, printed as an appendix to the مِصْبَاحُ
C ٱلطَّالِبِ of Buṭrus ĕl-Bistānī (Beirūt, 1854), and to the كِتَابُ مَجْمُوعِ ٱلْأَدَبِ فِى فُنُونِ ٱلْعَرَبِ of Nāṣīf ĕl-Yāziǵī (2nd edit., Beirūt, 1869); and Ibn Kèisan's كِتَابُ تَلْقِيبِ ٱلْقَوَافِى, in my *Opuscula Arabica* (Leyden, 1859). [A very able treatise on Arabic prosody was published in the *Journal Asiatique* for 1877 by M. Stanislas Guyard,

exceeding the length of a hundred and twenty verses. Such poems are called *kaṣīdas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَآئِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَآئِحُ; a satire, هِجَآءٌ or أُهْجِيَّةٌ, plur. أَهَاجِىُّ; an elegy, رِثَآءٌ, or مَرْثِيَةٌ, plur. مَرَاثٍ; and a poem in the metre *rağez* (see § 204), أُرْجُوزَةٌ, plur. أَرَاجِيزُ. Verses set to music are termed أُغْنِيَّةٌ, plur. أَغَانِىُّ. A B

Rem. Rhyme without metre or measure (وَزْنٌ) does not constitute poetry, but merely *rhymed prose*, سَجْعٌ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half of a folding-door*), plur. مَصَارِيعُ and مَصَارِعُ, or شَطْرٌ (*a half*), pl. شُطُورٌ and أَشْطُرٌ. The C
first of these hemistichs is called اَلصَّدْرُ (*the breast*), and the second اَلْعَجُزُ (*the rump*).

193. The rhyme, اَلْقَافِيَةُ, plur. اَلْقَوَافِى, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a ḳaṣīda must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the

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Théorie nouvelle de la métrique Arabe. Compare, however, Prof. D
M. Hartmann's Essay, *Metrum und Rhythmus* (Giessen, 1896). In 1879 Dr A. Gies (Leipzig) published a dissertation on modern metres: الفنون السبعة. Ein Beitrag zur Kenntniss sieben neuerer arabischer Versarten; Prof. Hartmann, in the *Actes du dixième Congrès international des Orientalistes*, session de Genève, 1894, III. pp. 45—67 ("Ueber die Muwaššaḥ genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and announced his intention of soon publishing an exhaustive treatise on the subject.]

A whole poem. The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called الرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى *to bind fast*). Hence a kaṣīda, of which the *rawī* is the letter *l* is called قَصِيدَةٌ
B لَامِيَّةٌ ; *r*, رَائِيَّةٌ ; *t*, تَائِيَّةٌ ; and so on.

REM. The letters ا, و and ى cannot be employed as *rawī*, when they are (*a*) long vowels, e.g. غَزَا, كِتَابِى ; (*b*) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. تَقْتُلِى, يَقْتُلَا, قَتَلُوا, اُقْتُلُوا (unless they form a diphthong with a preceding fètḥa, e.g. رَمَوْا, ارْضَىْ) ; (*c*) inflexions of the dual and plural of nouns ; and (*d*) the final letters of the pronouns هُوَ, هِىَ, and هَا. The same remark applies to the tènwīn, and to the letter ن of the
C second energetic form of verbs ; as also to the letter ه, when it is not radical, as in رَحْمَهْ for رَحْمَةٌ, كِتَابُهْ for كِتَابُهُ, كِتَابِيَهْ (pausal form for كِتَابِىَ or كِتَابِى). The ه of the pronouns هُ and هَا may, however, be used as *rawī*, if preceded by a long vowel ; e.g. عَصَاهَا, عَصَاهُ.

195. The loose ḳāfiya (see § 193) terminates in what is called الصِّلَةُ, *the annex* or *appendix* to the *rawī*, which may be either a
D long vowel (i.e. ـَا, ـِى, or ـُو), or the letter ه, preceded by one of the short vowels (ـَهْ, ـِهْ, ـُهْ).

REM. *a.* We say "a *long* vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter ا is invariably expressed, but و and ى are frequently omitted, even where they are always written in prose ; e.g. وَيَدِ, for وَيَدِى, *and my hand ;* صَنَعْ, for صَنَعُو or صَنَعُوا, *they made.*

Rem. *b.* If the letter ه has a long vowel after it, as in the suffix pronouns هَا, هِ (= هِي), هُ (= هُو), the letter of prolongation, ا, و or ى, is called اَلْخُرُوجُ, *that which goes beyond* (*the ṣila*); as in نُعَلِّلُهُ (= نُعَلِّلُهُو), تَعْصِهِ (= تَعْصِهِي), مَوْكِبُهَا. A

Rem. *c.* Both *ṣila* and *ḫorūǵ* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B
ḳāfiya (whether loose or fettered). These are named اَلتَّأْسِيسُ, اَلدَّخِيلُ, and اَلرِّدْفُ.

(*a*) اَلتَّأْسِيسُ, or *the foundation*, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلٌ, *stranger* or *guest*. The former is invariable, the latter variable; but the vowel which separates the *daḫīl* from the
rawī ought, strictly speaking, to remain unchanged. For example, C
in a verse ending with the word تَامِرْ, the ر is the *rawī*, the long vowel ا the *ta'sīs*, and the م the *daḫīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word اَلدَّوَائِرْ, where the *daḫīl* is ئ, though the other parts of the ḳāfiya remain unchanged. The same rule holds when the ḳāfiya is loose, instead of fettered, as in عَامِرِ and اَلْوَاتِرِ
(where the *daḫīl* is in the one case م, and in the other ت), or بَاطِلُهْ D
and رَوَاحِلُهْ.

(*b*) The رِدْفٌ, or *what rides behind*, is the technical name given to one of the letters of prolongation ا, ى or و, when it immediately precedes the *rawī*; as in the words جَنَاحَانْ, تُهَالُهْ, اَلسَّلَامِ, رِجَامُهَا, قَرِيحْ, طَرُوبُ. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; قَرِيحْ is regarded as rhyming with جَمُوحْ, مَشِيبُ with طَرُوبُ, سُوقُهُ with بَرِيقُهُ.

A REM. *a.* Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هُمَا, and of a pronominal suffix preceded by a preposition, as لَنَا, لِيَا (for لِى or لِى).

REM. *b.* When the ķāfiya is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُؤَسَّسَةٌ or مُرْدَفَةٌ.

B **197.** The vowels which accompany the ķāfiya are also designated by peculiar names.

(*a*) The *mèǵrā*, اَلْمَجْرَى, is the vowel which follows the *rawī* in the loose ķāfiya; e.g. *ā* in سَارَا (for سَارْ), *ī* in بَعْضِ, *ū* in سَلَكُوا or اَلْقَلْبُ. It is, strictly speaking, invariable.

(*b*) The *nèfād*, اَلنَّفَاذُ, is the vowel between the letter ه, as *ṣila*, and the *ḫorūǵ* (see § 195, rem. *b*); e.g. fèṭḥa in مَوْكِبُهَا, kèsra in
C تَعْصِهِ (= تَعْصِهِى), and ḍamma in نُعَلِّلُهُ (= نُعَلِّلُهُو). It is, of course, invariable.

(*c*) The *tauǵīh*, اَلتَّوْجِيهُ, is the vowel which immediately precedes the *rawī* in a قَافِيَةٌ مُجَرَّدَةٌ, e.g. fèṭḥa in فَجَبَرْ (for فَجَبَرَ), and kèsra in أَفِرْ (for أَفِرُّ); or separates it from the *daḫīl* in a قَافِيَةٌ مُؤَسَّسَةٌ (see § 196, rem. *b*), e.g. kèsra in تَامِرْ (for تَامِرٌ) or وَٱلْوَاتِرِ. The latter is, however, more frequently distinguished by the special name of اَلْإِشْبَاعُ.
D The *'iśbā'* ought, strictly speaking, to be invariable; whereas, in the *tauǵīh*, the vowels ḍamma and kèsra may be interchanged, as in أَفِرْ, for أَفُرّْ, and صُبِرْ, for صُبُرْ (compare the case of و and ى as *ridf*, § 196, *b*).

REM. The *tauǵīh* is absolutely necessary in a fettered ķāfiya, unless it be مُرْدَفَةٌ (as مُطَاعْ, قَرِيحْ, اَللَّيْلْ); but it is not necessary in a loose ķāfiya, as قَدْرِ, اَلْعُمْرُ.

(*d*) The *rass*, اَلرَّسُّ, is the vowel which accompanies the letter A
preceding the *ta'sīs* (see § 196, *a*). It can, of course, be none but fèt̤ha.

(*e*) The *ḥad̲w*, اَلْحَذْوُ, is the vowel which accompanies the letter preceding the *ridf* (see § 196, *b*). It is either fèt̤ha, kèsra or ḍamma, according as the *ridf* is ا, ى or و; but the vowel fèt̤ha before و or ى (ـَوْ, ـَىْ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B
according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two*; viz. مُتَرَادِفٌ, مُتَوَاتِرٌ, مُتَدَارِكٌ, مُتَرَاكِبٌ, and مُتَكَاوِسٌ.

(*a*) The مُتَرَادِفٌ is where there is *no* moving letter between the
two quiescents,—in other words, a fettered ḳāfiya, in which the *rawī* C
is preceded by a *ridf;* as جَنَاحَانْ, يَحُولْ, قَرِيحْ, اَللَّيْلْ, لَوْنَيْنْ. It is of comparatively rare occurrence.

(*b*) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as ظُلْمِ (= ظُلْمِى), سِحْرُ (= سِحْرُو), شَيْبَانَا, جَمِيلُ (= جَمِيلُو), ظُنُونِى.

(*c*) The مُتَدَارِكٌ is where there are *two* moving letters between D

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* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest, inert* or *quiescent*. Hence too the *ǵèzm* is often called سُكُونٌ. See Vol. i. § 4, rem. *b*, and § 9, with rem. *a*.

A the two quiescents; as اَلْمُبَاسِلُ (= اَلْمُبَاسِلُو), يَزُورُهَا, هَيْكَلِ (= هَيْكَلِى), اَلْمُلْتَهِبْ, قَدْ ظَلَمْ.

(*d*) The مُتَرَاكِبٌ is where there are *three* moving letters between the quiescents; as قَدْ حُسِدُو, عَلَى وَضَمِ (= وَضَمِى), وَلَا فَرَقَا.

(*e*) The مُتَكَاوِسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse قَدَ جَبَرَ ٱلدِّينَ
B ٱلْإِلَاهُ فَجَبَرْ *God has healed the (true) religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§ 194—197 is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five, viz. اَلسِّنَادُ, اَلْإِقْوَآءُ, اَلْإِكْفَآءُ, اَلْإِيطَآءُ, and اَلتَّضْمِينُ or اَلتَّتْمِيمُ.

C (*a*) The *sinād*, اَلسِّنَادُ, consists in a certain change of the vowels called اَلتَّوْجِيهُ, اَلْإِشْبَاعُ, and اَلْحَذْوُ. (α) In the *tauǵīh*, kèsra and ḍamma may freely interchange, but the use of fètḥa to rhyme with either is a sinād (see § 197, *c*). 'Imru'u l'Ḳais, for example, commits this fault in rhyming قَرْ (for قُرّْ) with أَفِرْ and صُبُرْ. (β) In the *'iśbā'*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانَبُ, or فَٱلْقَوَارِعُ with اَلتَّدَافُعُ. (γ) In the *ḥaḏw*, *ī* may be interchanged with *ū* (see
D § 196, *b*), and *ai* with *au* (e.g. ثَوْبِى may rhyme with بِرَيْبِ); but to rhyme خُمُوشَا with عَيْشَا or قُرَيْشَا is a sinād. In the case of the *tauǵīh* and *'iśbā'*, this fault is but a trifling one, and not seldom committed even by the best poets.

REM. The name of اَلسِّنَادُ is also applied to cases in which a word, having a *ridf* or *ta'sīs* before the *rawī*, is rhymed with one which has not; e.g. تُوصِهِ and تَعْصِهِ, خَمْسِى and قَوْسِى, تَسْلَمِى and اَلْعَالِمِ.

(*b*) The *'ikwā*, الْإِقْوَاءُ, is the name given to a change of the A
vowel called اَلْمَجْرَى (see § 197, *a*); e.g. مُزَوَّدِ and اَلْأَسْوَدُ, or تَجُورُ
and نَزُورِ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kèsra and damma (compare § 196, *b*, and § 197, *c*)*. If, however, the *rawī* is followed by the letter ه as *ṣila* (§ 195), any alteration of the *mèǵrā* is exceedingly rare; to rhyme دُونَهَا with ظُنُونَهَا, or اِنْتِقَامُهْ with أُسَامَهْ,
is condemned by all the native critics. B

(*c*) The *'ikfā*, الْإِكْفَاءُ, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْلْ with أَنْقَيْنْ and عَيْنْ, or صُدُغْ with صُقُعْ, or وَسَطَا with اَلْعُنَّدَا. This is a very grave fault, and carefully avoided by all good poets†.

Rem. Many authorities call this change الْإِقْوَاءُ, and apply the term الْإِكْفَاءُ to the alteration of the *mèǵrā* (see *b*).

(*d*) The *'īṭā*, الْإِيطَاءُ, is the repetition of the same word in rhyme C
in the course of a ḳaṣīda. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

(*e*) Each verse of a poem ought to be independent in construction
and sense (مُفْرَدٌ). That two or more verses should be so connected D

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* [The reason is given in the *'Aǵānī* ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When èn-Nābiġa came to Yaṯrib and heard his own verses sung, he perceived his fault at once and corrected it in many places. D. G.]

† [The most common is the interchanging of *mīm* and *nūn*, as مُبِينِ and الْقَضِيمِ (*Fāiḳ* i. 89), شُئُونَهَا and يَسْتَدِيمُهَا (*Lisān* i. 137 *seq.*). D. G.]

A with one another, is regarded as a fault, and technically named *taḍmīn*, اَلتَّضْمِينُ, or *tètmīm*, اَلتَّتْمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ên-Nābiġa says

هُمْ وَرَدُوا ٱلْمِيَاهَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمِ عُكَاظَ إِنِّى

They water their herds at the wells in spite of Tèmīm, and they are the victors on the day of 'Okāẓ; verily I—which is unintelligible,
B because the *ḫabar* of إِنَّ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أَثَبْتُهُمْ بِوُدِّ ٱلصَّدْرِ مِنِّى

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

C **200.** Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلُ, but as constituent parts of a verse, جُزْءٌ (*a part*), plur. أَجْزَاءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحُرٌ. To *scan* a verse is expressed by the word قَطَّعَ (*to cut into pieces*), infin. تَقْطِيعٌ. [The last foot of the first hemistich is called عَرُوضٌ, that of the second ضَرْبٌ.]

D [REM. The constituent parts of a foot are called سَبَبٌ (*cord*) consisting of two letters, either سَبَبٌ خَفِيفٌ *a movent letter followed by a quiescent letter*, or سَبَبٌ ثَقِيلٌ *two movent letters*, and وَتِدٌ (*peg*) consisting of three letters, either وَتِدٌ مَقْرُونٌ *two movent letters followed by a quiescent letter*, or وَتِدٌ مَفْرُوقٌ *one movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called سَبَبَانِ مَقْرُونَانِ e.g. مُتَفَا

in مُتَفَاعِلُنْ, two parts each consisting of a movent letter and a A
quiescent letter سَبَبَانِ مَفْرُوقَانِ e.g. مُسْتَفْ in مُسْتَفْعِلُنْ. The common name for سَبَبٌ and وَتِدٌ is مَقْطَعٌ (Gr. *κόμμα*).]

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Ḳor'ān.

أَبْحُرُ ٱلشِّعْرِ وَهِىَ سِتَّةَ عَشَرَ بَحْرًا ⁘ B

ٱلْبَحْرُ ٱلْأَوَّلُ ٱلطَّوِيلُ *

طَوِيلُ مَدَى ٱلْهِجْرَانِ مَنْ كُنْتُ أَهْوَاهُ   أَذَابَ فُؤَادِى وَٱلتَّصَبُّرُ أَفْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ   وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللّٰهُ ⁘

ٱلْبَحْرُ ٱلثَّانِى ٱلْمَدِيدُ *

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ   يَا لَبَكْرٍ أَنْشِرُوا لِى كُلَيْبَا ⁘ C

ٱلْبَحْرُ ٱلثَّالِثُ ٱلْبَسِيطُ *

يَبْسُطُ فِى أَمَلِى أَنِّى أُدَاهِنُهُمْ   خَوْفًا مِّنَ ٱلْجَوْرِ لَمَّا أَنْ أُعَايِنُهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ   فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ⁘

ٱلْبَحْرُ ٱلرَّابِعُ ٱلْكَامِلُ *

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمَا   لِلْمُجْتَبَى خَيْرِ ٱلْوَرَى تَسْلِيمَا D
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ   صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا ⁘

ٱلْبَحْرُ ٱلْخَامِسُ ٱلْوَافِرُ *

أُوَافِرُ كَيْدَ شِعْرِى فِى مَزِيدِ   عَلَى رَغْمِ ٱلْأَعَادِى وَٱلْحَسُودِ
مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ   أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودِ ⁘

A اَلْبَحْرُ ٱلسَّادِسُ ٱلْهَزَجُ *

هَزِجْتُمْ يَا مُنَى ٱلنَّفْسِ   عَنِ ٱلْأَوْطَانِ بِٱلْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ   كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ∴

اَلْبَحْرُ ٱلسَّابِعُ ٱلرَّجَزُ *

اَلرَّجَزُ ٱلْمَوْزُونُ إِذْ تَجَزَّءُوا   أَجْزَاءَهُ بَيْنَ ٱلْوَرَى لَا تُنْكَرُ
B مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ   يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱصْبِرُوا ∴

اَلْبَحْرُ ٱلثَّامِنُ ٱلرَّمَلُ *

رَمَلٌ أَكْرِمْ بِهِ مِن رَّمَلٍ   لَذَّةٌ لِّلْمُخْتَفِى وَٱلْمُجْتَلِى
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ   وَٱلَّذِى أَطْمَعُ أَن يَّغْفِرَ لِى ∴

اَلْبَحْرُ ٱلتَّاسِعُ ٱلسَّرِيعُ *

C سَرِيعُ بَحْرٍ قَدْ سَدَاهُ ٱلْحَكِيمْ   كَرِّرْ عَلَى سَمْعِى بِهِ يَا نَدِيمْ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ   ذٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمْ ∴

اَلْبَحْرُ ٱلْعَاشِرُ ٱلْمُنْسَرِحُ *

مُنْسَرِحُ ٱلشِّعْرِ صَاغَهُ ٱلْأُوَلُ   مِمَّنْ تَرَاهُمْ عَنِ ٱلْهُدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ   بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ∴

D اَلْبَحْرُ ٱلْحَادِى عَشَرَ ٱلْخَفِيفُ *

خَفَّ لَمَّا أَرَدْتُ أَشْدُو ٱلْخَفِيفَا   لَذَّ فِى مَسْمَعِى فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ   إِنَّ كَيْدَ ٱلشَّيْطَانِ كَانَ ضَعِيفَا ∴

اَلْبَحْرُ ٱلثَّانِى عَشَرَ ٱلْمُضَارِعُ *

مَفَاعِلُنْ فَاعِلَاتُنْ   أَيَا مُحِىَّ ٱلْبِلَادِ ∴

اَلْبَحْرُ ٱلثَّالِثَ عَشَرَ ٱلْمُقْتَضَبُ * A

اِقْتَضِبْهُ حِينَ صَبَا   فَنَّ مَعْشَرِ ٱلْأُدَبَا

فَاعِلَاتُ مُفْتَعِلُنْ   مَالَهُ وَمَا كَسَبَا ⁘

اَلْبَحْرُ ٱلرَّابِعَ عَشَرَ ٱلْمُجْتَثُّ *

مُجْتَثُّ شِعْرِى أَلْقَى   فِى ٱلْقَلْبِ مِنِّى عِشْقَا

مُسْتَفْعِلُنْ فَاعِلَاتُنْ   وَٱللّٰهُ خَيْرٌ وَأَبْقَى ⁘ B

اَلْبَحْرُ ٱلْخَامِسَ عَشَرَ ٱلْمُتَدَارِكُ *

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ   جَآءَنَا عَامِرٌ سَالِمًا غَانِمَا ⁘

اَلْبَحْرُ ٱلسَّادِسَ عَشَرَ ٱلْمُتَقَارِبُ *

تَقَارَبَ مَوْعِدُ جَمْعِ ٱلْعُصَاهْ   فَيَا أَيُّهَا ٱلنَّاسُ أَدُّوا ٱلصَّلَاهْ

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولْ   أَقِيمُوا ٱلصَّلٰوةَ وَآتُوا ٱلزَّكٰوهْ ⁘

202. Instead, however, of following the system and arrangement here laid down*, we prefer to adopt that of Ewald†, and to treat of the metres in the following order: 1. اَلرَّجَزُ, 2. اَلسَّرِيعُ, 3. اَلْكَامِلُ, 4. اَلْوَافِرُ, 5. اَلْهَزَجُ, 6. اَلْمُتَقَارِبُ, 7. اَلطَّوِيلُ, 8. اَلْمُضَارِعُ, 9. اَلْمُتَدَارِكُ, 10. اَلْبَسِيطُ, 11. اَلْمُنْسَرِحُ, 12. اَلْمُقْتَضَبُ, 13. اَلرَّمَلُ, 14. اَلْمَدِيدُ, 15. اَلْخَفِيفُ, and 16. اَلْمُجْتَثُّ. Among these, if we leave the *raǵèz* out of account, the favourites with the old poets are the *ṭawīl, kāmil, wāfir, bèsīṭ, mutèḳārib,* and *sarī‘*. C D

203. The *iambic* metres are four in number, namely, the *raǵèz, sarī‘, kāmil,* and *wāfir.*

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* See the note on p. 350.

† See his work entitled *De Metris Carminum Arabicorum Libri Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguæ Arabicæ*, pp. 323—343.

A **204.** The most common varieties of the *raǵèz* (اَلرَّجَزُ *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is ⏑ – ⏑ – (diiamb), which may be varied in one or two places by the substitution of – – ⏑ – or – ⏑ ⏑ –, and more rarely ⏑ ⏑ ⏑ –. The older poets almost always use this metre as مَشْطُورٌ, that is to say, each hemistich (شَطْرٌ) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently
B follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic ⏒ – ⏑ – | ⏒ – ⏑ – | ⏒ – ⏑ –
⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ –
,, catalectic ⏒ – ⏑ – | ⏒ – ⏑ – | ⏒ – –
⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ – | ⏒ – –
Dimeter acatalectic ⏒ – ⏑ – | ⏒ – ⏑ –
⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ –
,, catalectic ⏒ – ⏑ – | ⏒ – –
C ⏓ ⏑ ⏑ – | ⏒ – –

205. The *sarī'* (اَلسَّرِيعُ *the swift*) admits in its first and second feet the same variations as the raǵèz. Its normal form is

⏒ – ⏑ – | ⏒ – ⏑ – | – ⏑ – ‖ ⏒ – ⏑ – | ⏒ – ⏑ – | – ⏑ –
⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ – | ‖ ⏓ ⏑ ⏑ – | ⏓ ⏑ ⏑ – |

but – – is frequently substituted for – ⏑ – at the end of the second hemistich. The use of final ⏑ ⏑ – in either hemistich, but more especially in the second, is very rare. A few later poets have taken
D the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes – ⏑ – –.

206. The *kāmil* (اَلْكَامِلُ *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is

⏕ – ⏑ – | ⏕ – ⏑ – | ⏕ – ⏑ – ‖ ⏕ – ⏑ – | ⏕ – ⏑ – | ⏕ – ⏑ –

but we frequently find it catalectic

⏕ – ⏑ – | ⏕ – ⏑ – | ⏕ – ⏑ – ‖ ⏕ – ⏑ – | ⏕ – ⏑ – | ⏕ – –

The omission of another syllable, so as to convert the last foot of the

verse into – –, is more rare, though sometimes even both hemistichs A
are shortened in this way.

⏕ – ⏑ – | ⏕ – ⏑ – | ⏕ – ⏑ – || ⏕ – ⏑ – | ⏕ – ⏑ – | – –
,, | ,, | ⏑ ⏑ – || ,, | ,, | ⏕ –

The normal form of the dimeter is

⏕ – ⏑ – | ⏕ – ⏑ – || ⏕ – ⏑ – | ⏕ – ⏑ –

It is sometimes used as catalectic (⏕ – – for ⏕ – ⏑ – in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable B

⏕ – ⏑ – | ⏕ – ⏑ – || ⏕ – ⏑ – | ⏕ – ⏑ – | –

in which case it is said to be مُرَفَّلٌ *having a train.*

207. The basis of the *wāfir* (اَلْوَافِرُ *the exuberant*) is the same as that of the kāmil, but with the order of the component parts reversed, ⏑ – ⏕ –. It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become C

⏑ – ⏕ – | ⏑ – ⏕ – | ⏑ – – || ⏑ – ⏕ – | ⏑ – ⏕ – | ⏑ – –

The dimeter has the form

⏑ – ⏕ – | ⏑ – ⏕ – || ⏑ – ⏕ – | ⏑ – ⏑ ⏑ –

for the last foot of which there may be substituted ⏑ – – –; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazeǵ* (اَلْهَزَجُ *the trilling*), which consists in a single repetition of ⏑ – – ⏑ (antispast), varied by ⏑ – – –. It may be either catalectic or acatalectic. D

Acatalectic ⏑ – – ⏓ | ⏑ – – ⏓ || ⏑ – – ⏓ | ⏑ – – –
Catalectic ⏑ – – ⏓ | ⏑ – – ⏓ || ⏑ – – ⏓ | ⏑ – –

209. The *amphibrachic* metres are three in number, *mutèḳārib, ṭawīl,* and *muḍāri‘.*

210. The basis of the *mutèḳārib* (اَلْمُتَقَارِبُ *the tripping,* lit. *taking short steps*) is ⏑ – ⏑ (amphibrachys), for which may be substi-

A tuted ⏑ – –. The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

B ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – ⏒ || ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – –
        ⏑ –

Catalectic

⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – ⏑ || ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ –
        ⏑ –

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be ⏑ – –.

⏑ – ⏓ | ⏑ – ⏒ | ⏑ – ⏓ | ⏑ – ⏒ || ⏑ – ⏒ | ⏑ – ⏒ | ⏑ – – | –
        ⏑ –

C **211.** The *ṭawīl* (اَلطَّوِيلُ *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of ⏑ – ⏑ and ⏑ – ⏑ –, for the first of which may be substituted ⏑ – –, and for the second ⏑ – – –. The latter is restricted to the first place in each half-verse, where it is, however, far more usual than ⏑ – ⏑ –. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, ⏑ – ⏑.

Acatalectic

D ⏑ – ⏓ | ⏑ – ⏓ – | ⏑ – ⏓ | ⏑ – ⏑ – || ⏑ – ⏓ | ⏑ – ⏓ – | ⏑ – ⏓ | ⏑ – ⏑ –

Catalectic

⏑ – ⏓ | ⏑ – ⏓ – | ⏑ – ⏓ | ⏑ – ⏑ – || ⏑ – ⏓ | ⏑ – ⏓ – | ⏑ – ⏑ | ⏑ – –

In the acatalectic verse, the last foot is also changed into ⏑ – – –.

⏑ – ⏓ | ⏑ – ⏓ – | ⏑ – ⏓ | ⏑ – ⏑ – || ⏑ – ⏓ | ⏑ – ⏓ – | ⏑ – ⏓ | ⏑ – – –

212. The *muḍāri‘* (اَلْمُضَارِعُ *the similar**) is one of the rarest

* Namely, to the *mujtett* (§ 222), as may be seen by adopting another mode of scansion, ⏑ – ⏓ ⏓ | – ⏑ – – || ⏑ – ⏓ ⏓ | – ⏑ – –.

metres, and not employed by any early poet. Each half-verse consists A
of ⏑ – ⏑ and ⏑ – ⏑ –, with a single syllable appended, and the two generally rhyme with each other, as in the raǵèz. For ⏑ – ⏑ may be substituted ⏑ – –, and for ⏑ – ⏑ –, – – ⏑ –; but both changes must not take place together. Consequently the entire verse is

⏑ – ⏓ | ⏓ – ⏑ – | – || ⏑ – ⏓ | ⏓ – ⏑ – | –

213. The *anapæstic* metres are likewise four in number, namely, the *mutèdārik, bèsīṭ, munsariḥ,* and *muḳtaḍab.*

214. The *mutèdārik* (اَلْمُتَدَارِكُ *the continuous*) is one of the rarer B
and later metres*. The basis is ⏑ ⏑ – (anapæst), which is convertible into – ⏑ – or – –. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَفَّل (see § 206).

Trimeter ⏖ ⏓ | ⏖ ⏓ | ⏖ ⏓ || ⏖ ⏓ | ⏖ ⏓ | ⏖ ⏓

Tetrameter ⏖ ⏓ | ⏖ ⏓ | ⏖ ⏓ | ⏖ ⏓ || ⏖ ⏓ | ⏖ ⏓ | ⏖ ⏓ | ⏖ ⏓

215. The *bèsīṭ* (اَلْبَسِيطُ *the outspread*) is a favourite metre with C
the older poets. Its base consists of ⏑ – ⏑ – and ⏑ ⏑ –, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, ⏑ – ⏑ – may be converted into – – ⏑ –, and occasionally into – ⏑ ⏑ –, or even ⏑ ⏑ ⏑ –, though these changes are very rare indeed in the second place. ⏑ ⏑ – may be changed in the first place into – ⏑ –, but either remains unaltered in the second, or becomes – –. Hence arise the following forms of the tetrameter.

⏓ – ⏑ – / ⏓ ⏑ ⏑ – | ⏓ ⏑ – | ⏓ – ⏑ – | ⏑ ⏑ – || ⏓ – ⏑ – / ⏓ ⏑ ⏑ – | ⏓ ⏑ – | ⏓ – ⏑ – | ⏖ –

The trimeter may be either acatalectic or catalectic, more usually the D
latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is ⏑ – –.

Acatalectic ⏓ – ⏑ – / ⏓ ⏑ ⏑ – | ⏓ ⏑ – | ⏓ – ⏑ – || ⏓ – ⏑ – / ⏓ ⏑ ⏑ – | ⏓ ⏑ – | ⏓ – ⏑ –

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* [In the *Muḥīṭ* the name of this metre is pronounced *mutèdārak* i.e. *the supplied,* so called because it was ignored by ël-H̱alīl and afterwards supplied by ël-'Aẖfaś.]

A Catalectic

⏓ – ⏑ – | – ⏑ – | ⏓ – ⏑ – || ⏓ – ⏑ – | – ⏑ – | ⏓ – ⏑ –
⏒ ⏑ ⏑ – | | || ⏒ ⏑ ⏑ – | |

or ⏓ – ⏑ – | – ⏑ – | ⏑ – – || ⏓ – ⏑ – | – ⏑ – | ⏑ – –
⏒ ⏑ ⏑ – | | || ⏒ ⏑ ⏑ – | |

216. The *munsariḥ* (اَلْمُنْسَرِحُ *the flowing*) has the same base as the bèsīṭ, but the first ⏑ ⏑ – is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

B ⏓ – ⏑ – | – | ⏓ – ⏑ – | ⏑ ⏑ – || ⏓ – ⏑ – | – | ⏓ – ⏑ – | ⏕ ⏒
⏒ ⏑ ⏑ – | | | || ⏒ ⏑ ⏑ – | | |

REM. This verse may also be scanned as follows.

⏓ – ⏑ – | – ⏓ – ⏑ | – ⏑ ⏑ – || ⏓ – ⏑ – | – ⏓ – ⏑ | ⏒ ⏕ –
⏒ ⏑ ⏑ – | | || ⏒ ⏑ ⏑ – | |

217. The *muḳtaḍab* (اَلْمُقْتَضَبُ *the lopped* or *curtailed*) is an exceedingly rare metre, the normal form of which appears to be

⏒ ⏑ – | ⏑ – | ⏑ ⏑ – || ⏒ ⏑ – | ⏑ – | ⏑ ⏑ –

C It is said that ⏑ – may be transferred to the first place, thus giving the form

⏑ – | – ⏑ – | ⏑ ⏑ – || ⏑ – | – ⏑ – | ⏑ ⏑ –

REM. This verse may also be scanned as follows.

⏒ ⏓ – ⏑ | – ⏑ ⏑ – || ⏒ ⏓ – ⏑ | – ⏑ ⏑ –

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdīd*, *ḫafīf*, and *muǵteṯṯ*.

D **219.** The *ramèl* (اَلرَّمَلُ *the running*) has for its base ⏑ ⏑ – – (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For ⏑ ⏑ – – may be substituted – ⏑ – –, and, though very rarely, – ⏑ – ⏑, or ⏑ ⏑ – ⏑, in which case the next foot must begin with a long syllable.

Dimeter

⏓ ⏑ – – | ⏓ ⏑ – – || ⏓ ⏑ – – | ⏓ ⏑ – –
| || | ⏓ ⏑ –

Trimeter acatalectic A

⏒ ⏑ – – | ⏒ ⏑ – – | ⏒ ⏑ – – ‖ ⏒ ⏑ – – | ⏒ ⏑ – – | ⏒ ⏑ – –

Trimeter catalectic

⏒ ⏑ – – | ⏒ ⏑ – – | ⏒ ⏑ – ‖ ⏒ ⏑ – – | ⏒ ⏑ – – | ⏒ ⏑ – –
　　　　　　　　　　　　　　　　　　　　　　　　⏒ ⏑ –

Rem. *a.* The tetrameter catalectic is a late innovation, in which – ⏑ – – has entirely usurped the place of ⏑ ⏑ – –.

– ⏑ – – | – ⏑ – – | – ⏑ – – | – ⏑ – ‖ – ⏑ – – | – ⏑ – – | – ⏑ – – | – ⏑ –

Rem. *b.* In this metre the later poets occasionally rhyme the single hemistichs, as in the raǵèz. B

220. The *mèdīd* (اَلْمَدِيدُ *the extended*) has for its base two ⏑ ⏑ – –, separated by ⏑ ⏑ –. Either ⏑ ⏑ – –, but more especially the second, may be converted into – ⏑ – –; the ⏑ ⏑ – into – ⏑ –.

⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – – ‖ ⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – –

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably ⏑ ⏑ –, passing at the end of the verse into – –.

⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – – ‖ ⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – C
　　　　　　　　　⏒ ⏑ –

⏒ ⏑ – – | ⏒ ⏑ – | ⏑ ⏑ – ‖ ⏒ ⏑ – – | ⏒ ⏑ – | ⏑⏑ –/– –

Rem. *a.* A very rare variety shortens the first hemistich and leaves the second complete.

⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – ‖ ⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – –

Rem. *b.* A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the raǵèz. The last foot is usually ⏑ ⏑ –.

⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – – | ⏒ ⏑ – ‖ ⏒ ⏑ – – | ⏒ ⏑ – | ⏒ ⏑ – – | ⏒ ⏑ – D

221. The *ḫafīf* (اَلْخَفِيفُ *the light* or *nimble*) is one of the more usual metres. Its base is ⏑ ⏑ – – and ⏑ – ⏑ –. The former may be varied by – ⏑ – –, and more rarely by – ⏑ – ⏑ or ⏑ ⏑ – ⏑; the latter by – – ⏑ –, and occasionally by – – ⏑ ⏑ or ⏑ – ⏑ –. The second hemistich is sometimes catalectic, in which case the last foot is by preference ⏑ – –.

⏒ ⏑ – – | ⏒ – ⏑ – ‖ ⏒ ⏑ – – | ⏒ – ⏑ –
　　　　　　　　　　　　　　　⏑ – –

A A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, – – – may be substituted for the last ⏑ ⏑ – –, and in the catalectic – – for ⏑ ⏑ –.

Acatalectic ⏓ ⏑ – – | ⏓ – ⏑ – | ⏓ ⏑ – – || ⏓ ⏑ – – | ⏑ – ⏑ – | ⏓⏑ – –
Catalectic ⏓ ⏑ – – | ⏓ – ⏑ – | ⏓ ⏑ – – ⏓ ⏑ – || ⏓ ⏑ – – | ⏓ – ⏑ – | ⏓⏑ –

222. The *muǵtett* (ٱلْمُجْتَثُّ *the docked* or *amputated*) has the
B same base as the ḫafîf, but with the order of the component parts reversed, namely ⏑ – ⏑ – | ⏑ ⏑ – –. The changes which the feet may respectively undergo, are also the same as in the ḫafîf. It is used only as dimeter acatalectic.

⏓ – ⏑ – | ⏓ ⏑ – – || ⏓ – ⏑ – | ⏓⏑ – –

[REM. The three metres *muḍāri‘* (§ 212), *muḳtaḍab* (§ 217) and *muǵtett* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by ĕl-Ḫalīl (Guyard, pp. 168,
C 272 *seq.*]

II. *THE FORMS OF WORDS IN PAUSE AND IN RHYME.*

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose,
D or of a clause in rhymed prose (اَلسَّجْعُ or اَلتَّسْجِيعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جَآءَ زَيْدْ, instead of زَيْدٌ; مَرَرْتُ بِزَيْدْ, instead of بِزَيْدٍ; ضَرَبْتُ ٱلرَّجُلْ, for اَلرَّجُلُ; رَأَيْتُهْ, for رَأَيْتُهُ; مَرَرْتُ بِهْ, for بِهِ. But in poetry it constantly happens that the vowel is retained as long, the tènwīn of the noun disappearing at the same time; e.g. وَفِيهِمْ شُبَّتِ ٱلنَّارُو *whilst fire is kindled among them;* فِي

زَمَنٍ مَّحْلِ *in a time of sterility*, for مَحْلٍ. In this case, the final A
vowel fèṭḥa is invariably accompanied by an èlif; e.g. قِرَاعَ قَوْمٍ يُحْسِنُونَ ٱلضَّرْبَا *as a people strike, who can strike well*, for ٱلضَّرْبَ; إِيَّاهُ يَعْنُونَا *him they mean*, for يَعْنُونَ.

Rem. It is even allowable to double the final consonant after the elision of the vowel, as اَلْجَمَلّْ, for اَلْجَمَلْ (اَلْجَمَلُ), أَحْمَرّْ, for أَحْمَرْ (أَحْمَرُ); provided always that the penult letter has a vowel, B
and that the final letter is neither èlif with hèmza (as اَلْخَطَأْ) nor èlif maḳṣūra (اَلْعَصَا, اَلْفَتَى).

225. The accusative termination ـًا generally becomes ـَا, both in prose and poetry, though it occasionally disappears, like the short ـَ, as أَصْبَحَ كَئِيبْ *he was deeply grieved*, for كَئِيبَا (i.e. كَئِيبًا). The termination ـَنْ or ـًا in the Energetic of verbs, and in the particle إِذَنْ or إِذًا, is also changed into *ā*; but ـُنْ in the plural of the C
Energetic becomes ـُونْ.

Rem. The Bènū Tèmīm [and Ḳais] use ـَنْ for ـَا, as أَقِلِّي ٱللَّوْمَ عَاذِلَ وَٱلْعِتَابَنْ *spare reproach and blame, O fault-finder* (عَاذِلَ for يَا عَاذِلَةُ, and وَٱلْعِتَابَنْ for وَٱلْعِتَابَا).

226. The feminine terminations ـَةٌ, ـَةٍ, and ـَةً, become ـَهْ, more rarely ـَتْ. The same remark naturally applies to ـَةُ and ـَةَ, D
whether masculine or feminine; e.g. حَمْزَهْ, for حَمْزَةُ (name of a man). In rhyme, the ة may also be changed into ت, and the final vowel retained as long; e.g. وَأَهْلُكَ بِٱللِّوَى فَٱلْحِلَّتِ *whilst thy family are at ĕl-Liwā and ĕl-Ḥilla*, for فَٱلْحِلَّةِ; وَفَكَّاكُ ٱلْعُنَاتِ *and a liberator of prisoners*, for ٱلْعُنَاةِ.

Rem. *a*. In this pausal ـَهْ the ه is sounded, *ah*, wherein it

A differs from the vulgar ending ـَهْ, *a*, and the Hebrew ־ָה *ā* (see Vol. i. p. 7, note, and § 294, rem. *b*). This is proved by the fact of its rhyming with a radical ه, and with the pronominal forms ـِيَهْ (for ـِىَ, ـِى) and ـَهْ (for ـَهُ); as اَلْعَذَلَهْ (اَلْعَذَلَةُ), إِبِلَهْ (إِبِلَهُ), and وَوَلَهْ (وَوَلَهُ), Dīwān of ĕl-Mutènèbbi', p. ٣٦٣; أَمَامَهْ (أَمَامَهُ), اَلسَّلَامَهْ (اَلسَّلَامَةُ), and دِعَامَهْ (دِعَامَةُ), ĕl-Ḥamāsa, p. ٤٠٢; أَقْوَالِيَهْ (أَقْوَالِى, أَقْوَالِىَ), قَالِيَهْ (قَالِيَةً), and اَلْبَالِيَهْ (اَلْبَالِيَةِ), ibid. p. ٧٩٧.

B REM. *b*. The plural terminations ـَاتٍ usually become in pause ـَاتْ, but sometimes (particularly, it is said, in the dialect of Ṭaiyi') ـَاهْ; as اَلْبَنَاهْ, اَلْأَخَوَاهْ, for اَلْبَنَاتْ, اَلْأَخَوَاتْ. Similarly, هَيْهَاتُ (أَيْهَاتُ), *far, far away, remote is —*, becomes in pause هَيْهَاتْ (أَيْهَاتْ) or هَيْهَاهْ (أَيْهَاهْ); and تَابُوتٌ, *a box, a coffin*, تَابُوتْ or تَابُوهْ.

C **227.** Nouns ending in ـًى or ـًا simply drop the tènwīn; e.g. فَتًى becomes فَتَى or فَتَا; عَصًا, عَصَا. Those ending in ـٍ drop the tènwīn, and either resume the third radical or not, at pleasure; قَاضٍ, for example, may become either قَاضْ or قَاضِى, بِقَاضٍ either بِقَاضْ, or بِقَاضِى, جَوَارٍ (plur. of جَارِيَةٌ *a girl*) either جَوَارْ or جَوَارِى, مَعَانٍ (plur. of مَعْنًى *meaning*) either مَعَانْ or مَعَانِى. The accusative singular merely loses the tènwīn, e.g. قَاضِيَا (and not قَاضِى) for قَاضِيًا;

D the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. مَوَالِى for مَوَالِىَ (accus. of مَوْلًى *a client*), in rhyme also مَوَالِيَا.

REM. *a*. If a word ending in ـٍ has lost another radical besides the final و or ى, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. مُرٍ, participle active IV. of رَأَى, *to see*, can become only مُرِى, never مُرْ.

Rem. *b.* Words of the form فَعَلٌ, in which the third radical is A
أ, as اَلْكَلَأُ *fodder, forage*, usually let the أ become quiescent in all three cases, اَلْكَلَأْ; but sometimes the final vowel acts upon the أ so as to change it in the nominative into و, اَلْكَلَوْ, and in the genitive into ى, اَلْكَلَىْ.

228. The long vowels ـَا, ـَى, ـِى, and ـُو, usually remain unchanged; as قَتَلَا, غَزَا, حُبْلَى, يَرْمِى, يَغْزُو. In nouns derived from B
radicals third و or ى, the omission of final ـِى is allowable in the nominative and genitive, as اَلْقَاضْ, اَلتَّنَادْ, اَلْمُتَعَالْ, for اَلْقَاضِى, اَلتَّنَادِى, اَلْمُتَعَالِى; the accusative, however, admits only the form اَلْقَاضِى, etc., and the vocative is يَا قَاضِى.

Rem. *a.* The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَ (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the هَآءُ C
اَلْوَقْفِ (see § 230), as اِقْتِضَآءَ مَهْ, مِثْلُ مَهْ; but if governed by a preposition, it may also drop its final vowel, as عَمَّهْ, بِمَهْ or بِمْ, لِمَهْ or لِمْ, حَتَّامَهْ or حَتَّامْ.

Rem. *b.* The genitive and accusative suffixes of the first personal pronoun, ـِى and نِى, have several pausal forms, namely, in prose ـِى or ـِيَهْ, نِى or نِيَهْ (see § 230), and in poetry also ـِيَا, نِيَا; besides which, the long vowel may be altogether omitted, as D
فَٱتَّقُونْ, أَكْرَمَنْ, أَهَانَنْ, أَنْكَرَنْ, بَالْ, for فَٱتَّقُونِى, أَكْرَمَنِى, أَهَانَنِى, أَنْكَرَنِى, بَالِى.

Rem. *c.* In rhyme the long vowels ـِى and ـُو are often expressed merely by kèsra and ḍamma, as يَدِ for يَدِى, صَنَعُ for صَنَعُو or صَنَعُوا. This is done for the purpose of preserving the uniformity of the حَاشِيَةٌ or *fringe* (i.e. the succession of rhyming syllables) throughout a poem.

A **229.** When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as بَكُرْ, اَلنَّقُرْ, اَلدَّلُو, اَلظَّبِى, بِبَكِرْ, أَضْرِبُهْ, ضَرَبَتُهْ, زَحِّلُهْ, for بَكْرْ (بَكْرٌ), اَلنَّقْرْ (اَلنَّقْرُ), اَلدَّلْوْ (اَلدَّلْوُ), اَلظَّبْىْ (اَلظَّبْىُ), بِبَكْرْ (بِبَكْرٍ), أَضْرِبْهُ, ضَرَبَتْهُ, زَحِّلْهُ. With regard to the vowel fètḥa, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. اَلْبَكَرْ for اَلْبَكْرْ (اَلْبَكْرَ); others limiting it to the case in which the final consonant is èlif with B hèmza, as اَلْخَبَأْ for اَلْخَبْأْ or اَلْخَبْءْ. This transference is technically called اَلنَّقْلُ.

REM. *a.* The نَقْلٌ is forbidden when it would give rise to a form which has no example in the language. For instance, there is no substantive of the form فِعُلٌ, and therefore we should not say in pause اَلْعِلُمْ (اَلْعِلْمُ). Some grammarians, nevertheless, allow this form when the third radical is èlif with hèmza, as اَلرِّدُءْ (اَلرِّدْءُ), whilst C others recommend the change of the ḍamma into kèsra, pronouncing اَلرِّدِءْ or اَلرِّدِئْ instead of اَلرِّدُءْ or اَلرِّدُؤْ, or substitute و or ى for the hèmza and say اَلرِّدُو or اَلرِّدِى.

[REM. *b.* According to the analogy of أَضْرِبُهْ for أَضْرِبْهُ, أَرِمُهْ for أَرْمِهْ, we find also لَمْ تَلْقَمُهْ for لَمْ تَلْقَمْهَا and even أَخَافُهْ for أَخَافُهَا and بِهْ for بِهَا (Nöldeke, *Zur Grammatik*, p. 14).]

D **230.** Indeclinable words, ending in a vowel, take in their pausal form a final ه, technically called the هَآءُ ٱلْوَقْفِ, or هَآءُ ٱلسَّكْتِ, *the hā of pause* or *of silence;* e.g. كَيْفَهْ, ثَمَّهْ, for كَيْفَ, ثَمَّ. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as قِهْ for قِ (imperat. of وَقَى), لَمْ يَفِهْ for لَمْ يَفِ (jussive of وَفَى); also رَهْ for رَ, and لَمْ يَرَهْ for لَمْ يَرَ, imperat. and jussive of رَأَى [comp. Vol. i. § 175, rem. *a*]. It may also be appended to those in which only the third radical is dropped; as

اِرْمِهْ for اِرْمِ (imperat. of رَمَى), لَمْ يَغْزُهْ for لَمْ يَغْزُ (jussive of غَزَا), A
اِقْتَدِهْ for اِقْتَدِ (imperat. VIII. of قَدَا) [comp. Vol. i. § 167, *b*, *a*, footnote]. We likewise find it added to مَ, the shorter form of the interrogative pronoun مَا (see § 228, rem. *a*); and to ـَى and نَى, the older forms of the genitive and accusative suffixes ـِى and نِى (see § 228, rem. *b*); more rarely to كَ, as أَكْرَمْتُكَهْ for أَكْرَمْتُكْ.

Rem. *a*. The هَآءُ ٱلْوَقْفِ is never added either to nouns*, or to B
the perfect of verbs, or to adverbs ending in *u* (see Vol. i. § 363), with the single exception, it is said, of مِنْ عَلُهْ for مِنْ عَلُ. The Arabs do not say قَتَلَهْ, يَا رَجُلُهْ, لَا رَجُلَهْ, مِنْ بَعْدُهْ, for قَتَلَ, يَا رَجُلُ, etc.

Rem. *b*. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُوْ, but we also find أَنَهْ (see Vol. i. § 89, 1, rem. *b*) and هُوَهْ.—هٰؤُلَاهْ and
هٰهُنَاهْ are likewise used instead of the common هٰؤُلَا and هٰهُنَا. C

231. Double consonants, as a rule, are not sounded as such in pause; أَفِرْ, قَرْ, and أَجُرْ (for أَفِرُّ, قَرُّ, and أَجُرُّ), rhyme with يَأْتَمِرْ and صُبُرْ (for يَأْتَمِرُ and صُبُرُ). See, however, § 224, rem.

III. *POETIC LICENSES.*

232. The Arab poets allow themselves a certain latitude, both as
to the forms of words and the construction of sentences. We shall D
here confine ourselves to the illustration of some of the principal licenses which fall under the former of these two heads.—The poet

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* [An exception is given in the *Lisān* xx. 379, l. 4 from below. If somebody says جَآءَنِى ٱلْحَسَنُ *ĕl-Ḥasan came to me*, another, astonished to hear it, will exclaim أَٱلْحَسَنُوهْ *really now, ĕl-Ḥasan?* or if جَآءَنِى عَمْرٌو *ʿAmr came to me*, أَعَمْرُوهْ *really now, ʿAmr?* with prolongation of the final vowel and with the pausal ه. D. G.]

A may find himself obliged, by the exigencies of metre or rhyme (ضَرُورَةُ ٱلشِّعْرِ *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: (*a*) the various affections of the letter ا; (*b*) irregularities in the use of the tèšdîd; (*c*) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (*d*) the suppression of the letter ن in certain nominal and verbal forms.

B (a) *Affections of the letter 'Elif.*

234. 'Elif with hèmza (أ) may be affected in several different ways.

(*a*) It may be totally absorbed by a preceding vowel, like the أَلِفُ ٱلْوَصْلِ (Vol. i. § 19); e.g. أَلَا ٱبْلِغْ *convey the news*, for أَلَا أَبْلِغْ, imperat. IV. of بَلَغَ; وَٱبْشِرْ *and rejoice*, for وَأَبْشِرْ, imperat. IV. of بَشَرَ; مُجِيرُ ٱمِّ عَامِرٍ *he who gave shelter to 'Umm 'Āmir* (a name for the C hyæna), for مُجِيرُ أُمِّ; هَلْ رَيْتَ *hast thou seen?* for رَأَيْتَ; ذُو ٱلشَّنَانِ *one who hates*, for ٱلشَّنَآنِ (ٱلشَّنَأَانِ); لِمَابِى *to my end* or *fate*, for لِمَآبِى (لِمَأَابِى); وَتَسْمَعُ مِنْ تَحْتِ ٱلْعَجَاجِ لَهَا ٱزْمَلَا *and thou hearest beneath the dust a sound produced by them*, for أَزْمَلَا; إِنْ تُنْصِفُونَا يَالَ مَرْوَانَ نَقْتَرِبْ *if ye do us justice, O family of Marwān, we will draw near* (*to you*), for يَا آلَ (أَالَ); فِى رُوسِهَا *on their heads*, for رُؤُوسِهَا; D مَسَاتِى *my hurt*, for مَسَآءَتِى, from سَآءَ.

REM. By a double license, the verb رَأَى becomes first رَا and then رَآءَ, pass. رِئَ [Vol. i. § 176, rem. *b*]; as مَنْ رَا مِثْلَ مَعْدَانَ بْنَ يَحْيَى *who has seen the like of Ma'dān 'ibn Yaḥyā?* لَا خَلْقَ أَسْمَحُ مِنْكَ إِلَّا عَارِفٌ بِكَ رَآءَ نَفْسَكَ لَمْ يَقُلْ لَّكَ هَاتِهَا *no human being is more generous than thou art, save one* (*who*), *knowing thee* (*well*), *has seen thy soul* (*and*) *has not said* (*to thee*), *Give it here;* وَهَلْ رِئَ مِنْ

قَبْلِى غَرِيقُ مَدَامِعِ *and was there (ever) seen before me one drowned in tears?* A

(*b*) When preceded by a vowelless consonant, the vowel of the أ may be transferred to that consonant, as in the case of مِنْ, when followed by the article (Vol. i. § 20, *d*), يَرَى for يَرْأَى (Vol. i. § 176), and the like. Examples: لَوَ ٱنَّ *if that*, for لَوْ أَنَّ ; مِنَ ٱجْلِكِ *on thy account*, for مِنْ أَجْلِكِ ; عَنَ ٱجْبُلِهَا *from her hills*, for عَنْ أَجْبُلِهَا ; مِنَ ٱنْ يَلْقَيْنَهُ *from meeting him*, for مِنْ أَنْ ; إِنَ ٱغْزُ زُبَيْدًا *if I make* B *a raid upon Zubèid;* نِزَارُ ٱولُو ٱلسَّدَادِ *the upright Nizār* (pron. *Nizārŭ-nŭ-lus*), for أُولُو : يَا دَارًا ٱمْسَى دَارِسًا رَسْمُهَا *O house, whose site has become desolate!* (pron. *dā-ră-nam*), for أَمْسَى ; مِنَ آلِ أَبِى مُوسَى *of the family of 'Abū Mūsā*, for مِنْ آلِ (أَالِ) ; فَقُلْ إِذًا لِلْمُنَاوِى ٱلنَّاوِى ٱلَانَ ٱلْأَذَى *say then to the enemy who now aims at doing mischief* (pron. *nāwĭ lāna*, see Vol. i. § 20, *b*), for ٱلْآنَ (ٱلْأَانَ) ; C بَيْنَ ٱلزَّوْجِ وَٱلْمَرَتِ ٱلَانَ يَعُودُ حَيَاةُ ٱلْأَمَلْ *now the life of hope revives;* *between husband and wife*, for ٱلْمَرْأَةِ.

Rem. In this case, the أ is sometimes assimilated to a preceding ى or و ; e.g. فَلَمْ يُغْنِ ٱلْبُكَآءُ عَلَيْكَ شَيًّا *but to weep over thee was of no avail*, for شَيْأً.

(*c*) أ, preceded by a vowel, may also be converted into the letter of prolongation which is homogeneous with that vowel; e.g. فَلَمْ يَجِدْ D عِنْدَهُ ٱلنَّصْرَ ٱلَّذِى سَالَا *but he did not find with him the help which he demanded*, for سَأَلَ ; سَالَتْ هُذَيْلٌ رَسُولَ ٱللّٰهِ فَاحِشَةً (*the tribe of*) *Hudail asked the Prophet of God (to do) something base*, for سَأَلَتْ ; أَطَعْتُهُمْ وَانَا عَلَى وَفَازِ *I obeyed them, though I was in haste*, for وَأَنَا. This is most frequent when أ is the third radical of a word, in which

A case the word virtually becomes third و or ى (compare Vol. i. § 132, rem. *a*). For example, in verbs, لَا هَنَاكِ *may it do thee no good!* for هَنَأَكِ; فَمَنْ أَنْبَاكَ *who told thee?* for أَنْبَأَكَ; وَأَبْطَا *and it delayed,* for أَبْطَأَ; أُدَارِى, for أُدَارِئُ, III. of دَرَأَ; تُرْجِيهِ, for تُرْجِئُهُ, IV. of رجأ; and in nouns, ظَمًا *thirst,* رَشًا *a fawn,* أَجًا *the name of a mountain,* for ظَمَأٌ, رَشَأٌ, أَجَأٌ; قَارٍ *a reader,* for قَارِئٌ, participle of قَرَأَ; وَاجِى *one who*
B *strikes,* in rhyme for وَاجٍ, i.e. وَاجِئٌ, participle of وَجَأَ; [لَوْ سَاوَرَتْنِى ٱلْأُسْدُ ضَارِيَةً لَغَلَبْتُهَا مَا لَمْ يَجِ ٱلْوَقْتُ *even if the rapacious lions sprang upon me, I would master them if my time had not yet come,* for يَجِئْ].

(*d*) 'Elif with hèmza and ǵèzm (أْ) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. اَلْفَالُ *the omen* (for اَلْفَأْلُ), rhyming with أَقْفَالُ (plur. of قُفْلٌ); اَلرَّاسِ *of the head* (for اَلرَّأْسِ), rhyming with اَلنَّاسِ; اَلرُّودِ *of the tender*
C (for اَلرُّؤْدِ), rhyming with اَلسُّودِ (plur. of أَسْوَدُ); ذِيبٌ *a wolf* (for ذِئْبٌ), rhyming with رَبِيبٌ. See Vol. i. § 17, *b*, rem. *b*.

235. 'Elif mèmdūda (see Vol. i. § 23, rem. *a*) is not unfrequently changed into ělif maḳṣūra; e.g. اَلسَّمَا, for اَلسَّمَآءُ, *the sky;* بَلَا, for بَلَآءٌ, *a misfortune;* قَفْرَا, or قَفْرَى, *desert, desolate,* for قَفْرَآءُ, fem. of أَقْفَرُ; يَدٌ شَلَّا *a palsied hand,* for شَلَّآءُ, fem. of أَشَلُّ; أَشَا, for أَشَآءُ, *I wish,*
D 1st pers. sing. Imperf. Indic. of شَآءَ.

Rem. *a.* On the contrary, ělif maḳṣūra is rarely changed into ělif mèmdūda; as يَنْشَبُ فِى ٱلْمَسْعَلِ وَٱللَّهَآءِ (*which*) *sticks in the mouth and throat,* for وَٱللَّهَا, plur. of اَللَّهَاةُ *the uvula.*

Rem. *b.* The short interrogative أَ is sometimes lengthened into آ, when the next word begins with أ; as آأَنْتِ أَمْ أُمُّ سَالِمِ *is it thou or 'Umm Sālim?* تَفَكَّرَ آإِيَّاهُ يَعْنُونَ أَمْ قِرْدَا *he thinks whether it is he they mean or an ape.*

236. The èlifu 'l-waṣl is often retained in poetry, where it would naturally be elided in prose (see Vol. i. § 19, rem. *e*); e.g. وَإِصْبِرِى *and be patient*, for وَٱصْبِرِى ; كَمَنْ إِقْتَادَ *like one who leads*, for كَمَنِ ٱقْتَادَ ; فِى ٱلْبَذْلِ وَٱلْإِمْتِنَاعِ *in bestowing and withholding*, for وَٱلِٱمْتِنَاعِ ; وَأَنْتَ لِشَاتِنَا إِبْنٌ رَبِيبُ *and thou wast a fosterchild of our sheep*, for لِشَاتِنَا ٱبْنٌ ; إِذَا جَاوَزَ ٱلْإِثْنَيْنِ سِرٌّ *when a secret goes beyond two*, for اَلِٱثْنَيْنِ. A B

[Rem. The vowel *ā* before a double consonant (Vol. i. § 25, rem.) is sometimes resolved into two *a*'s by inserting a *hèmza*, as اَلضَّأَلُّونَ for اَلضَّالُّونَ, اِحْمَأَرَّ for اِحْمَارَّ. Nöldeke, *Zur Grammatik*, p. 8, thinks that this is the origin of many افْعَأَلَّ forms, as اِشْمَأَزَّ, اِطْمَأَنَّ, اِحْزَأَلَّ, and, with substitution of ع for ء, اِبْذَعَرَّ.]

(b) *Irregularities in the use of the Tèšdīd.* C

237. The necessary tèšdīd is occasionally dropped; e.g. أَيُهُمَا, for أَيُّهُمَا, *which of them*; فَلَوْ أَنَكِ *if that thou*, for أَنَّكِ ; أَيُّهَا ٱلسَّائِلُ عَنْهُمْ وَعَنِى *O thou that askest after them and after me!* for وَعَنِّى. Similarly in the rare verbal forms يَتَقِى, يَتَسِعُ, for يَتَّقِى, يَتَّسِعُ, as فَأَخْلَصُوهَا خِفَافًا كُلُّهَا يَتَقِى بِأَثْرِ *and they cleaned them* (*and made them*, the swords) *light, all of them guarding themselves* (against the evil eye) *by* (*their*) *lustre*, where others, however, read يَتْقِى. D

238. Sometimes too the tèšdīd is introduced where it would be inadmissible in prose*, through a false application of the pausal form mentioned in § 224, rem.; e.g. مِنَ ٱلْكَلْكَلِّ, for اَلْكَلْكَلِ, *the breast*;

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* [Excepting the *saj'*, for we find (Zamaḫšarī, *Fāiḳ* i. 145 *seq.*) عُمُمِّهِ for عُمُمِهِ, in order to rhyme with ثُمِّهِ وَرُمِّهِ. D. G.]

A ٱلْأَضْخَمَّا, for ٱلْأَضْخَمَا, acc. sing. of أَضْخَمُ, *large, stout*; فِى مِرْوَدِهَّا *on her bodkin* (for applying *kohl* to the eyes), for مِرْوَدِهَا; فِى ٱلطِّوَلِّ *in the tether*, for فِى ٱلطِّوَلِ; لَقَدْ خَشِيتُ أَنْ أَرَى جِدَبَّا فِى عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَّا مِثْلَ ٱلْحَرِيقِ وَافَقَ ٱلْقَصَبَّا *verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds* (جِدَبَّا =
B جَدْبًا; أَخْصَبَّا and ٱلْقَصَبَّا for أَخْصَبَا and ٱلْقَصَبَا).

(c) *Uncontracted Forms for contracted ones.*

239. These are most common in the case of radicals in which the second and third letters are identical (Vol. i. § 119), and occur in both the verb and the noun; e.g. وَإِنْ ضَنِنُوا *though they be stingy*, for ضَنُّوا; وَإِن لَّمْ تَقْتُلِيهِ فَأَلْمِمِى *and if thou dost not (actually) kill*
C *him, yet come near it*, for فَأَلِمِّى; وَيُذْمَمِ *and he is blamed*, poetic form in rhyme for وَيُذْمَمْ, and that for وَيُذَمَّ; وَلَا يُبْرَمُ ٱلْأَمْرُ ٱلَّذِى هُوَ حَالِلٌ وَلَا يُحْلَلُ ٱلْأَمْرُ ٱلَّذِى هُوَ مُبْرِمُ *what he loosens cannot be bound fast, and what he binds fast cannot be loosened*, for حَالٌّ and يُحَلُّ; ٱلْحَمْدُ لِلّٰهِ ٱلْعَلِيِّ ٱلْأَجْلَلِ *praise belongs to God, the exalted, the glorious*, for ٱلْأَجَلِّ. Compare, in Hebrew, אָפְפוּ, סְבָבוּנִי, and
D similar forms*.

240. The poets also use the uncontracted forms of nouns derived from radicals third و and ى, instead of the contracted (see Vol. i. § 167, *b*, *β*); e.g. غَيْرَ مَاضِيٍ *not past*, for مَاضٍ; وَرَأْسُهُ حَزَزْنَا بِرَأْسِ

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* [لِمَا يَعْرُرُكَ for يَعُرُّكَ in a tradition (*Fāik* ii. 130, *Lisān* vi. 232) is said to be unique in prose. Abū ʿObèida suspects that it is a clerical error (تَحْرِيفُ النَّقَلَة) for يَعْرُوكَ. D. G.]

ٱلنَّابِي بْنِ زِيَادِ *and his head we cut off (in retaliation) for the head of* A
ēn-Nābī 'ibn Ziyād, for ٱلنَّابِىِ ; مَوَالِىْ كَكِبَاشِ ٱلْعُوسِ سُحَّاحُ
freedmen as (fat as) rams of the breed called 'ūs, for مَوَالٍ ; لَا بَارَكَ
ٱللّٰهُ فِى ٱلْغَوَانِى *may God not bless the women!* for فِى ٱلْغَوَانِى ;
كَجَوَارِىٍ يَلْعَبْنَ فِى ٱلصَّحْرَآءِ *like girls sporting in the mead.*

Rem. It sometimes happens that the usual accusative form
فَعَالِىَ is incorrectly transferred to the genitive; e.g. وَلَوْ كَانَ عَبْدُ B
ٱللّٰهِ مَوْلًى هَجَوْتُهُ وَلٰكِنَّ عَبْدَ ٱللّٰهِ مَوْلَى مَوَالِيَا *were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu'llāh is merely a freedman's freedman,* for مَوْلَى مَوَالٍ.

(d) *Suppression of the letter* ن *in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves,
but it occasionally occurs in the dual and plural of nouns, and in the C
jussive and energetic of verbs; e.g. هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ *these are alternatives, either captivity and quarter, or bloodshed,* for خُطَّتَانِ ; أَبَنِى كُلَيْبٍ إِنَّ عَمَّىَّ ٱللَّذَا قَتَلَا ٱلْمُلُوكَ وَفَكَّكَا ٱلْأَغْلَالَا *ye Bènū Kulèib, 't was my two uncles who slew kings and burst asunder the yokes (of captives),* for ٱللَّذَانِ ; هُمَا كَنَفَا ٱلْأَرْضِ ٱللَّذَا لَوْ تَزَعْزَعَا *these are the two pillars of the earth, which, if they were shaken,*
for ٱللَّذَانِ ; إِنَّ ٱلَّذِى حَانَتْ بِفَلْجٍ دِمَآؤُهُمْ *those whose blood was* D
shed unavenged at Fèlǵ, for ٱلَّذِينَ ; اِضْرِبَ عَنْكَ ٱلْهُمُومَ إِنْ طَرَقَتْ *drive away sad thoughts from thee, if they come by night,* for اِضْرِبَنْ (compare Vol. i. § 20, rem. *c*); and more frequently يَكُ, تَكُ, نَكُ, for يَكُنْ, تَكُنْ, نَكُنْ, jussive of كَانَ.

Rem. *a.* The same elision of ن occurs in the particle لٰكِنْ *but;* as وَلَاكِ ٱسْقِنِى *but give me to drink.*

A REM. *b*. On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; as دَامَنَّ سَعْدُكِ إِن رَّحِمْتِ مُتَيَّمَا *may thy good fortune last, if thou hast compassion upon one enslaved (by love)*, for دَامَ; أَقَآئِلُنَّ أَحْضِرِ ٱلشُّهُودَا *will he say, Bring in the witnesses?* for أَقَآئِلُ.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity*. For example,
B (*a*) at the *beginning* of a word: لَانَ for ٱلْآنَ (compare § 234, *b*), as in the half-verse فَبُحْ لَانَ مِنْهَا بِٱلَّذِى أَنْتَ بَآئِحُ *but now disclose what thou mayest disclose of it;* لَاهِ for لِلّٰهِ, as لَاهِ ٱبْنُ عَمِّكَ لَا أَفْضَلْتَ فِى حَسَبٍ عَنِّى *what a man thy cousin is! thou dost not surpass me in noble qualities* (compare § 53, *b*, rem. *e*); لَاهُمَّ for اَللّٰهُمَّ, as لَاهُمَّ إِنْ كُنْتَ قَبِلْتَ حَجَّتِجْ *O God! if Thou hast accepted my pilgrimage* (حَجَّتِجْ rare pausal form for حَجَّتِى); تَقِ, تَقُوا for اِتَّقِ, اِتَّقُوا,
C imperat. VIII. of وَقَى, as تَقِ ٱللّٰهَ فِينَا *fear God in our case,* تَقُوهُ أَيُّهَا ٱلْفِتْيَانُ *fear Him, O young men!* (*b*) In the *middle* of a word: اِسْطَاعَ (X. of طوع), imperf. يَسْطِيعُ, for اِسْتَطَاعَ, يَسْتَطِيعُ; as وَلَوْ أَنَّنِى أَسْطِيعُ يَوْمَ حِمَامِهِ لَقَاتَلْتُ عَنْهُ *and had I been able, on the day of his death, I would have fought in his defence* [cf. Vol. i. § 118, rem. *b*]. (*c*) At the *end* of a word: عِدَ for عِدَةَ, in the half-verse وَأَخْلَفُوكَ عِدَ ٱلْأَمْرِ ٱلَّذِى وَعَدُوا *and they have failed to perform for*
D *thee the thing which they promised;* مِلْمَالِ (also written مِلْ مَالِ) for مِنَ ٱلْمَالِ (see Vol. i. § 358, rem. *c*), as فَمَا أَبْقَتِ ٱلْأَيَّامُ مِلْمَالِ

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* [We find in a tradition (*Fāiḳ* ii. 229) نَهَى عَنْ لُغْلُوطَاتِ for اَلْأُغْلُوطَاتِ, as لَحْمَرُ is said for اَلْأَحْمَرُ (comp. Vol. i. § 345, rem. *a*). D. G.]

عِنْدَنَا *Fate has left* (lit. *the days have left*) *no wealth in our possession ;* A
عَلْمَآءِ (or عَلْ مَآءِ), for عَلَى ٱلْمَآءِ ; عَلَى ٱلنَّبِى, ʿ*an-nèbī*, for عَلَى ٱلنَّبِىِّ ;
مِن ٱلرِّزْقِ, *mir-rizḳi*, for مِنَ ٱلرِّزْقِ ; عَنْ فُلِ for عَنْ فُلَانٍ (owing to
the vocative form يَا فُلُ, § 38, *a*, rem. *c*, 3). Similarly, بَلْعَنْبَرِ,
بَلْعَجْلَانِ, بَلْحٰرِثِ, for بَنُو ٱلْعَنْبَرِ, بَنُو ٱلْعَجْلَانِ, بَنُو ٱلْحٰرِثِ, etc.*
Likewise, in quadriliteral and quinqueliteral plurales fracti (Vol. i.
§ 305), as ضَفَادٍ, أَرَانٍ, ثَعَالٍ, تَلَامٍ, for ضَفَادِعُ, أَرَانِبُ, ثَعَالِبُ, تَلَامِيذُ ; B
e.g. وَلِضَفَادِى جَمِّهِ نَقَانِقُ *and the frogs in its pond are (always)
croaking ;* قَدَ ٱحْرَزَ شَكَّهَا صُنُعُ ٱلتَّلَامِ *the seams of which skilful
apprentices have joined firmly together* (قَدَ ٱحْرَزَ for قَدْ أَحْرَزَ, § 234, *b*).
Further, ثَالٍ, سَادٍ, for ثَالِثٌ, سَادِسٌ ; as فَزَوْجُكِ خَامِسٌ وَأَبُوكِ سَادِى
then thy husband is fifth and thy father sixth ; قَدْ مَرَّ يَوْمَانِ وَهٰذَا
ٱلثَّالِى *two days are already passed and this is the third.* Proper C
names are also liable to be abbreviated, especially in the vocative
(see § 38, *a*, rem. *c*), but also in other cases, as لَنِعْمَ ٱلْفَتَى تَعْشُو إِلَى
ضَوْءِ نَارِهِ طَرِيفُ بْنُ مَالٍ لَيْلَةَ ٱلْجُوعِ وَٱلْخَصَرْ *excellent is the man, the
light of whose fire thou makest for (from a distance) on a night of
hunger and cold, (namely) Ṭarīf 'ibn Mālik* (مَالِ, or مَالٍ, for مَالِكٍ) †.

Rem. The following are specimens of even still more violent
abbreviations : اَلْمَنَا for اَلْمَنَازِلُ, as in the half-verse of Lèbīd, دَرَسَ D
ٱلْمَنَا بِمُتَالِعٍ فَأَبَانِ *the dwellings are desolate at Mutāliʿ and 'Abān,*

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* [In later times we find even بَلْمُظَفَّر for أَبَا (أَبُو) ٱلْمُظَفَّر (Ibn abī 'Oṣèibiʿa, ii. 108). D. G.]

† [Very rare is an abbreviation like that in أَلَا يَا أُمَّ فَارِعَ لَا تَلُومِى for يَا أُمَّ فَارِعَةَ ('Abū Zèid, *Nawādir*, 30, 58). D. G.]

A and also for ٱلْمَنَايَا (plur. of ٱلْمَنِيَّةُ), as in تُرِيكَ ٱلْمَنَا بِرُؤُوسِ ٱلْأَسَلْ *will let thee see death at the points of the spears;* ٱلسَّبَا for ٱلسَّبَآئِبُ (plur. of سَبِيبَةٌ), used by ‘Alḳama in the half-verse مُفَدَّمٌ بِسَبَا ٱلْكَتَّانِ مَلْثُومُ *having its mouth covered and enwrapped with strips of linen;* ٱلْحُبَا for ٱلْحُبَاحِبُ, as in the words of ’Ibn Durèid, أَوْرَى بِهَا نَارَ ٱلْحُبَا *he strikes out of them small sparks of fire;* ٱلْحَمِى, used by ĕl-‘Aǵǵāǵ for ٱلْحَمَامُ in the half-verse قَوَاطِنًا مَكَّةَ
B مِنْ وُرْقِ ٱلْحَمِى *the slate-coloured doves which inhabit Mèkka;* ٱلْعِنَا for ٱلْعِنَانُ, in the words حَتَّى إِذَا أَعْيَيْتُ أَطْلَقْتُ ٱلْعِنَا *till, when I was exhausted, I let go the reins;* حَجَا for حَجَاجٌ, in the words فِى حَجَا حَاجِبٍ ضَمْرٍ *on the bone of a slender eyebrow;* and even رَآءٍ for رَحِمٌ *the womb* (see ĕl-Maḳḳarī, tom. i. p. ٦٣٥, l. 11, and tom. ii. p. ٢٠٠, l. 8), and مَرْ for مَرْحَبًا, according to one rendering of the line فَلَمْ يُقِمْ إِلَّا بِمِقْدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرْ *but he*
C *stopped only for the space of time that I could say to him, Welcome* (others think that وَمَرْ is here nothing more than the usual pausal form of وَمَرَّ *and passed on*). Such abbreviations are not, however, more violent than the Homeric γέλω, ἱδρῶ, ἰχῶ, δῶ, for γέλωτα, ἱδρῶτα, ἰχῶρα, δῶμα, and the like.

243. Under the second of the two heads mentioned in § 232, namely, poetic licenses in regard to the *vowels* of a word, we include (*a*) the lengthening of a short vowel in the middle of a word; (*b*) the
D shortening of a long vowel; (*c*) the suppression of a short vowel; (*d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and (*e*) the irregular use of the tènwīn and other case-endings in the noun.

(a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called ٱلْإِشْبَاعُ, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*.

Examples: يَنْبَاعُ, for يَنْبَعُ, in the half-verse of ‘Antara, يَنْبَاعُ مِنْ A
ذِفْرَى غَضُوبٍ جَسْرَةٍ *flows from behind the ears of a fierce, bulky*
she-camel; اَلْكَلْكَالُ, for اَلْكَلْكَلُ, in the words قُلْتُ وَقَدْ خَرَّتْ عَلَى
ٱلْكَلْكَالِ *I said, after she had fallen upon her breast;* مُنْتَزَاحُ, for
مُنْتَزَحُ, in the hemistich وَمِنْ ذَمِّ ٱلرِّجَالِ بِمُنْتَزَاحِ *and* (*art thou*) *far*
removed (i.e. *quite free*) *from the blame of men?* عَامُودُ, for عَمُودُ, in
the half-verse فِيهِ مِنَ ٱلذَّهَبِ ٱلْإِبْرِيزِ عَامُودُ *in it there is a pillar of* B
purest gold; اَلصَّيَارِيفُ and اَلدَّرَاهِيمُ, for اَلصَّيَارِفُ and اَلدَّرَاهِمُ, in the
hemistich نَفْىَ ٱلدَّرَاهِيمِ تَنْقَادُ ٱلصَّيَارِيفِ *as the money-changers scatter*
the dirhams, whilst selecting (*those that are of full weight*); أَنْظُورُ,
for أَنْظُرُ, in the words مِنْ حَيْثُمَا سَلَكُوا أَدْنُو فَأَنْظُورُ *I draw near to*
whatever place they go and look (*at them*).

(b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a C
word. (*a*) Examples in the middle of a word: قَتَمٌ, for قَتَامٌ, as in the
words فِى قَتَمِهِ *in its dust* or *its darkness;* عَوَاوِرُ, plur. of عُوَّارٌ *a mote*
in the eye, مَقَاصِرُ, plur. of مَقْصُورَةٌ *a cell* or *chamber,* for عَوَاوِيرُ,
مَقَاصِيرُ, and the like; هَذَا (⏑ –), instead of هٰذَا (– –), as in the
half-verse إِلَى كَمْ هَذَا ٱلْهِجْرَانُ فِى كُلِّ لَيْلَةٍ *how long shall this*
estrangement last every night? اَللَّهُ (– ⏑ ⏑), for اَللّٰهُ (– – ⏑), as in the D
hemistich أَلَا لَا بَارَكَ ٱللَّهُ فِى سُهَيْلٍ *may God not bless Suhèil!* and,
with double license, كَتَنٌ, for كَتَّانٌ, in the words بَيْنَ ٱلْحَرِيرِ وَبَيْنَ
ٱلْكَتَنْ *partly silk and partly linen.* (*b*) Examples at the end of
a word: اَلنَّوَاحِ, for اَلنَّوَاحِى, as in the hemistich كَنَوَاحِ رِيشِ
حَمَامَةٍ نَجْدِيَّةٍ *like the tips of the feathers of a dove of Nèǵd;* اَلْأَيْدِ,

A for الْأَيْدِى, as in the words دَوَامِى ٱلْأَيْدِ *with their fore-feet bleeding;* النَّاسِ, for النَّاسِى, as in the words عَنِ ٱلنَّاسِ أَبْرَادًا وَأَثْوَابَا *from one who forgets robes and garments.* [Examples in prose are لَا يَأْلُ for لَا يَأْلُو *not falling short* and لَا أَدْرِ for لَا أَدْرِى *I know not.* Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, قَتَلْنَا (⏑ – –), is also sometimes shortened into قَتَلْنَ (⏑ – ⏑), but the ĕlif may be retained in writing, in order to distinguish it from the
B 3d pers. plur. fem.; e.g. وَمُسْتَسْلِمٍ نَفَّسْنَ عَنْهُ *and many a one on the point of surrender have we relieved;* وَلَوْ أَدْرَكْنَهُ لَقَضَيْنَ نَحْبًا بِهِ *and if we had overtaken him, we would surely have slaughtered him.*

(c) *The suppression of a short vowel.*

246. (*a*) In the middle of a word this license is of most frequent
C occurrence in the case of the very few nouns of the form فَعِلٌ (becoming فَعْلٌ), and of verbs of the forms فَعِلَ and فَعُلَ (becoming فَعْلَ, see Vol. i. § 183, rem. *b*), and فُعِلَ (becoming فُعْلَ); as كَمَا ٱسْتَوْفَضَتْ خَيْلٌ بِكَبَّتِهَا ٱلْإِبْلَا *as horses scatter camels by their charge* (for ٱلْإِبِلَا); وَإِنْ أَهْجُهُ يَضْجَرْ كَمَا ضَجْرَ بَازِلٌ مِنَ ٱلْإِبْلِ دَبْرَتْ صَفْحَتَاهُ وَكَاهِلُهْ *and if I lampoon him, he cries out, like a nine-year-old camel*
D *whose sides and withers are galled* (for ضَجِرَ, ٱلْإِبِلِ, and دَبِرَتْ); أَوْ مِثْلَ مَا جُزْىَ هٰرُونُ وَدَاوُدُ *or as Aaron and David were recompensed* (for جُزِىَ); إِذَا مُطْىَ حَنَّ بِوَرْكٍ حُدَالِ *when it is drawn, it twangs with the curved bow* (*makes the curved bow twang*). Rarer instances are exemplified by رَجْلٌ, for رَجُلٌ, as in the half-verse فَقَدْ كَانَ رَجْلًا وَكُنْتُمْ رِجَالَا *for he was a man, and ye are men;* ٱلْكُبْرُ, for ٱلْكُبَرُ (plur. of ٱلْكُبْرَى), in the words هِىَ ٱلْأَنْفُسُ ٱلْكُبْرُ ٱلَّتِى *these are*

the great souls which—; زَفْرَاتٌ, for زَفَرَاتٌ (plur. of زَفْرَةٌ, Vol. i. § 301, A
rem. *b*), as فَتَسْتَرِيحُ ٱلنَّفْسُ مِنْ زَفْرَاتِهَا *and the soul finds rest from its sighs.*—This license has resulted in the production of such forms as يَجْدِ for يَجْدْ (يَجِدْ, jussive of وَجَدَ), and يَلْدِ or يَلْدَ for يَلْدْ (يَلِدْ, jussive of وَلَدَ); as وَلٰكِنَّنِى لَمْ أَجْدِ مِنْ سَبِّكُمْ بُدًّا *but I have not been able to avoid cursing you;* [أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ] وَذِى وَلَدٍ لَمْ يَلْدَهُ أَبَوَانِ [*verily, there is scarcely* (رُبَّ used لِلتَّقْلِيلِ) *one generated without having a father,*] *and scarcely one who has offspring is there* B
whom two parents have not begotten (except Adam).

Rem. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فِعْلٌ, using, for example, إِطِلٌ for إِطْلٌ, *flank*, and جِلِدٌ, for جِلْدٌ, *skin*.

(*b*) The same license at the end of a word is exemplified by such a form as يَتَّقْ, for يَتَّقِ, in the half-verse وَمَنْ يَتَّقْ فَإِنَّ ٱللّٰهَ مَعْهُ *and whoso fears* (*God*), *verily God is with him**. [The pronouns C
هُوَ and هِىَ are often shortened into هُو and هِى.] Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. ـِى and نِى, § 228, rem. *b*, [and the use of لَمْ أُبَلْ for لَمْ أُبَالِ *I did not care.*]

(d) *The addition of a final short vowel to certain verbal forms and to some particles.* D

247. The vowel *kèsr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the

* [This happens especially if the last consonant of the word and the first of the following are identical, as وَتَفَكَّرْ رَبُّ ٱلْخَوَرْنَقِ Ṭabarī i. 853, l. ult. for وَتَفَكَّرَ; أَزْمَانْ نَّبِيتِ ib. 1119, l. 1 for أَزْمَانَ; أَضْرِبْ بِّسَيْفِ ٱللّٰهِ ib. 1427, l. 1 (iii. 2414, l. 14) for أَضْرِبُ. D. G.]

A Imperative, and those persons of the Jussive which end in a consonant; as أَنَاخُوا ٱلْمَطَايَا قَدْ أُمِلَّتْ وَكَلَّتِ *they made the camels lie down, which were tired and weary* (for كَلَّتْ); يَقُولُونَ لَا تَهْلِكْ أَسًى وَتَجَلَّدِ *they say, Do not die of grief, but bear it like a man* (for تَجَلَّدْ); وَإِنْ يَأْتِكَ ٱلْأَعْدَآءُ بِٱلْجَهْدِ أَجْهَدِ *and if the foe come upon thee with all their might, I will do my very best* (for أَجْهَدْ).

B REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَزَتْ (for غَزَاتْ, 3d pers. sing. fem. Perf. of غَزَا, Vol. i. § 166, *a*, rem.) becomes غَزَتِ, not غَزَاتِ; طِرْ (for طِيرْ, 2d pers. sing. masc. Imperat. of طَارَ, Vol. i. § 152) becomes طِرِ, not طِيرِى; أَنَمْ (for أَنَامْ, 1st pers. sing. Jussive of نَامَ, Vol. i. § 151) becomes أَنَمِ, not أَنَامِ.

C **248.** The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ *they* (the camels) *have not yet moved off with our saddles, but it is as good as done* (namely, وَكَأَنْ قَدْ زَالَتْ *but it is as if they had already moved off*); أَحْبَابَ أَنْفُسِنَا كَمْ ذَا ٱلنَّوَى وَكَمِ *beloved of our souls, how long will this absence continue? how long?*

REM. The reader may here be reminded that, instead of the
D ordinary pronominal forms أَنْتُمْ, هُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic أَنْتُمُ, هُمُ, كُمُ, and فَعَلْتُمُ. The final vowel is in these cases more usually long than short*. When هُمْ is changed into هِمْ, either هِمُ or هِمِ may be used.

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* The quantity of the singular suffix هُ also varies.

(e) *The irregular use of the tènwīn and other case-endings in the noun.* A

249. The poets constantly use the triptote inflection of a noun,
when the diptote inflection alone is admissible in prose. This remark
applies equally to the singular and the broken plural. Examples of
the singular: تَضَوَّعَ مِسْكًا بَطْنُ نَعْمَانَ إِنْ مَشَتْ بِهِ زَيْنَبٌ فِى نِسْوَةٍ
عَطِرَاتِ *the vale of Na'mān is scented with musk, if Zèinèb walks in it*
amid (her) perfumed attendants (for زَيْنَبُ); قَالُوا يَزُورُكَ أَحْمَدٌ وَتَزُورُهُ
they say, 'Aḥmèd visits thee and thou visitest him (for أَحْمَدُ); يَسْقِيهِمُ B
ذُو مِرَّةٍ أَحْوَرٌ *a smart black-eyed (page) hands them wine* (for أَحْوَرُ);
قَدْ قَالَ شَاعِرُ كِنْدَةٍ فِيمَا مَضَى *the poet of (the tribe of) Kinda has*
said in olden time (for كِنْدَةَ); تَقُولُ سَلِ ٱلْمَعْرُوفَ يَحْيَى بْنَ أَكْثَمٍ
thou sayest, Ask largesse of Yaḥyā 'ibn 'Ekṯèm (for أَكْثَمَ); وَنَبَّهْتُ
عُثْمَانًا لِدَفْعِ خُطُوبِهِ *and I warned 'Othmān to repel the dangers*
which threatened him (for عُثْمَانَ); وَنَسِيتَ أَنَّ ٱللّٰهَ أَخْرَجَ آدَمًا C
and thou forgettest that God turned Adam out of it (for آدَمَ);
فَلَا تُودِعَنَّ ٱلدَّهْرَ سِرَّكَ أَحْمَقًا *never then entrust thy secret to a fool*
(for أَحْمَقَ). Examples of the broken plural: إِلَّا وَهُمْ شُرَكَآءٌ فِى دِمَآئِهِمْ
but they are companions in (shedding) their blood (for شُرَكَآءُ); شُعْثٌ
عَلَيْهَا مَسَاعِيرٌ لِحَرْبِهِمْ *(horses) with shaggy manes, on which ride*
warriors who stir up the fire of their battle (for مَسَاعِيرُ); عَجَآئِزًا مِثْلَ
ٱلْأَفَاعِى خَمْسَا *old women, like vipers, five in number* (for عَجَآئِزَ); D
غَشِيتُ مَنَازِلًا بِعُرَيْتِنَاتِ *I visited dwellings at 'Orèitināt* (for مَنَازِلَ).—
Other instances of the irregular tènwīn are: in the vocative, as
سَلَامُ ٱللّٰهِ يَا مَطَرٌ عَلَيْهَا *the peace of God, O Maṭar, be upon her*
(for يَا مَطَرُ); [أَمُحَمَّدٌ وَلَأَنْتَ ضِنْءُ نَجِيبَةٍ مِنْ قَوْمِهَا وَٱلْفَحْلُ فَحْلٌ
مُعْرِقُ *O Muḥammad, since thou art the offspring of a highborn*

A *lady in her tribe, and thy father was a noble* (for أُمُّحَمَّدُ;] يَا عَدِيًّا لَقَدْ وَقَتْكَ ٱلْأَوَاقِي *O 'Adī, every circumstance has combined to protect thee* (where a writer in prose would have said يَا عَدِيُّ); after لَا, used لِنَفْيِ ٱلْجِنْسِ (§ 39), as أَلَا رَجُلًا جَزَاهُ ٱللّٰهُ خَيْرًا *is there no man (may God reward him with good)—?* (for أَلَا رَجُلَ); in words of the form فَعَالِ (Vol. i. § 98, rem. *c*; § 309, *c*, *θ*), as

B حَذَارٍ حَذَارٍ مِّنْ فَوَارِسِ دَارِمٍ *beware, beware of the horsemen of Dārim* (for حَذَارِ حَذَارِ); أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ *O 'Abū Maṭar, come hither to Ṣalāḥ* (i.e. Mèkka, for صَلَاحِ); and in proper names before بْنُ *son of* (Vol. i. § 21, *b*), as جَارِيَةٌ مِّنْ قَيْسٍ ٱبْنِ ثَعْلَبَهْ *a young woman (of the tribe) of Ḳais 'ibn Ṯa'laba* (pron. *Ḳaisini 'bni*, for قَيْسِ بْنِ).

250. On the contrary, the tènwīn is sometimes suppressed in

C cases where it could not be dispensed with in prose; as فَمَا كَانَ حِصْنٌ وَلَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ *neither Ḥiṣn nor Ḥābis surpassed Mirdās in any assembly* (for مِرْدَاسًا); عَمْرُو ٱلَّذِي هَشَمَ ٱلثَّرِيدَ لِقَوْمِهِ *'Amr, who broke up (bread to make) soup for his people* (for عَمْرٌو ٱلَّذِي, but there is another reading, عَمْرُو ٱلْعُلَى هَشَمَ *the noble 'Amr broke up*); فَأَلْفَيْتُهُ غَيْرَ مُسْتَعْتِبٍ وَلَا ذَاكِرِ ٱللّٰهَ إِلَّا قَلِيلَا *and I found him not seeking (the Lord's) favour, and seldom thinking upon*

D *God* (for ذَاكِرٍ); وَحَيٌّ مُحَارِبِ ٱلْأَبْطَالِ قِدْمًا *and the tribe of Moḥārib, heroes of old* (for مُحَارِبٍ); كَسِنَّوْرٍ مَغْلُوبٍ يَصُولُ عَلَى ٱلْكَلْبِ *like an overmatched cat, which springs at the dog* (for كَسِنَّوْرٍ); عَلَى جِسْمِ مُصْفَرٍّ مِّنَ ٱلتِّبْرِ أَمْلَسِ *upon a yellow body, smoother than gold* (for جِسْمٍ, and أَمْلَسِ in rhyme for أَمْلَسٍ, instead of أَمْلَسَ, § 249).

251. The genitive plural in ـِينَ is sometimes changed in rhyme into ـِينِ (see Vol. i. p. 236, note); as وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينِ

since I have already passed the limit of forty (for ٱلْأَرْبَعِينَ) ; لَا بَارَكَ A
ٱللّٰهُ فِى بِضْعٍ وَسِتِّينِ *may God not bless sixty and odd years!* (for
وَسِتِّينَ) ; وَأَنْكَرْنَا زَعَانِفَ آخَرِينِ *and we ignore the riffraff of other
tribes* (for آخَرِينَ).

252. In verbs and nouns derived from radicals of which the
third consonant is و or ى, the poets not unfrequently use the
Indicative form of the Imperfect instead of the Subjunctive or Jussive,
and the nominative case instead of the accusative. Examples of B
the verb: أَبَى ٱللّٰهُ أَنْ أَسْمُو بِأُمٍّ وَلَا أَبِ *God has not willed that I
should be of noble descent either on the mother's or the father's side*
(for أَسْمُوَ) ; فَآلَيْتُ لَا أَرْثِى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفًى حَتَّى تُلَاقِى
مُحَمَّدَا *and I swear, I will not show her pity for weariness or foot-
soreness, until she encounters Muḥammad* (for تُلَاقِىَ) ; مَنَّتْكَ نَفْسُكَ
أَنْ تُسَامِى دَارِمًا *thy soul has made thee wish to vie with Dārim* (for
تُسَامِىَ) ; إِذَا غَرَّ أَنْ يُمْسِى ٱلْفَتَى فِيهِ أَوْ يَضْحَا *when to spend an* C
evening or a forenoon in it, fills a man with vain delight (for إِذَا غَرَّ
ٱلْفَتَى أَنْ يُمْسِىَ فِيهِ) ; أَلَمْ يَأْتِيكَ وَٱلْأَنْبَآءُ تَنْمِى بِمَا لَاقَتْ لَبُونُ بَنِى زِيَادِ
*did he not bring thee word—for news travels fast—of what has
befallen the milch-camel of the Bènū Ziyād?* (for يَأْتِكَ) ; هَجَوْتَ زَبَّانَ
ثُمَّ جِئْتَ مُعْتَذِرًا مِنْ هَجْوِ زَبَّانَ لَمْ تَهْجُو وَلَمْ تَدَعِ *thou didst lampoon
Zabbān, and then thou camest making excuses for having lampooned
Zabbān,—(so that) thou didst neither lampoon him nor let it alone* D
(for تَهْجُ) ; عُوجِى عَلَيْنَا يُحَيِّيكِ ٱبْنُ عَنَّابِ *turn aside to us, (and)
'Ibn ʿAnnāb will salute thee,* i.e. *receive thee with honour* (for يُحَيِّكِ) ;
مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عِيشَتِى *whatever I forget, I shall not forget him
to the end of my life* (for أَنْسَهُ). Examples of the noun: وَمَنْ أَرَادَ
ٱلتَّأَسِّى فِى مُصِيبَتِهِ *and whoever seeks for consolation in his misfortune*
(for ٱلتَّأَسِّىَ) ; وَجَدْتُ مَعَالِيكَ أَصْلًا لِشِعْرِى *I found thy noble qualities*

A *a subject for my poetry* (for مَعَالِيَكَ) ; تَرَكْنَ رَاعِيهِنَّ مِثْلَ ٱلشَّنِّ *they have left their shepherd like an old* (*useless*) *waterskin* (for رَاعِيَهُنَّ) ; كَأَنَّ أَيْدِيهِنَّ فِى ٱلْقَاعِ ٱلْقَرِقْ *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ) ; وَلَوْ كَانَ طَاوِى ٱلْحَشَا جَآئِعًا *and if he had been hungry and famished* (for طَاوِىَ).

253. The poets occasionally use pausal forms (see §§ 223—230)
B out of pause. For example : رَضِى for رَضِىَ, in the verse بِسُرُورٍ سَيِّدِى أَخْدُمُهُ إِنْ رَضِى بِى وَبِسَمْعِى وَٱلْبَصَرْ *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i.e. *most willingly and cheerfully*) ; رُزِى for رُزِئَ = رُزِىَ, in the words مَا إِنْ رُزِى أَحَدٌ فِى ٱلنَّاسِ نَعْلَمُهُ كَمَا رُزِئْتَ *no one among men, whom we know, was afflicted as thou art afflicted* ; هُو for هُوَ, in the half-
C verse فَلَا هُو مِنَ ٱلدُّنْيَا مُضِيعٌ نَصِيبَهُ *and so he does not lose his share of* (*the pleasures of*) *this world.*

[REM. At the end of a word the tènwīn is sometimes used instead of the letter of prolongation (حَرْفُ ٱلْإِطْلَاقِ), as some read in the Ḳor'ān lxxxix. 3 يَسْرٍ for يَسْرِى (see Bèiḍāwī ii. 401, l. 13). This ن is called تَنْوِينُ ٱلتَّرَنُّمِ *the trilling or quavering prolongation and modulation of the voice* (لِلتَّطْرِيبِ), as in سُقِيتِ ٱلْغَيْثَ أَيَّتُهَا
D ٱلْخِيَامُنْ (see Fleischer, *Kl. Schr.* i. 323 *seq.* and comp. supra § 225, rem.). In like manner the أَلِفُ ٱلنُّدْبَةِ (Vol. i. § 368, rem. *b*) is sometimes lengthened to آنْ, as in a tradition given by Zamaḫśarī (*Fāiḳ* ii. 95) Fātima is heard crying for her two sons يَا حَسَنَانْ يَا حُسَيْنَانْ. The addition of the ن to a fettered rhyme (§ 193), called اَلتَّنْوِينُ ٱلْغَالِى, is condemned by many grammarians. D. G.]

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